

THE *The C*
HISTORY
OF THE
CHURCH
OF
Great Britain,

FROM THE
Birth of our SAVIOUR, until the Year of
our LORD, 1667.

With an exact Succession of the Bishops,
and the memorable Acts of many of them.

TOGETHER

With an Addition of all the English Cardinals; and
the several Orders of English Monks, Friars, and Nuns,
in former Ages.

Historia vitæ nostræ Magistra. Bodin.

L O N D O N,

Printed for P. Chetwin, and T. Passenger, and to be Sold
by Thomas Taylor at the Hand and Bible in the new Build-
ings on London Bridg, 1675.



Honoratissimis.

D^{no}. *HENRICO TULSE Equiti*
Aurato : Senatori, & Vicecomiti Londinensi.

JACOBO READING. } RICARDO HOW.
PETRO RICH. } JOHANNI SHORTER.

In Agro Surriensi Armigeris:

Viris summi Candoris : Pietatis ac Literarum
fautoribus: hunc Librum in perpetuum
observantiæ Testimonium D. D. D.

G. G.

Horace's Odes

By Horace
Translated by Thomas Moore

London: Printed by J. Johnson, 1785

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TO THE READER.



Here is no greater Priviledge bestowed by the Lord upon one Nation above others, than in the free use of the Sacred Scriptures and Ordinances: Israel had much advantage above the Gentiles, chiefly, or principally, because unto them were committed the Oracles of God, the word of grace, the Covenant of life and peace, Rom. 3. 2. S. Paul elf-where reckoning up the Priviledges of Israel, mentioneth this in several expressions as a prime Priviledge; The Covenants, the giving of the Law, and the Promises, Rom. 9. 4, all which are comprehended under the Oracles, and word of God. So saith the Psalmist, Psal. 147. 19, 20. He sheweth his word unto Jacob, his statutes and his judgements unto Israel: he hath not dealt so with any nation; and as for his judgements they have not known them. He maketh no mention of the Tabernacle, or Temple, the Ark of the Covenant, the altar of burnt-offering, the golden altar of incense, the Ordinance of Circumcision, &c. though in these they were priviledged above other Nations; but he singeth out this as a prime priviledge,

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ledge, that he shewed them his word, his statutes and judgments.

How deeply then is this nation of ours (even England) indebted to God, to whom the Lord hath committed his holy Oracles! how much are we bound to him for this unspeakable gift! And herein the singular goodness of God to this nation is much to be observed, not enely in visiting it with the Gospel for these last hundred years and more, but also in giving it the light of the Gospel very early, even in the Apostles dayes. Divers Writers of good credit do testifie, that even in those dayes the Britan's in our Isle did consent to Christian Religion, and pulickly professed it in their Churches, as well as other parts of the World.

*Theatr. Magn.
Brit.*

The Authors of the Theatre of Great Britain, speaking of the Antiquity of the Christian Faith in Britain, testifie in this manner. As we have searched the first foundation of our Faith, so neither want we Testimonies concerning the continuance of the same in this Land until following Posterities; although the injury of Time and War have consumed many Records: for the Britan's that were daily strengthened in their received Faith by the Doctrine of many Learned and godly Men, left not their First-love with the Church of Ephesus, but rather took hold of the Skirts, as the Prophet speaketh, Zech. 8. 23. until the Tortures of Martyrdom cut them off by death. And those Fathers, even from the Disciples themselves, held a Succession in Doctrine (notwithstanding some Repugnancy was made by the Pagans) and Preached the Gospel with good success, even till the same, at length, went forth with a bolder countenance by the favourable Edicts of Adrian, Antoninus Pius, and Marcus Aurelius, Emperours of Rome, as Eusebius hath Noted, and in Britain was established by King Lucius, so called, as some Learned Men have observed, because a Prince of great lustre and glory; the Light of the Gospel breaking forth in this our Isle in such a perspicuous manner by his Conversion,

*Euseb. Eccl.
Hist. l. 4. c. 9.*

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version, that all Christian Churches took notice thereof: Of whom a great Antiquary thus speaketh,

Lucius in Christum credit, Christoq; dicatas
Ecclesias dotat, distinctas ordinat urbes.

*Vissarius. de
Brit. Ecclef.
Primord. p. 56.*

Geoffery of Monmouth tells us that King Lucius being Baptized together with his Subjects, destroyed the Temples of Idols, and Dedicated them to the onely living God, enlarging and augmenting them. Bishop Godwin saith, we have great cause with all thankfulness to Celebrate the Memory of that Excellent Prince King Lucius, by whom God did not onely bless this Land with so clear knowledge of the truth, but in such sort did it, as thereby He hath purchased unto the same the Title of Primogenita Ecclesiæ, the most Antient, and first begotten of all the Churches in the world: for that although Christ was Preached elf-where privately in many other Nations long before the time of King Lucius, yet of all Nations Britain was the first that with publick approbation of Prince and State received the Profession of Christian Religion. Of the Teachers of those times John Bale hath these verses,

Sic ut erat Celebris, &c.

As were the Britan's famous for their Zeal,
To Gentile Gods, whilst such they did adore:
So when the Heavens to Earth did Truth reveal,
Blest was that Land with Truth, and Learnings store.
Whence British Plains and Cambreas desert-ground,
And Cornwall's Crags with glorious Saints abound.

The common consent of our Protestant Writers is, that in this time I now speak of, and from the beginning of Christianity here, Britain never wanted Preachers of the true Faith. And when the persecuting Emperour's Reigned, and persecution raged, not onely in the Eastern parts, but in Italy, France,

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*Gild. lib. de ex-
cid. & Conqu.
Britan.*

France, and other Countreys in the Continent near unto us; this our Island (as another world) was almost quite free thereof, both before and after, until the nineteenth year of Dioclesian, in which there was a general persecution of Christians, (as Gildas, and others after him do witness) in that it ever had Kings not so depending on the persecuting Emperours; and so far from the Name and Nature of persecutors, that they ever were friends and favourers of Christians. And for this cause many that were persecuted for Christianity in other Countries, fled hither for refuge, where for themselves they might more quietly enjoy the Liberty of their Conscience and Religion; and for others desirous to be instructed in the Truth thereof, and not kept back with such terrors of persecution, as in other Countries, they might with more confidence and boldness, and with great hope of fruit and encrease Preach and Teach it unto them. This was a preparative to a more general Conversion of this Nation to Christianity which followed afterwards. This Island was also the more quiet, in respect of the situation, remote distance, and separation from the rest of the chief commanding places of the Roman Empire.

The Name [England] some derived from the manner of the situation of this Island in the West and North: for that Eng, in the Antient Teutonick Tongue, as well as in the Modern, doth signifie narrow strait, or a nook. And a Portugal alluding thereunto hath this verse,

Anglia terra ferax & fertilis Angulus Orbis,
Insula prædives, quæ toto vix eget orbe.

A fruitful Angle, [England] Thou,
Another world art said:
An Island rich, and hast no need
of other Countrie's aid.

And although after this, many errors in Doctrine, and
corruptions in Worship crept in more and more into our Church,
and

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and the Pope encroaching by degrees, the Churches of God in this Land did much degenerate: as they did in other Nations, so that in Process of time the whole world wondered after the Beast, and they Worshipped the Beast, saying, who is like unto the Beast? Revel. 13. 3, 4. Yet even in the darkest times, when our Church suffered the greatest Eclipse, when her Silver was become Dross, and her Wine was mixed with Water, it pleased God then to raise up some eminent Persons to stand up for the Defence of the Truth in this Nation, and to discover the impostures of the Church of Rome. Yea, how many were there that suffered Martyrdom for the Gospel here in England, who detested Image-worship, and other abominations in the dayes of King Henry the fourth, King Henry the fifth, and others afterward, long before Luther was born. These and the like in other Nations may be called the forlorn Hope, who did obequitate Antichristi castra, & ad pugnam elicere, advance up to, and ride round about the camp of Antichrist, and provoke him to the main-fight.

What wonderfull deliverances hath God wrought for this Church and Nation in several ways? When King Henry the eighth did renounce the Pope's Supremacy what plots were framed by diverse Princes against this Land to ruine it, and how gratically did the Lord protect his people here from such a storm, though then he had but a very little flock in this place &

When Queen Mary matched with Philip of Spain, in what apparent danger was this Land to fall into miserable servitude and bondage under the Iron-yoak of the Spainard's, which diverse nations that have been subject to them have found intolerable? The blind and bloody zeal of Queen Mary was likely to have rooted out all the plants of God's right hand in this Land, and so have banished hence the true Church and Gospel of Christ, and so to have shut this Kingdom out of the bounds of the Church. There was great
B expectation

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expectation of Issue by that Marriage between the Spanish Prince and Queen Mary, who Her self also was a Spaniard by the Mother's side: and Solemn Forms of Thanksgiving and Prayer were made for Her Conception and safe delivery: and besides an Act passed in Parliament, that if Queen Mary died in Child-bed, King Philip should have the Government of this Land during the Child's Nonage: and if these things had succeeded, into what misery might this Land have fallen? And (besides) had an Issue of that Marriage lived to Reign over England, together with other Dominions of the Spaniard, what had England been, but an Inferiour Tributary Province to be Governed as it pleased the Spanish Nation, even as was attempted in the Low-Countreys with Devilish cruelties? to say nothing of their horrible Massacres in the West-Indies. But here see the wonderful goodness of God, who dwelt in the midst of this Church as a Refuge. All this was prevented: Queen Marie's supposed Conception vanished, She was soon taken away by death, and King Philip of Spain had no longer any Interest in England.

Mason conject.
Epist. Angl.

Queen Elizabeth, a Nourishing-mother to this Church Succeeded. She was born September the seventh, 1533. One calleth Her Angliæ Delitias, Europæ Sydus, Mundi Phœnicem, &c. the joy of England, the Star of Europe, the Phœnix of the World: a Glasse of God's Providence, and the Mirrour of His Mercy. And (as if the Devil had presaged, what a scourge She would prove to the Roman greatness, and suggested it to Pope Clement the seventh) he is said to have made a Peremptory Decree against Her, whilst She was in Her Mother's belly. This Pope himself being the Bastard of Julian de Medicis a Florentine, he avowed to make Her illegitimate, and incapable of the Crown. The like did Pope Paul the third attempt, viz. To make that Royal Princess illegitimate when She was but two years Old. But as the Lord blessed Her then, so he did wonderfully preserve her all her Sister's Reign, when many plots were laid to take away her life. But (as Seneca told

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told Nero) it was impossible for him to kill that man that must be his heir; so it was impossible for the malice of hell to accomplish the death of the Lady Elizabeth, whom the only-wise God had appointed to be her Sister's Heir. So great a Reformation she wrought in England, that one saith of it, The Gospel had a swift passage here by diligent Preaching, by Printing good Books, by translating the holy Scriptures into the Vulgar Tongue, by Catechizing youth, by publick disputations, by recording the Martyrs, such a thing, as even the former age had even despaired of, the present age admireth, and the future shall stand amazed at. It is evident, that the Almighty God, who delighteth to shew his power in Weakness, was pleased in this Renowned Queen and her brother King Edward, to let the world see what great things he was able to effect by a Child and a Woman.

Ecclesia Anglicana reformationem desperasset atas praevidit, admiratur praesens, obstupescit futura. Scul. tit. Annal.

But what a multitude of plots were contrived for the destruction of Queen Elizabeth, when the next heir to the Crown was a Papist, and an enemy to the truth of Christianity, and married to the Prince of France; so that had these plots succeeded, England, in all probability, had been subjected to France in point of Civil Government, and to the Roman power in matters of Religion. Admire again the singular goodness of God in protecting Queen Elizabeth: and whilst the enemies of the Church were seeking ruine in the destruction of Her Royal Person; the French King that had Married the next heir to the English Crown, dieth and leaveth her a Widow without Issue, and she not many years after became a prisoner.

So eminent was Queen Elizabeth, that Thuanus, a professed Roman Catholick (but very ingenious) said, he heard the old Dutcheß of Guise (whose sons were of the greatest Enemies that Queen Elizabeth had) to say, that she was felicissima & gloriosissima femina, a most happy and a most glorious Woman. We know who made her to differ, and that she had not any thing which she had not received from above, therefore let us give the praise of all to God, who appointed her (I

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am perswaded) to build the old wast places, to raise up the foundations of many generations: she found the Kingdom weak, she left it strong: she found it poor, she left it rich: they that were enemies to her and the Gospel which they professed and maintained, were mighty, and likely to oppose, viz. the French and Spaniards. They that were friends (as the Protestants in France and the Netherlands) were weak, and needed her help. But the Lord of Hosts made her a terrour to his and her enemies, and a succour to all his people at home and abroad. And (it seemeth) the Lord began betimes to cause his terrour to fall upon the Adversaries: for the Council of Trent ended in a very few years after she began her Reign; and a motion was made, that the Heads, or chief of the Protestants, should be excommunicated, and in particular Queen Elizabeth. But the Emperour Ferdinand sent them a message to cool their heat, and wrote to the Pope and the Legates, that if the Council would not yield that fruit as was desired, that they might see an union of all Catholicks to reform the Church, at the least they should not give occasion to the Protestants to unite themselves more, which they would do in case they proceeded against the Queen of England: for undoubtedly they would by that means make a general league against the Catholicks, which would bring forth great inconveniences. And his admonition was so effectual, that the Pope desisted in Rome, and revoked the Commission given to the Legats in Trent.

Hist. Concil.
Trid. lib. 8.

About that time Christianity began to dawn in the Kingdom of Ireland, and suddenly after the Kingdom of Scotland embraced the Gospel of Christ, and Queen Elizabeth is made Instrumental that way, who ayded the Reformed party in Scotland with great supplies of men and money against the Pope's faction both of French and Scotch.

The Gospel did so prevail in France also at that time, and the Protestants grew so numerous and considerable, the Queen-Mother, who was an enemy, yet seemed to temporize, and speak them fair; and wrote to the Pope for Reformation of divers

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divers abuses to give them content : insomuch that a Learned man, then living in Germany, (though born in Italy) breaketh out in an Epistle to his friend, Totus terrarum orbis parturit Christum.

But now let us mark how the enemies of the Churches peace ragged in the dayes of Queen Elizabeth : what hideous and damnable treasons did they commit, and how did they thirst after the Royal blood of that peerless Princess? And when the Lord had confounded their plots, how did they seek to overwhelm and swallow us up with the power of Spain in the year, 1588. But after that in despite of the Pope and his Adherents that Noble Queen was carried to her grave in peace, full of dayes, riches, and honour, and her Successour both in her Kingdom and Religion was established in his Throne; how did these Romish Cannibals seek to exceed themselves in wickedness and horrible cruelty? they sought at one blow (as it were) to cut off the neck of this Church and State. A French Historian speaking of the bloody Massacre, saith, Wise men which were not addicted to the Protestants part, seeking all manner of excuse for that fact, did notwithstanding think, that in all Antiquity there could not be found an example of like cruelty. But the English Powder-plot doth so far exceed the French Massacre, that there is no degree of comparison. This cannot be paralleled. It was of such a transcendency (saith M. Mason) that all the Devils may seem to have holden a black Convocation in Hell, and there to have concluded such a sulphurous and Acherontical device, as was never heard of since the world began. That wicked Popish crew being made drunk with the cup of spiritual fornications, held forth unto them by the Whore of Babylon, with unspeakable fury and madness did violate the Sacred Lawes, and break the strongest bands of common humanity; and meant to have represented a shadow of Hell, and Hellish-malice here upon earth, far exceeding the wickedness of Kain their Elder-brother, and exceeding all examples of Treason, Cruelty, and Murther, Except that of Judas.

*Touan.Hist.
lib. 54.
Anno 1572.*

The:

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The Pope and Court of Rome, who were wont to account England *Puteum inexhaustum*, a well never drawn dry, whilst they had the drawing of it, now seeing the golden springs like to run low, or rather to run another way, and not to empty themselves in their Cisterns; they, like Balaam loving the Wages of unrighteousness, were Raging mad, and cared not how much of the best Blood in the Land were spilt, so that it might make way for them again to the English gold. But the greater their rage was, the greater was God's mercy: the greater the danger, the greater the deliverance. The Lord was known by executing judgement; and those wicked wretches were snared in the work of their own hands.

Now let us consider what we were before the Christian Religion was first known to this Nation. What were the Britains but Pagans and Barbarous people? Yea, we read, that from the first submission of the Britans to the Romans, that Ambassadors came from Britain to Rome, swearing Fealty in the Temple of Mars, offering gifts in the Capitol to the gods of the Romans. And for the Saxons, they were at first no better than the Britans: the Saxons were a Dutch and Pagan-nation, and served Saturn, Jupiter, and Mercury, till they were converted to the Faith of Christ, and renounced their Idols to serve the true and living God. Earcombent Reigning in Kent, after the death of his father King Ethelbald, is said to be the first of English Saxon-Kings, that commanded Idols to be destroyed in his whole Kingdom, about the year of Christ. 640.

2. Consider we the Apostasy of our forefathers in adhering to the Roman faction, and then the renewed Apostasy at the death of King Edward the sixth, together with our unworthy and unfruitful walking under the Gospel, since the restoring of it by Queen Elizabeth.

3: Consider likewise the mighty out-stretched Arm of God in protecting his Church, and in preserving the truth of Religion among us still, notwithstanding the plots, designs, and contrivances

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vances of Satan and his Instruments, and the many Enterprises of the Papal power ever since the days of K. James: the great droves of Sectaries swarming like Locusts since our late unhappy Wars, who seemed to be spirited and acted by the Jesuites; their crying down Magistracy and Ministry, notwithstanding all which the Christian Religion hath prevailed against all its adversaries. The consideration of all these things may give us ground of hope, that God will still vouchsafe to dwell with his Antient Inheritance: and therefore we may confidently commend the care of this Church (his old habitation) to himself, who (I trust) will never suffer the Devils Instruments to ruine his palace, and to pull down the place of his Antient possession.

THE

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THESE are the first of a new series of
volumes, which will be published in
the course of the year. They are
designed to be a new and complete
edition of the works of the
author, and to be published in
a new and improved form. The
first volume contains the
history of the author's life,
and the second volume contains
the history of the author's
writings. The third volume
contains the history of the
author's works, and the fourth
volume contains the history of
the author's life. The fifth
volume contains the history of
the author's writings, and the
sixth volume contains the history
of the author's works. The
seventh volume contains the
history of the author's life, and
the eighth volume contains the
history of the author's writings.

THE

THE
HISTORY
OF THE
CHURCH
OF
Great Britain.

CENTURY I.



Esus Christ the Son of God, the true Prince of Peace, was born in *Bethlehem-Judah*, of the Virgin *Mary*, in the 42 year of the Reign of *Augustus Caesar* the Roman Emperour, under the 194 Olympiad, in the XIX year of the Reign of *Kymbeline King of Britain*.

Divers Writers of note do tell us, that the Gospel was preached and received in this Land, even in the days of the Apostles. *Baronius*, and the Learned Archbishop *Usher* tell us, that St. *Peter* came into *Britain* in the twelfth year of the Emperour *Nero*, and staid a long time here, many being by him illightned. *Nicephorus* saith, that *Simon Zelotes* carried the Doctrine of the Gospel unto the Western Sea, and to the *Britannick Islands*. The Learned Archbishop *Matthew Parker*, Bishop *Godwin*, Mr. *Camden*, and others do assert, that St. *Paul* himself, that great Apostle of the *Gentiles*, Preached the Gospel to this Island after his enlargement from his first captivity at *Rome*; where, some say, he continued Preaching five years. And this (say they) he did at the instigation of *Claudia*, a Noble *British* Woman. *Gildas*, our own Countrey-man, *Polydor Virgil*, Mr. *Fox*, Sir *Henry Spelman*, and many others tell us, that *Joseph of Arimathea*, that Holy Man, after he had buried the body of Christ in his own Tomb, came into this Island, and Preached the Gospel here, being sent

Baron. *Annal.*
Tom. 1. An. 61.
Usher de Brit.
Eccles. primord.
c. 1. p. 7. Parker
de vetust. Eccl.
Britan. p. 23. 1
Fox Ait. &
Monum. vol. 1.
Sir H. Spelm.
Concil. Tom. 1.
Per Josephum
Evangelii In-
terna primum
in Britania
accensa est.
Georg. Major.

hither by *Philip* and *James* the Apostles. That he was in this Land, is confirmed not onely by divers Histories, but also by Antient Monuments. *Bales* alledgeth many other witnessess.

It doth not appear, that the first Preachers of the Gospel in *Britain* did so much as touch at *Rome*, much less that they received any command, or commission thence to convert *Britain*, which should lay an Eternal obligation of gratitude on this Island to the Sea of *Rome*. Inſomuch that *Parſons* himſelf flies at laſt to this ſlight and ſlender ſhift. That albeir *St. Joſeph* came not immediately from *Rome*, yet he taught in this Island the *Roman* Faith, whereof *St. Paul* hath writen to the *Romans* themſelves, that your Faith is ſpoken of through the whole World, *Rom. 1. 8.* Hereby the Jeſuite hopes to keep on foot the engagement of this Island to *Rome*, for her firſt converſion. But why ſhould he call the Chriſtian Religion the *Roman* Faith, rather than the Faith of *Jeruſalem*, or the Faith of *Antioch*, ſeeing it iſſued from the former, and was received and firſt named in the latter City, before any ſpark of Chriſtianity was kindled at *Rome*, as *Dr. Fuller* well obſerveth.

Fuller. Church
Hiſtor. lib. 1.

CENT. II.

WE read, that the Gospel in our Land had the countenance of publick Authority through the gracious providence of God very early. A Learned Writer ſpeaking of the dignity of this Nation, ſaith, That of all the Provinces of the Roman Empire (yea it ſeemeth of the whole World) this Island of Great Britain did firſt receive the Gospel by publick Authority. *Lucius* King of Britain was the firſt Chriſtian King we read of in Eccleſiaſtical Stories: He embraced the Faith about an hundred and fifty years after the death of Chriſt. It is ſaid of this King *Lucius*, that at firſt he ſhewed himſelf an enemy to the Chriſtians: but obſerving the holineſs of their lives, he was enclined to embrace the Chriſtian Faith, but was held off for a time, partly by the Heatheniſh ſuperſtition of his Anceſtors wherein he had been bred up; and partly becauſe he found the Chriſtians reputed infamous by the *Romans*, then the Lords of a great part of the World, under whom (it ſeemeth) he was a tributary King: but being afterward informed, that many of the Nobles or Senators of the *Romans* had embraced the Chriſtian Religion, he made an open profeſſion of it, and made a notable reformation in his Dominions. Moreover, he being much taken with the Miracles which he beheld truly wrought by pious Chriſtians, was the more drawn to embrace their Religion, and ſent *Elvanus* and *Medwinus*, men of known Piety and Learning in the Scriptures to *Eleutherius* Biſhop of *Rome*, with a Letter, requeſting ſeveral things of him; but principally that he might be inſtructed in the Chriſtian Faith. *Eleutherius* returneth him this Anſwer,

Omnium Pro-
vinciarum pri-
ma Britannia,
publicitus
Chriſti nomen
recepit. Sabel-
lic. Ann. 7. l. 5.

swear, That having received in his Kingdom the Law and Faith of Christ, and having now the Old and New Testaments, he should by a Council of his Realm take Laws from thence to govern thereby; That he was the Vicar of God in his Kingdoms; That the People and Nations of the Kingdom of Britain were His, even His children; That such as were divided, he should gather them together unto the Law of Christ his holy Church, unto peace and concord; and should cherish, maintain, protect, govern, and defend them, &c.

Holinsh. descr. of Brit. c. 7. Annals of England, by John Stow.

When Christian Religion first was publicly received and established in this Land by King *Lucius*, here were then of Heathen institution, eight and twenty *Flamines*, and three *Archflamines*. The places of the *Flamines*, the King turned to so many Bishopricks; the places of the *Archflamines*, to so many Archbishopricks; the one at *London*, translated afterward to *Canterbury*; the other at *York*; the third at *Caerleon* in *Wales*, where seven of those Bishopricks, with this Archbishoprick were remaining when *Austin* the Monk came into *England*: Here were Temples also builded for the worship of *Paynim-gods*, of which he made Churches for the service of *Jesus Christ*. *Thomas Rudbourn* a Monk of *Winchester*, *Moratus* an old British Writer, and others testify, that *Denotus* was Bishop of *Winchester*; and all the possessions of the Pagan *Flamines* there, were conferred upon him and his Clergy, which were so ample, that even about the City all the Lands, within twelve miles of it on all sides, were belonging unto it, containing in number 32 Villages. And thus the *Britains* had for their greatest glory, the happiness to see and enjoy the first Christian Prince in the World.

It is reported, that King *Lucius* was the Founder of *St. Peter's Church* at *Cornhil* in *London*, placing therein one *Thean* an Archbishop, and that the Metropolitan See continued in a succession of Archbishops there about 400 years, until the coming of *Austin* the Monk; who translated the Archbishop's seat from *London* to *Canterbury*. In that Church was a Table, wherein is written, that King *Lucius* founded the same Church to be an Archbishop's See, and that it so endured the space of 400 years. There are the name of these Archbishops of *London*, *Thean*, *Elvannus*, *Cadar*, *Obinus*, *Conan*, *Paladius*, *Stephen*, *Iltut*, *Theodwyn*, or *Dedwin*, *Theodrid*, *Hilary*, *Restitutus*, *Guertelinus*, or *Guitelinus*, *Fustidius*, *Vodinus*, *Theonius*, &c.

Elvannus built a Library near *St. Peter's Church* in *Cornhil*; he was a Godly, Learned and Grave Man, brought up in the School of *Joseph* of *Arimasbea*, and Converted many of the *Druides* to the Christian Faith. Bishop *Godwin* saith, That the Archbishoprick of *York* was founded Anno 180. by King *Lucius* also, who placed *Sampson* there. King *Lucius* also founded the Academy of *Bangor* in the favour of good Arts and Learned Men. He built the chief Cathedral Church in *Gloucester*: The Church dedicated to *St. Mary* in *Glastonbury*: A Chappel in ho-

nour of Christ in Dover Castle: A Church in Canterbury, afterwards dedicated to St. Martin. King Lucius died and was buried at Glooucester.

CENT. III.

BUT Christianity in *Britain* was not buried in the grave of King *Lucius*: Witness *Gildas*, whose words are a clear evidence of the constant continuing of the Christian Faith in *Britain* from the first Preaching thereof. *Christ's precepts* (saith he) *though they were received but lukewarmly of the Inhabitants, yet they remained entirely with some, less sincerely with others, even untill the nine years of Persecution under Dioclesian.*

Gildas in Epist. de excid. Britan.

To the Authority of *Gildas* we may add the Testimony of two Fathers, both flourishing in this Century, *Tertullian* and *Origen*; *Tertullian* saith, *Britannorum inaccessa Romanis loca, Christo vero subdita*: There are places of the *Britains* which were unaccessible to the *Romans*, but yet subdued to Christ. *Origen* in like manner, *Virtus Domini Salvatoris cum his est, qui ab orbe nostro in Britannia dividuntur*: The power of God our Saviour is even with them which in *Britain* are divided from our World. The *Magdeburgenses*, compilers of the General Ecclesiastical History, speaking of the Churches through *Europe* in this Age, thus express themselves: Then follow the *Isles of the Ocean*, where we first meet with *Britain*, *Mansisse & hac atate ejus Insula Ecclesias, affirmare non dubitamus*: We doubt not to affirm, that the Churches of that Island did also remain in that Age.

Tertul. ad vers. Judæos. c. 7.

Origen in Lucæ. 1. Homil. 6.

cent. 3. c. 2. col. 6.

Gildas modestly renders the reason, why so little is extant of the *British History* of this Age. *Scripta patria, Scriptorum monumenta, siquæ fuerint, aut ignibus hostium exusta, aut civium exulum classe longius deportata, non comparent*: The Monuments (saith he) of our Countrey, or Writers (if there were any) appear not, as either burnt by the fire of enemies, or transported far off by our banished Countrey-men.

Gild. Epist. f. 63.

The Christians of *Britain* celebrated the Passover upon the fourteenth day of the Moon of *March* precisely, contrary to the constitutions of the *Roman Church*: which sheweth, they were not brought to Christian Religion by the *Roman Church*. And *Gildas* saith, *That the Britains used great solemnity in their Ordination of Ministers, and had other Prayers, Lessons, and Chapters, than are used in the Roman Church.*

Britain remained under the Domination of the *Romans*, Pagans, as their supream Lords, till the year of Christ 286. in *Dioclesian's* time, when the *Roman Senate* sent *Carausius* to repress the incursions of Barbarous Nations. But *Carausius* made a League with the *Britains*, expelled the *Romans*.

Romans, and made himself King: And from that time, sometimes the *Romans* prevailing, sometimes the Natives, *Britain* was but weakly possessed by the *Roman* Empire.

CENT. IV.

SO the Gospel flourished in this Land, and they that professed it escaped the Persecutions raised by the Heathen Emperours of *Rome*, all except the last under *Dioclesian*, which extended to *Britain*; and *St. Alban* is noted to be the *Proto-Martyr* of *Britain*, who suffered death for Christ's sake with invincible Courage and Resolution, about the year of Christ 305. He was a wealthy Inhabitant of *Verolamcester*, and a Citizen of *Rome*, for so *Alexander Neccham* reports him.

*Neccham, in
his Poem on
Verulam.*

*Hic est Martyrii roseo decoratus honore
Albanus, Civis, Inclita Roma, tuus.*

Here *Alban*, *Rome*, thy Citizen renown'd,
With rose grace of Martyrdom was crown'd.

Alban was a *Britain* by Parentage, a *Roman* by Privilege; naturally a *Britain*, naturalized a *Roman*. Immediately followed the Martyrdom of *Amphibalus* a Preacher of *Caer-leon* in *Wales*, who not long before was fain to fly from Persecution into the Eastern parts of this Island, and was entertained by *Alban* at his house in *Verulam*, who was instructed by *Amphibalus* in the Christian Faith: he was cruelly put to death by the Pagans in a Village called *Redbourn*, three miles from *Verulam*. Besides *Amphibalus*, suffered *Aaron* and *Julius*, two substantial Citizens of *Caer-leon*, and then *Socrates* and *Stephen*, and *Angulius* Bishop of *London*, then called *Augusta*, with multitudes both of Men and Women in sundry places (saith *Beda*) as shortly after no less than a thousand Saints suffered death at *Litchfield*, whereupon the place was called another *Golgotha*, or field of blood: In memory whereof the City beareth for Armes to this day a field surcharged with dead bodies.

Afterwards it pleased God to put a period to his Servants sufferings, and to the rage of their Enemies; for when *Dioclesian* and *Maximian* had layed down the Ensignes of Command, *Constantius Chlorus* was chosen Emperour in these Western Provinces of *France*, *Spain*, and *Britain*, whose carriage towards Christians *Ensebins* thus describeth; τὸς ὡς αὐτὸν διὰ τὸν θεὸν ἀβραάμης ποιᾶν, that he preserved such Religious people as were under his command without any hurt or harm: So that under him the Church in these parts had a breathing-time from Persecution. *Constantius* died, and was buried at *York*, who bequeathed the Empire

Eumen. Rhetor.
or. Panegy.

9.

Panegy. 8.

to Constantine his eldest Son by Hellen his former Wife. That Constantine was a Britain, is shewn by Eumenius Rhetor, who, in his Oration made to Constantine himself, makes therein an Apostrophe to Britain, *O fortunata, & nunc omnibus beator terris Britannia qua Constantinum Cæsarem prima vidisti!* O happy Britain, and blessed above all other Lands, which didst first behold Constantine Cæsar. There is another Testimony of His of like nature: *Liberavit Pater Constantius Britannias servitute: Tu etiam Nobiles, illic oriendo, fecisti:* Your Father Constantius did free the British Provinces from slavery, and you have Ennobled them by taking thence your original: It is said of him, that he was born, made King, and Emperor first in Britain.

Constantine being now peaceably settled in the Imperial Throne, there followed a sudden and great alteration in the World; Persecutors turning Patrons of Religion. The Gospel formerly a Forrester, now became a Citizen; and leaving the Woods wherein it wandered; Hills and holes where it hid it self before, dwelt quietly in populous places. The stumps of ruined Churches lately destroyed by Dioclesian, grew up into beautiful buildings; Oratories were furnished with pious Ministers, and they provided of plentiful maintenance, through the liberality of Constantine.

The most avouchable evidence of Christianity flourishing in this Island in this Age, is produced from the Bishops representing Britain, in the Councils. 1. Of Arles in France, called to take cognizance of the cause of the Donatists, where appeared for the Britains, Eborius Bishop of York, Restitutius Bishop of London, Adelsius Bishop of the City called the Colony of London, which some count Colchester, and others Maldon in Essex, Sacerdos a Priest, both by his proper Name and Office, Arminius, a Deacon, Anno 313. In the Synod of Nice held in Bithynia, Anno 325. British Bishops were present, being summoned to suppress Arianism, and to establish an uniformity of the observation of Easter, as Athanasius, and Hilary Bishop of Poitiers do testify. At the Council of Sardis in Thracia, called by Constantius and Constans, Sons to Constantine the Great, were present the Bishops of Britain, who concurred with the rest to condemn the Arrians, and acquit Athanasius. The British Bishops were also present at the Council of Ariminum assembled in Italy.

Theodoret
Ecles. H. l. 1.
c. 10.

Socrat. Schol.
l. 1. c. 6. 7.

Sozom. l. 3.
c. 11. & 12.

Theodoret tells us, that he wrote an Epistle to all Churches concerning the Council of Nice, wherein he saith, there were then many Churches in Britain, &c. About the year 360. Hilary Bishop of Poitiers, among diverse others dedicated his Book, *De Synodis fidei Catholica contra Arianos*, to the Bishops of the Provinces of Britain, during his exile for the Orthodox Faith, commending them for their constancy in the profession of that Faith. And by the testimony of Athanasius, it appeareth, that the Britains then had not onely Churches professing the Orthodox Faith, but

but Bishops famous for their Piety and Learning, summoned to forreign Councils in remote parts for debating and deciding the highest Articles of the Christian Faith.

In the year 383. *Maximus* a Christian, and Orthodox Prince governed *Britain*: for then all that part of the Island which was subject to the Romans, was Christian. Not long after the Empire being fallen in the West, and torn by the Gothes, Franks, Vandals, and Burgundians, the Romans forsook the Isle of *Britain*, which moved the Natives to commit the Kingdome to one *Constantine* a *Britain*, as one descended from their Nation, and a Christian vertuous man.

Du Moult. resp.
ad card-du
Person. lib. 7
ca. 5.

About the year 400. *Chrysostome* gives this testimony concerning the Britains Embracing of the Gospel *Nam et Britania, Insula extra hoc mare sita, et quia in ipso oceano sunt, virtutem verbi senserunt (sunt etiam illic fundata Ecclesia &c.) Illius inquam verbi, quod tunc dictum, quod et in omnium animabus, inque omnium labiis plantatum.* Which he seconded in another Sermon of the Feast of Pentecost.

Chrysost. oper.
tom 5.

CENT. V.

ABout the year 412. *Pelagius* (born in *Britain*) began to broach his Heresies publicly. The same day whereon *Pelagius* was born in *Britain* St. *Augustine* was also born in *Africa*: divine providence so ordering it that the poison and the Antidote should be Twins in a manner in respect of the same time as Dr. *Fuller* well observeth. In the year 446. the *Pelagian* Heresie spread over *Britain*: and the British Churches being defiled thereby, King *Vortigern* for the maintaining the truth, sent for German Bishop of *Auxerre*, and *Lupus* Bishop of *Trois* in *Champagne* out of *France*, men famous for their doctrine and counsel, who refusing this Heresie, gained unto themselves a reverent esteem among the Britains; but chiefly *German*, who in a Chappel neer unto St. *Albans* did openly out of the pulpit preach God's word sincerely to the people. This conference was held at St. *Albans*, even where at this day a small Chappel is extant to the honour of St. *German*.

Germanus having baptized multitudes of Pagan converts in the river *Alen*, marched with an Army of them against the Pagans whom he found in the North-East of *Wales*. Here he chose an hollow dale surrounded with hills, near the Village, called at this day by the English, *Spold* by the British *Enidcrue* in *Flintshire*, where the field at this day retain the name of *Hees German* or *German's field*. Here *Germanus* placed his men in ambush, with instructions, that a Signal given, they should all shout *Hallelujah* three times with their might; which all was done accordingly. Hereat the Pagans without striking a stroke confusedly ran away, and many were drowned for speed in the river *Alen*. After this victory *Germanus* prepared for his return.

Usser de Erit.
Eccles. primord.
p. 333.

After

After *Germanus* and *Lupus* were returned home into their native country, *Pelagianism* began to sprout again in *Britain*: and after three years *Germanus* came again with *Severus* into *Britain*, and the *Pelagian* Heresie was again condemned in a second Synod, having been before condemned in a Synod at *London*. *Germanus* having settled *Baitain* in good order, returned to his own country, where he presently died after his return: and by Gods blessing on his endeavours, that Heresie was so cut down in *Britain*, that it never generally grew up again.

About the year 453. *Hengist* Captain of the *Saxons*, who came to help the *Britans* against the *Scots* and *Picts*, who having married his own daughter to *Vortigern* had murdered his sovereign Lord *Constans*, and invaded his Crown being called in for his help, came with diverse ships of stout Saxon Souldiers, who under pretence of protecting them from the *Picts*, intended to plant themselves in the North part of *Britain*, which when the *Britans* saw, and fearing their own ruin, they desired the King that he would drive them out of his Kingdome. The Nobles also of his Realm did inveigh much against the King's marriage with a Pagan Woman.

Whereupon Anno 454. they utterly deserted King *Vortigern*, and unanimously chose *Vortimer*, his son, to be their King, who, following their counsel, began to expell the Barbarians, and chasing them as far as the *Derwent*, he slew many of them: *Vortigern* also fled with them. But in the year 460 Prince *Vortimer* died, being poisoned by *Rowen* his Mother in law, with whom the hope of the *Britains* was extinguished. Hereupon *Hengist* returning into *Britain* with new forces, treacherously slew most of the British Nobles at a pretended Treaty for peace between both Nations. And the *Saxons* being enemies to Christian Religion, and bent upon the possession of such a fruitful Countrey, exercised great cruelty upon the Inhabitants, destroyed Churches and all Ecclesiastical things, burnt the holy Scriptures, slew the Ministers in the Churches, endeavouring to supplant Christian Religion. *Vortigern* had before caused *Vodinus* Arch-Bishop of *London* to be put to death, because he reproved him for calling in the *Saxons*, and marrying a Pagan Woman: and now *Theanus* Bishop of *London*, and *Thaodicens* Bishop of *York* with others were forced to fly into remote places for the preservation of their lives.

Thus God sent down his heavey judgements upon the *Britains* for their Sins, as *Gildas* writeth, *Britones propter avaritiam & rapinam Principum, propter iniquitatem & injustitiam iudicum, propter desidiā predicationis Episcoporum, propter luxuriam & malos mores populi perdidisse patriam*: that is, the *Britans* for the covetousness and oppression of the Princes, for the iniquity and injustice of the Judges, for the negligent preaching of the Bishops, for the luxury and evil manners of the people, lost their Countrey. After many battles with the *Britains*, the Pagans surprised a great part of this Island.

Then

Hentr. Hunt-
ingd. Lib. 2.

Galfr. motum.
Lib. 12.

Then the *Britains* sent Ambassadors into the lesser *Britain* to *Aurelius Ambrosius*, and *Uter-Pendragon* his brother, desiring them to take the government of *Britain* upon them (of which they were right heires) and to expell the Saxons, and King *Vortigern*. Hereupon they came with many armed souldiers. Then the *Britains* set up *Aurelius* to be their King, who marched first against *Vortigern* to his Castle *Genorjium* in *Wales*, where he had fortified and immured himself, but *Aurelius* burnt the castle, and King *Vortigern* in it. After this *Aurelius* fought many battles with the Saxons in the years 485. 487. 488. and at last overcame them. *Aurelius* was one composed of valour and Religion, wholly employing himself in time of peace, to raise new Churches, repair old, and endow both.

Johan. Tim-
nuthen. in
ejus vila.

At this time there was an Academy of learned men under *Dubritius* near the river *Wye* in *Monmouth-shire*. This *Dubritius* taught many scholars for seven years together in humane and divine learning; among whom the chiefest were *Theliau*, *Sampson*, *Vbelin*, *Merchiguin*, *Elquored*, &c. at *Dubritius* removed to *Werwick*, a village two miles from *Cardigan*, and from thence to *Moch-Rhos*.

The *Britains* being involved in perpetual Warrs with the *Scots*, *Picts*, *Normans*, *Saxons*, the Christian *Britains* were at last, by force and fraud, undermined, and driven out of their native soil into *Britain* in *France*, and into *Wales* and *Cornwall*: yet then was the Gospel preserved in those corners, where the remainder of the *Britains* (those antient Inhabitants of this land) remains unto this day. Paganism was again planted in this land, and an Heptarchy was established, this land being divided into seven Kingdomes.

The first was the Kingdom of *Kent*, which began Anno 457. under King *Hengist*. The second of the South-Saxons, comprising *Suffex* and *Surrey*. This Kingdom began under King *Ella*, Anno 491. and was the weakest of all the seven, affording few Kings, and fewer actions of moment. The third was of the East-Saxons, comprehending *Essex*, *Middlesex*, and part of *Hartford-shire*. This Kingdom began in *Erchenwin* about the year 527. The fourth of the East-Angles, containing *Norfolk*, *Suffolk*, *Cambridg-shire*, with the Isle of *Ely*, and part of *Bedford-shire*. It began Anno 575. under King *Ulsa*, and lay most exposed to the cruelty of the *Danish* incursions. The fifth of *Mercia*, so called, because it lay in the midst of the Island, being the merches or limits on which all the residue of the Kingdomes did bound and border. It began Anno 582 under King *Cridda*, and contained the Countries of *Lincoln*, *North-hampton*, *Rutland*, *Huntingdon*, *Buckingham*, *Oxford*, *Worcester*, *Warwick*, *Darby*, *Nottingham*, *Leicester*, *Stafford*, and *Chester*: besides part of *Hereford* and *Salop* (the remnant whereof was possessed by the *Welch*) *Gloucester*, *Bedford*, and *Lancaster*. The sixth of *Northumberland*, whereunto belonged whatsoever lieth between *Humber* and *Edenborough Frieth*. It was subdivided sometimes into two Kingdomes,

of *Bernicia*, and *Deira*. The latter consisted of the remainder of *Lancashire*, with the entire Counties of *York*, *Durham*, *Westmerland*, and *Cumberland*. *Bernicia* contained *Northumberland* with the South of *Scotland* to *Edenborough*: But it was not long before both were united under King *Ida*. The seventh of the West Saxons, who possessed *Hants-shire*, *Berk-shire*, *Wilt-shire*, *Somerset*, *Dorset* and *Devon-shire*; part of *Cornwall* and *Gloucester-shire*. This Kingdom began *Anno* 519. under *Cerdicus*: This Heptarchy was at last swallowed up in the West Saxons Monarchy.

But to return to the *British Church*; and the year of our Lord 449. wherein the Irish *St. Patrick* is notoriously reported to have come to *Glastonbury*, where he lived 39 years as Abbot of that place. And so great was the credit of *St. Patrick* at *Glastonbury*, that after his death and burial there, that Church that formerly was dedicated to the Virgin *Mary* alone, was in after-ages jointly consecrated to her and *St. Patrick*.

About the year 495 *Cerdicus* (who was afterwards first King of the West Saxons) having overcome the *Britains* at *Winchester*, killed all the Monks belonging to the Church of *St. Amphibatus*, and turned the same into a Temple of Idolatry. *Aurelius Ambrosius* was poisoned in the year 498. and his Brother *Uter-Pendragon* took upon him the Government of this Realm.

CENT. VI.

Most miserable at this time was the *British Common-wealth*, crowded up into barren Corners, whilst their Enemies the Pagan Saxons possessed the East and South, if not the best part of the Island. *Pen-dragon* dying, the Nobles and Bishops of *Britain* set up his Son *Arthur*, being about 16 years of age, to be King of *Britain*, in the year 516. Of whom one writeth thus, *Culum Religioni pene debitum in Civitatibus, & viris, & oppidis, reformavit: Ecclesias à Pagana Gente destructas vel dirutas reparavit: & in eis Res & Episcopos cum Clericorum officiis, prout locorum dignitas cogebar, devoto Religionis studio ordinavit. Vigente adhuc post Germani Episcopi labores, qui ob id in Britanniam his venerat, Pelagiana labe, ac desperato pene remedio, David ex universa Gemis Synodo Præsul constitutus An. 519. diutina predicatione disceptationibus publicis eandem profligavit, atque arcem Ecclesie purgavit. David was Uncle to King Arthur; he privately studied the Scriptures ten years, before he would presume to Preach, and always carryed the Gospels about him. He kept a Synod against the Pelagian error (which was now revived in *Britain*) and confirmed many wavering Souls in the Faith. The main body of the *British Church* was at this time in *Wales*, where *Bangor* on the North, and *Caeerleon* (on *Usk* in *Monmouth-shire*) in the South, were the two eyes*

eyes thereof for Learning and Religion. *Carlton* had in it the Court of King *Arthur*, the See of an Archbishop, a Colledge of 200 Philosophers, who therein studied Astronomy, and was a populous place of great extent, though at this day reduced to a small Village. By leave obtained from King *Arthur*, *David* removed the Archiepiscopal seat from *Carlton* to *Meneva*, now called St. *David's* in *Pembrook-shire*, in which exchange (saith *Fuller*) his devotion is rather to be admired, than his discretion to be commended, leaving a fruitful soyl for a bleach barren place; though the worse it was, the better for his purpose, being a great promoter of a Monastical life.

Girald. Camb.

In those days such was the correspondency between the greater and lesser *Britain*, that they seemed to possess Learned Men in common betwixt them.

About the same time flourished *Cadogan*, Abbot of *Llancauan* in *Glamorgan-shire*, Son of the Toparch of that Countrey: He retained part of his paternal principality in his hand, whereby he daily fed 300 of Clergy-men, Widdows, and poor People, besides guests and visitants daily resorting to him. Wilful poverty then was not by vow entailed upon Monastical life.

Illinus followed him, a profound Scholar, who at *Llaniltus* in *Glamorgan-shire* Preached God's Word, and set up a Colledge of Scholars, himself leading a single life. *Sampson*, Scholar to *Illinus*, succeedeth, made Bishop at large, *sine titulo*. In that Age all Bishops were not fixed to the Chair of a peculiar Church, but some might sit down in any vacant place for their Cathedral, and there exercise their Episcopal Authority, provided it were without prejudice to other Bishops: This *Sampson* being afterwards made Archbishop of *Dole* in *French-Britain*, *Baltes* saith, That he caried away with him the Monuments of British Antiquity.

Fullers Church Hist.

Patern for three and twenty years was a constant Preacher at *Llanpatern* in *Cardigan-shire*.

St. *Petrock* comes next, one of great Piety and painfulness in that Age, Captain of the Cornish Saints. Then lived St. *Teliau*, who was Scholar to *Dubritius*, and succeeded him in the Bishoprick of *Landaff*, a pious Preacher, and zealous reprovcr of the Vices of that time. About the year 560 flourished *Congel* Abbot of *Bangor*, who much altered the discipline of that Monastery. *Kentigern*, the famous Bishop of *Elwy* in *North-Wales*; St. *Asaph* was his successor in the same place, in whose mouth this sentence was frequent; Such who are against the Preaching of God's Word, do envy the salvation of mankind.

About the year 596. Pope Gregory I. sent *Augustine* a *Benedictine* Monck, a subtil and industrious Man, into this Land, to work two ends; the one to reduce the Christians of this Isle to the Form and Service of the *Romish Church*; the other, to draw (if he could) some of those

The History of

Pagan Kings to the Christian Religion. *Augustine* with *Mellitus*, and forty more, of his Companions, sent to Preach the Gospel in *Britain*, land-eth at *Thanet* in *Kent*: *Ethelbert* was then King of *Kent*, and a Pagan, yet had he Married *Bertha*, Daughter to the King of *France*, a Christian Woman, to whom he permitted the free use of her Religion, allowing her both *Luidhard*, a Bishop for her Chaplain, and an old Church in *Canterbury* (formerly dedicated by the *Romans* to St. *Martin*) to exercise her Devotion therein.

Augustine with his followers (having obtained leave from King *Ethelbert*) advanced unto *Canterbury*, to the foresaid Church of St. *Martin*: Here they lived so Piously, Prayed so fervently, Fasted so frequently, Preached so constantly, and wrought Miracles (as it is said) so commonly, that *Ethelbert* was persuaded by Queen *Bertha* to embrace the Christian Religion, and was Baptized, whose example multitudes of Pagans followed: There were in one day about ten thousand Men Baptized, besides Women and Children, in a River. The Water being hallowed by *Augustine*, he commanded the People to go in by couples, and one to Baptize the other, in the name of the Trinity. Thus *Augustine* carrieth away the credit of all that came after him, because the Primitive planter of the Gospel among the Saxons, and *Kent* was converted to Christianity; yet far more than half of the Land lay some years after in the darkness of Paganism, which others afterwards illightened with the beams of the Gospel. Mean time the poor Christian *Britains* living peaceably at home, there enjoyed God, the Gospel, and their Mountains, not caring for the Ceremonies *Ala mode*, brought over by *Augustine*.

CENT. VII.

ABout the year 601. Pope *Gregory I.* sent two Archbishops Palls into *England*, the one for *London*, the other for *York*: The former of these Cities had been honoured with an Archbishop's See some hundred years since King *Lucius*; but at the Instance of *Augustine*, and by a new order of the foresaid *Gregory*, this Pall sent to *London*, was removed thence to *Canterbury* (whereof *Augustine* was made Archbishop) and there fixed and confirmed. *Canterbury* was the place wherein Christianity was first received by the Saxons, and is therefore honoured to perpetuate the memory thereof; and *London* must hereafter be contented with the plain seat of a Bishop.

Then *Augustine* by the aid of *Ethelbert* King of *Kent*, called a Council of Saxon and British Bishops to meet in the confines of the *Mercians* and *West Saxons*, in the borders of *Worcester* and *Hereford-shires*, under a Oak, knowing that the Pagan *Britains* performed their superstition under an Oak, in some imitation, and yet a correction of their Idolatry,

try, as Sir Henry Spelman sheweth. But this Synod proved ineffectual; Sir H. Spelm.
the British Bishops, and many very Learned Men (far differing from *in concilio.*
Romish Priests) rejected his Traditions which he brought from *Rome*, Geoffry of
and would not admit thereof, detested his Pride, renounced his Authority, Monmouth,
and would not accept of him for their Archbishop, as he desired to be; calling the
and for the space of an hundred years at least, refused to commu- Britains the
nicate with those that had received the same. And then the Bishops and Lord's flock,
Churches of Scotland joyned with the Britains against those new obser- faith, Grex
vations which the same *Augustine* brought from *Rome*. At that time Domini rectum
there were 1200. Monks at the Monastery of *Bangor* in *Wales* (not Popish ordinem ten-
Monks, and idle Belly-gods, but) all living with the labour of their bat. Galf.
hands, and bestowing the time of rest from their labours in Prayer Monach. lib. II
and Meditation on the Scriptures. Over that Church, at *Austin's* coming, c. 12.
was *Dinohus* a Learned Man, who, when *Austin* required the British
Bishops to be subject to his *Romish* Authority, convinced them by diverse
Arguments, that they did not owe him any such subjection; whereat
Augustine being highly offended, is said to have spoken these words, *Quod*
si pacem cum fratribus accipere nollent, bellum ab hostibus forent accepturi:
Et si Nationi Anglorum nolissent viam vitam predicare, per horum manus
ultionem essent mortis passuri: that if they would not accept of peace
with their Brethren, they should receive War from their Enemies; and
seeing they would not joyn with him in Preaching the way of life to the
Saxons, they should feel the force of their Enemies Sword: And some
Writers say, that he stirred up *Ethelfred* King of *Northumberland* against
them; who, with an Army of Infidels, cruelly and unmercifully slew them;
who came forth to him in their shirts to entreat for mercy, fifty onely
escaping.

But their innocent blood went not long unrevenge'd, for we read, how
three British Princes, viz. *Blederic* Duke of *Cornwall*, *Margaduc*
Duke of *South Wales*, and *Cadwan* Duke of *North Wales*, gave Battel
to the *Northumberlanders*, as they were invading *Wales*, and not onely
dangerously wounded the foresaid *Ethelfred* their King, but also dis-
comfited his Army; and slew ten thousand and sixty of his Souldiers;
forcing him at last to Articles of composition, that he should confine
himself within his own Countrey, North of *Trent*, and leave all *Wales* to
be entirely and peaceably enjoyed by the *Britains*, the true owners
thereof.

Nicol. Trivet.

Here we are to take our farewell of the British Church, for some hun-
dreds of years; wanting instructions concerning the remarkable par-
ticulars thereof, faith Dr. Fuller in his Church History of Britain.

Let us now return to our *Augustine*, who all this while was very in-
dustrious, and no less successful in converting the *Saxons* to the Christi-
an Faith, insomuch that a certain Author reporteth, how in the River
Swale near *Richmond* in *Fork-shire*, *Augustine* in one day Baptized above
ten

ten thousand : but *Bede* makes no mention at all hereof, and ascribeth this numerous baptizing to *Paulinus* Bishop of *York* many years after. In that age nothing was used with Baptism, but Baptism, the word and the water made the Sacrament. At *Corn* in *Dorset-shire* *Ausbin* destroyed the Idol of *Heale*, or *Esculapius*, which the *Saxons* formerly adored.

Sebert King of *Essex* (Nephew to *Ethelbert* King of *Kent* by *Ricula* his sister) embraced the Faith, with all his Kingdom, by the Ministry of *Mellitus*, whom *Augustine* ordained Bishop of *London* : making also one *Justus* a Roman Bishop of *Rocheſter*.

Bed. Eccl. Hist.
li. 2. ca. 3.

Augustine died, and was buried in the Northern part of the new Church in *Canterbury*, dedicated to *Peter* and *Paul*. *Bede* saith this inscription was written upon his Monument. Here resteth Lord *Augustine*, the first Archbishop of *Canterbury*, who being in times past sent hither by blessed *Gregory* Bishop of the *Roman City*, and supported by God with the working of Miracles, brought King *Ethelbert* and his Country from the Worshipping of Idols to the faith of Christ, and the daies of his Office being finished in peace, he died the seventh of the Calends of June, the same King reigning. But in this Epitaph one thing is wanting, and that mainly material, namely the year that he did.

After the death of *Augustine*, *Laurentius* a Roman succeeded him, whom *Augustine* in his life-time ordained in that place. King *Ethelbert*, having reigned fifty Six, and been a Christian one and twenty years, died, and was buried nigh to Queen *Bertha* (who died a little before him) in the Porch of St. *Martins* Church in *Canterbury* ; which fabrick with some other Churches, by him were beautifully built and bountifully endowed.

After the death of *Ethelbert* Anno 616. *Eadbald*, his son and the sons of *Sebert* King of the East-Saxons, succeeding them, refused to be baptized, or imbrace the Christian faith, professed and set up Idolatry, expelled their Bishops, driving them out of this land into *France*, til at last King *Eadbald* being converted to Christianity by *Laurentius* Archbishop of *Canterbury*, presently began to take care of the affaires of the Church, and at the desire of *Laurentius*, *Justus* and *Mellitus*, returned again into *England*. *Rocheſter* readily received their Bishop, but *London* refused to entertain good *Mellitus*, who led a private life in *London*, til that after the death of *Laurentius*, he succeeded him in the Church of *Canterbury*. Five years sate *Mellitus* in *Canterbury*, after whose death *Justus* Bishop of *Rocheſter* succeeded him, and had his Pall solemnly sent him by Pope *Boniface*.

Ethelfred being slain by the *Britains*, *Edwin* succeedeth him, and was seiled in the general government of the *Saxons* ; who by the persuasion of *Paulinus* embraced and professed the Christian Religion, destroyed the Temples, Altars and Images of their Idol-Gods, and was, with

all his Nobles and much people, baptized in the City of York, by *Paulinus* Anno 627.

About this time Pope *Boniface V.* directed diverse Epistles to England, wherein were many passages fighting against Christ's satisfaction.

A few years after the conversion of the East-Angles was advanced by King *Sigebert*, and after the death of *Eorpwald*, his successor in the Kingdom. *Bede* gives him this character, that he became *vir Christianissimus & Doctissimus*, being assisted by the preaching of *Felix*, a Monk of *Burgundy*, he converted his Subjects to Christianity. This *Felix* was made the first Bishop of *Dunwich* in *Suffolk*, a place formerly furnished with fifty and two Churches, and hath scarce two now remaining, the rest being swallowed up by the Sea. This *Sigebert* is generally reputed the founder of the University of *Cambridge*.

Edwin fell out with *Cadwallan*, King of the *Britains*, and slew many thousand Christian *Britains* in battle, putting him and the rest to flight. Anno 633. After the victory *Edwin* led his Army through the Provinces of *Britain*, burning their Cities, and wasting their Colonies, and brought those Provinces under his subjection, chasing *Cadwallan* into *Ireland*. But *Cadwallan* returning from thence with ten thousand men, assisted by *Penda* King of *Mercia*, wasted the Countrey of King *Edwin*. Both these Kings at last met in a field called *Heath-field*, where *Edwin* was slain, and his whole Army overthrown: *Cadwallan* slew both the Sons of King *Edwin*, and for a whole year destroyed the Provinces of the *Northumbrians*. After the death of *Edwin*, his whole Kingdom relapsed to Paganism; and *Paulinus*, Arch-Bishop of *York*, taking with him Queen *Ethelburga* sister to *Eadbald* King of *Kent*, returned into *Kent*, and there became Bishop of *Rocheſter*.

After the death of King *Edwin*, his Kingdom of *Northumberland* was divided into two parts, both petty Kingdoms. *Oſrick*, Cousin-German of King *Edwin*, was King of *Deira*; and *Eanfrith* the eldest son of *Ethelfred*, was King of *Bernicia*. They were both Christians, but became Apostates, and were slain by *Cadwallan* in the first year.

Oswald, the second son of *Ethelfred*, succeeded unto them, and overthrew *Cadwallan*. Bishop *Aidan* converted *Oswald*, which King disdained not to preach, and expound to his Subjects and Nobles in the English tongue, that which *Aidan* preached to the Saxons in the Scottish tongue. By the Ministry of *Aidan* (the first Bishop of *Linsarn*) was the Kingdom of *Northumberland* recovered from Paganism. *Aidan* parted all that was given him, by the King or Potent men, among the poor: and ceased not to go from town to town, and from house to house, not on horse-back, but on foot, always catechizing, whether he met with rich or poor: if they were Pagans, he instructed them; if they were Christians, he confirmed them in the faith; and exhorted unto the works of Piety and Charity, especially to read the Scriptures diligently.

Usher's Reli-

*gion of the
antient Irish.
p. 115.*

*Pettry. Church
hist. cent. 7.*

ly; he died *Anno 651*. From *Northumberland* the word of God was spread among many others of the *Saxon Kingdomes*.

Ephr. Pagit. The *Scotch*, that professed no subjection to the Church of *Rome*, were they that sent preachers to the conversion of these Countries, and ordained Bishops to govern them; as *Aidan* forementioned, *Finan*, and *Colman*: for the *East Saxons Cedd*, and for the *Mercians Diuma*: for the paucity of Priests (saith *Beda*) constrained one Bishop to be appointed over two people. *Finan* converted the Kingdomes of the *East Saxons*, and *Mertia*. Pope *Honorius* sent *Birinus* unto the *West-Saxons*, who by his preaching converteth many, and among the rest *Kyngils*, the *West-Saxon King*, whom he Baptized. *Oswald*, King of *Northumberland* was present at that time, and was first God-father, then father in law to King *Kyngils*, to whom he gave his Daughter to Wife.

*Religion of the
ancient Bri-
tains.*

Dorchester, an old City in *Oxford-shire*, was made the seate of *Birinus* his Bishoprick. *Sussex*, and the Isle of *Wight* also were converted. About this time *Honorius*, Arch-Bishop of *Canterbury*, divided *England* (so much thereof as was Christian) into Parishes. *Anno 640*. the first lent began in those parts of *England*, which obeyed the *Roman* celebration of *Easter*.

*Fabian. Chro-
nic. part. 5.*

Oswald, King of *Northumberland*, fighting at *Maserfield* (since *Oswestry* in *Shrop-shire*) against *Penda* the *Pagan Prince of Mercia*, was overthrown, slain, and his Bodie most barbarously abused and chopped in pieces. *Oswy* his younger brother recovered his Kingdom after one year; and buried his head in the Church-yard of *Lyndesfar*.

Sigebert was perswaded by his Monks to enter into a Cloister: his end was lamentable: for when he had given over his Kingdom to his Cousin *Egrick*, the forenamed *Penda* entred his Kingdom with an Army: his subjects forced him to go into the field, where both he and *Egrick* were slain. Others say, he was murdered by two Villains.

Penda, Prince of *Mercia*, having married *Alfreda*, Daughter of *Oswy*, King of *Northumberland*, renounced *Paganism*, embraced Christianity, and propagated it in his Dominions. Indeed, *Penda* his father, that persecutor of piety, was yet alive (and survived two years after) persisting an Heathen till death, but mollified to permit a toleration of Christianity in his Subjects.

From *Colmkil* (as a most famous Seminary of learning) at that time, sprang forth those, who not onely did resist the beginnings of Anti-Christian pride at home, and in our neighbour-Country, but they sowed the seed of the Gospel in other Nations. Such was that famous *Rumold*,

*Pappas in his
stor. contr.* who was called *Mechlinensis Apollolus*. *Gallus* brought *Helvetia* from *Paganism*, as *Pappas* witnesseth, built sundry Monasteries there. *Columban*, a man of excellent holiness and learning, lived sometime in *Bangor*, and thence went into *Burgundy*, where he began the Monasterie *Laxouien*, and taught the Monks, of his own Country especially, to live by the

Gent.

the works of their own hands. Also because he rebuked *Theodorick* for his lecherous life, he was forced to flee, and visited sundry parts of *Gallia* many; thence he went into *Italy*, and began another Abby on the *Apennine Hills* beside *Bobium* in *Tuscany*. *Levin* also turned many to the faith about *Ghent* and *Esca*. *Platina in Bonifacio quarto.*

Furcus, and his brother *Fullan*, with two Presbyters, *Gobban* and *Dion*, obtained land from *Sigebert* King of *Essex*, and built the Abby of *Cnobshurg*: and passing into *France*, he began the Abby at *Laminæ*, where he died. *Dinma* was ordained first Bishop of *Mercia*, where he converted many to the Faith, in the reign of the Christian *Penda*: and for his rare gifts the Bishoprick of *Middlesex* was committed to his charge, unto whom succeeded *Cella* a Scot. Also *Florentinus* went to *Argentine*, or *Strausburg*, and was the first Bishop thereof: he opened the first School in *Alsacia* about the year 669. *Kilian*, the first Bishop of *Wurtsburg*, did first instruct the people of *East-France*, in the Christian Faith. Anno. 668. *Colonat* a Priest, and *Thomas* a Deacon, followed him in all his Travels. *Burcard* succeeded, to whom King *Pippin* gave a Dukedome: and from thence among all the Bishops of *Germany*, onely the Bishop of *Wurtsburg* carrieth a Sword and Priests Gown in his badge. Unto these Scots *John Pappas* joyneth some *Britans*, as *Willibrod* Reformer of *Frisia*; and two brethren *Evaldi*, the one Sirnamed the Black, the other the White. *John Pappas* saith they converted the *West-phalians* to the Christian Faith, and suffered Martyrdome near *Bremen*. *John Bale* sheweth their Death.

Pope *Agatho* sent *John* (the Arch-chaunter of *St. Peters* in *Rome*) into *England*, to compose the difference betwixt *Honoricus* and *Wilfrid* the two Archbishops, and withal to deliver them the Acts of Pope *Martin* the first, and to teach them to sing the Liturgy according to the custom of *Rome*—*Benedictus Biscopius*, a Nobleman of *England*, went to *Rome* in the service of the Church; and brought many Books into the Monasteries of *Tinmouth*, and *Wirmouth*. The first Glas in this Island is said to be his gift.

Mark what *Beda* saith of the custom in those dayes: Then they never came into a Church, but onely for hearing the Word, and Prayer [no word of the Mass] the King would come with five or six, and he stayed till the Prayer was ended. All the care of these Doctors was to serve God, not the World; to feed Souls, not their own Bodies: wherefore in those dayes wheresoever a Clerk or Monk did come, he was received as a Servant of God: If he were seen journeying, they were glad to be signed with his Hand, or blessed with his Mouth, and they gave good heed unto the words of his Exhortation. And on the Lord's day they came in Flocks to the Church or Monasteries, not to refresh their Bodies [nor to hear Masses] but to hear the Word; and if any Priest entred into a Village, incontinently all the People would assemble, being desirous

siours to hear the Word of Life: for neither did the Priests go into Villages upon any other occasion, except to Preach, or visit the Sick, or to feed Souls. At that time the Clergy and Monks in England had liberty to Marry.

Then *Theodorus*, who succeeded *Dens-dedit*, Bishop of Canterbury, brought many Books thither, erecting a well-furnished Library, and teaching his Clergy how to make use thereof. He rigorously pressed Conformity to *Rome*, in the observation of *Easter*; and to that purpose a Council was called at *Hartford*; here *Easter* was settled according to the *Romish* Rite. In this Synod nine other Articles were concluded of, as *Stapleton* hath thus Translated them out of *Bede*.

Lib. 4. c. 5.

- I. That no Bishop should have ought to do in another's Diocesi, but be contented with the charge of the people committed unto him.
- II. That no Bishop should any-wise trouble such Monasteries as were Consecrated, and given to God, nor violently take from them ought was theirs.
- III. That Monks should not go from one Monastery to another, unless by the leave of their own Abbot; but should continue in the obedience which they promised at the time of their conversion, and entrance into Religion.
- IV. That none of the Clergy, forsaking his own Bishop, should run up and down where he lists; nor when he came any whither, should be received without Letters of Commendation from his Diocesan, &c.
- V. That such Bishops and Clerks as are strangers, be content with such Hospitality as is given them, and that it be lawful for none of them to execute any Office of a Priest, without the permission of the Bishop in whose Diocesi they are known to be.
- VI. It hath seemed good to us all, that a Synod and Convocation should be Assembled once a year, on the first day of August, at the place called Clofeshooh.
- VII. That no Bishop should ambitiously prefer himself above another, but should all acknowledge the time and order of their consecration.
- VIII. That the number of the Bishops should be increased, the number of Christian folk daily waxing greater.
- IX. That no man commit Adultery, nor Fornication; that no man forsake his own Wife, but for onely Fornication, as the holy Gospel teacheth. And if any Man put away his Wife, being lawfully married unto him, if he will be a right Christian Man, let him be joynd to none other; but let him so continue, still sole, or else be reconciled again to his own Wife.

This Synod *Stapleton* calleth, the first of the English Nation, that is, whose Canons are completely extant. The-

Theodorus Archbishop of *Canterbury* envied *Wilfrid* Bishop of *York*, and endeavoured, that the Diocess of *York* might be divided; whereat *Wilfrid* being offended, goes to *Rome*, and in his passage thither, by a Tempest he is cast on the Shoar of *Freezland* in *Belgia*, where the Inhabitants (as yet Pagans) were by his Preaching converted to Christianity. Returning into *England*, he returned not unto *York*, but stayed in the Pagan Kingdom of the South Saxons, who also by God's blessing on his endeavours were perswaded to embrace the Christian Faith. These South Saxons (of all the seven Kingdomes) were the last that were converted to Christ, and yet their Countrey was next in situation unto *Kent*, where the Gospel was first planted. Indeed *Editwalch* their King was a little before Christened by the perswasion of *Wolpher* King of *Mercia* (who was his God-father, and at his Baptizing gave him for a gift the Isle of *Wight*, & *Provinciam Manuvorum in Gente occidentaliū Saxonum*) but his Countrey still remained in Paganism. And although *Dicul* a Scot, with six others, had a small Monastery at *Bosenham* in *Sussex*, yet they were more careful of their own safety, than of their Neighbours conversion. *Wilfrid* builded an Abbey in *Selfey* in *Sussex*, he taught the South Saxons the craft of fishing.

Cedda the Bishop of West Saxons died, and his Deacon *Wenfrede* was his successor: Soon after this time died *Wina* Bishop of *London*, after whom was Bishop *Erkenwald*, who founded the Monasteries of *Cherissey* in *Surrey*, and *Barking* in *Essex*. But that of *Cherissey* was thrown down by the Danes, and re-edified by *Edgar* King of *England*.

Then *Theodorus* kept a Synod or Council of Bishops at *Harfield*, by authority of which Council he divided the Province of *Mercia*, that *Sexwolphus* then ruled alone, into five Bishopricks; that is, one to *Chester*, the second to *Worcester*, the third to *Lichfield*, the fourth to *Cedema* in *Lindsey*, and the fifth to *Dorchester*.

Cadwallader, the last King of *Wales*, wearied out with Wars, Famine and Pestilence, left his own Land, and with some small treasure fled to *Alan*, King of *Little Britain*: He was the last King of the stock of the Britains. After he had reigned three years he went to *Rome*, and there died, and was buried in the Church of *St. Peter*, with this Epitaph upon his Tomb.

*Culmen opus sobolem pollentia regna triumphos,
Eximias proceros mœnia castra lares,
Quaq; patrum virtus, & qua congesserat ipse,
Cadwald armipotens, linquit amore Dei.*

The which verses are thus Englished by *Fabian*.

*Fabian's Chr.
part. 5.*

Abounding riches, kinred, triumph assured,
Plenteous wealth, with clothes richly dyght,
Houses, Castles, and Towns strongly mured,
And other honours which by his Parents Might,
And his own, this Martial vertuous Knight,
Cadwald the strong, descended of Knight's blood
For Christ's love renounced all his good.

About the year 692. *Ina* King of the West Saxons, set forth his Saxon Laws, translated into English by Mr. *Lambert*; he enacted many Laws, viz. *De regula vivendi Ministrorum Dei; de Infantibus baptizandis; de censu Ecclesia, &c.*

Anno 694. a great Council was held at *Becanceld* by *Witred* King of *Kent*, and *Bertwald* Archbishop of *Britain*, wherein many things were concluded in favour of the Church. Five Kentish Abbesses, namely *Mildred*, *Ethelred*, *Ase*, *Wilnolde*, and *Herefwide*, were not onely present, but subscribed their names and crosses to the Constitutions concluded therein. And we may observe, that their subscriptions are placed, not onely before and above all Presbyters, but also above *Mildred* a Bishop present in this Council. There was likewise a Council held at *Berghamsted* by *Witbred* King of *Kent*: Then Bishop *Wilfrid* was removed to *York* again, where he continued not long, and being thence expelled again, he was for a time made Bishop of *Leicester*.

CENT. VIII.

Wilfrid was troubled by the Archbishop of *Canterbury*, he appealeth to *Rome*, and is acquitted; he is at last restored, and died in peace in the LXXVI. year of his age, having been 45. years a Bishop, and was buried in his Monastery at *Rippon*.

*Camden's
Brit. in Wilt-
shire.*

The Bishoprick of *Sherborn* having been taken out of the Bishoprick of *Winchester* by King *Ina*, *Adelme* his Kinsman was made first Bishop thereof. This *Adelme* was the first of our English Nation, who wrote in Latine, and the first that taught our English Nation to make Latine verse, according to his promise.

*Primus ego in patriam mecum, modo vita superfu,
Aetio rediens deducam vertice Musas.*

If life me last, that I do see
That native soil of mise,
From *Aon* top I'll first with me
Bring down the Muses nine.

He wrote many Books; one of Virginitie, another of the Celebration of *Easter*: And about this time the Libraries of Monasteries began to be replenished with Books, many being written in that Age.

In this age there were many Saints (such as they were) of Royal, or Noble extraction: of these Noble Saints, *St. Gurbelake*, a Benedictine Monk, was the first *Saxon* that professed an Eremitical life in *England*; he was a Monk in the Abbey of *Repyndon*, and the third year after he went to *Crowland*, that is, the raw or crude Land, a fenny place in *Lincoln-shire*, and there led for a while an *Anchoret's* life, and there finally was buried, in which Isle and place of his burying, was built a fair Abbey.

About the year 709. a Synod was assembled at *Alncester* in *Worcestershire*, to promote the building of *Evesham* Abbey; which was done accordingly, and the same was bountifully endowed by *Offa*, and other Mercian Kings, with large revenues: And not long after, another Synod was called at *London*, to introduce into *England* the doctrine of Image-worship, now first beginning to appear in the publick practice of it.

Now also flourished another Noble-born Saint, viz. *John* of *Beverley*, Archbishop of *York*, a Learned Man, and who gave the education to one more Learned than himself, I mean, *Venerable Bede*, who acknowledged, that he received the order of Priesthood from him.

About this time it was fashionable for Kings and Queens in *England*, to renounce the World, and turn Monks and Nuns, commonly in Convents of their own Foundation: but they had an high opinion to merit Heaven thereby.

Among the *Saxon* Princes who thus renounced the World, in this and the next Century, these nine following were the principal.

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|---|--|---|
| 1. <i>Kinigilsus</i> , King of West Saxons. | 4. <i>Edbertus</i> , King of Northumberland. | 7. <i>Offa</i> , King of East Saxons. |
| 2. <i>Ina</i> , King of West Saxons. | 5. <i>Ethelred</i> , King of Mercia. | 8. <i>Sebbi</i> , King of East Saxons. |
| 3. <i>Ceolulfus</i> , King of Northumberland. | 6. <i>Kenred</i> , King of Mercia. | 9. <i>Sigebert</i> , King of East Angles. |

Ina builded the Abbey at *Glastonbury* in the 32 year of his Reign; *Sir H. Spelm.* besides his bounty to other Churches, he bestowed on the Church of *Glastonbury*, two thousand six hundred pounds weight, in the Utensils thereof, of massy Gold and Silver: He was the first King of this Land, that

that granted a penny out of every fire-house in *England* to be paid to the Court of *Rome*, which was called long after *Rome-scot*, or *Peter-pence*, and was to be paid on *St. Peters* day. After this he went to *Rome* in Pilgrimage, in the fellowship of poor Men, and there built a School for the *English*, and a Church adjoining to it to bury their dead.

But *Winnifrid*, an *English* Man, about this time converted to Christ the Provinces of *Franconia* and *Hassia* in *Germany*.

About the same time flourished *Bede*, a Presbyter in the Monastery of *Weremouth*, near *Durham*; he was born at *Girwy*, now in the Bishoprick of *Durham*, brought up by *St. Cuthbert*, and was the profoundest Scholar of his Age, for *Latine*, *Greek*, *Philosophy*, *History*, *Divinity*, *Mathematicks*, *Mulick*, and what not? Homilies of his making were read in his life-time in the Christian Churches, a dignity afforded to him alone. He wrote the Ecclesiastical History, and dedicated it to *Ceolwulfus* King of *Northumberland*: He is generally surnamed *Venerable*, and is still accounted worthy of that Title: He was credulous in believing of false Miracles, and slipped into some corruptions of the times, as *Chrism* and *Confession*; yet, even in these, he differed from the latter times. In the Articles of positive Doctrine he was clear: He did observe and deplore the growing corruptions of the Church; for in an Epistle to *Ecbert* he did not approve the specious and spacious buildings of Monasteries; and else-where, he saith, *Let the Reader behold with tears a thing worthy of tears, how far the Church slideth daily into a worse, or (to speak moderately) into a weaker estate.* He wrote many Books, as *John Bale* testifieth: He lived 72 years, and died *Anno* 734.

At that time began the general viciousness of the Saxons, occasioned by the uncleanness of *Ethelbald*, King of *Mercia*, whose unlawful lust made no difference of Places, or Persons, Castles, or Cloisters: Then *Boniface* an *English* Man, having boldly reprov'd *Ethelbald*, for Adultery, and Tyranny, was forced, by that King (who sought his life) to fly to *Rome*, from whence *Gregory* the second, Bishop of *Rome* sent him into *Germany* to convert the Saxons. He caused the Monastery of *Enlida* to be built, in favour of the *English*, and was slain at *Borna*, being Bishop of *Mentz*.

Afterwards *Ethelbald* reformed himself; and not onely so, but with *Cuthbert* Archbishop of *Canterbury*, called a Council at *Cliffe* in *Kent*; the Acts of this Synod were 31 Canons, four whereof I shall set down, as being the chief.

- I. That the Priests learn, and teach to know the Creed, Lord's Prayer, and words of Consecration in the Eucharist, in the *English* Tongue.
- II. That the Lord's day be honourably observed.
- III. That the sin of drunkenness be avoyded, especially in the Clergy.
- IV. That Prayers be publikey made for Kings and Princes.

King

King *Ethelbald*, and *Offa* were present; and they two, with many Dukes and Counts, confirm the Decrees with their subscriptions.

About the year 755 *Kennulphus*, King of West Saxons conferred large privileges on the Monastery of *Abbingdon* in *Bark-shire*. Anno 758. Bodies were first brought to be buried in Churches, which by degrees brought in much superstition.

In the year 789. the *Danes* first invaded *England* with a considerable Army. The landing of these *Danes* in *England* was ushered with many sad Prognosticks: Stars were seen strangely falling from Heaven, and sundry terrible flames appeared in the Skies: Serpents were seen in *Sussex*, and blood reigned in some parts of this Land. *Lindesfern*, or *Holy Island*, was the first that felt the fury of these Pagans, but soon after no place was secure from their cruelty.

Danes their first arrival in England.

At this time the Archbishoprick of *Canterbury* was in part removed to *Lichfield*, by reason of the Puissance and Ambition of *Offa*, King of *Mercia*, commanding in chief over *England*. *Ethelbert*, King of the East Saxons, went to Marry the Daughter of *Offa*, and *Offa* perfidiously caused him to be murdered: After which he gave the tenth part of all that he had unto the Church, and several Lands to the Church of *Hereford*; and then he went to *Rome*, and there confirmed and enlarged, to Pope *Adrian*, the gift of *Peter-pence*. Then was the corps of *St. Alban* in pompous manner taken up, enshrined, and adored by the spectators: *Offa* being at *Rome*, procured the Canonization of *St. Alban*, the absolution of his own sins, and many murders, and visited and endowed the English Colledge there; and then returning home, he Founded the Monastery of *St. Albans*, bestowing great Lands and liberties upon it, as freeing it from the payment of *Peter-pence*. Episcopal jurisdiction, and the like. Next year *Offa* died, and was buried at *Bedford*.

Then flourished *Alcuinus*, or *Albinus*, Scholar to *Venerable Bede*, and Tutor to *Charles the Great*, who in an Epistle written to him, calleth him Master; of whom *Trithemius* give's this character, *Vir in divinis Scripturis eruditissimus, & in secularium literarum pericia nulli suo tempore secundus*. He opposed the Canons of the second *Nicene Council*, wherein the Superstitious adoration of Images was enjoined: He wrote divers Books against the Errors of *Felix* and *Eliphant*: *Felix* in reading them, wrote a Recantation to the Presbyters and Deacons of his Church: His Books *de Trinitate* are written so clearly, that *Sixtus Senensis* saith, they were written by *John Calvin*, and published in the name of *Alcuinus*; but Dr. *James* saith, that ancient Copies thereof were in the Prince's library at *St. James*, and they were Printed at *Lions*, Anno 1525. when *Calvin* had not begun to write.

R. Hoveden Anna. part. 1.

Egbert, King of the West Saxons in the year 800. having vanquished, *Mercia*, *Kent*, *Essex*, and *Northumberland*, made himself sole Monarch of *England*, and fixed the supreme Sovereignty in himself and posterity.

Tho. Cooper.

For

For, though afterward there continued some petty Kings, as *Kenulph*, King of *Mercia*, &c. yet they shined but dimly, and in the next Age were utterly extinguished: *Egbert* commanded this Land to be called *Anglia*, and the Inhabitants *Angles*, or English Men.

CENT. IX.

ANNO 801. the Archbishoprick was restored to *Canterbury*, at the instance of *Kenulph*, King of *Mercia*. Then *Ethelard* the Archbishop called a Synod at *Clivesho* in *Kent*, where, by power from the Pope, he riveted the Archbishoprick into the City of *Canterbury*. The subscriptions in this Council were the most formal and solemn of any so Antient. There was likewise at *Celichyth* an eminent Council, under *Wolphred* (who succeeded *Ethelard*) Archbishop of *Canterbury*.

King *Egbert* was now in the exaltation of his greatness; but the *Danes* beat the *English* in a Naval fight at *Carmonth* in *Dorset-shire*, which proved fatal to our Nation. Hence forward these Pagans seized themselves in some part of the Land.

ANNO 837. *Ethelwolph*, his Son, succeeded his Father *Egbert* in the Throne; a valiant and devout Prince, though much molested by the *Danes* all his life-time.

About the year 855. *Ethelwolph* King of the West Saxons, summoned a Parliament of his Princes, Nobles, and Bishops at *Winchester*, in the midst of the *Danish* Wars and Invasions, to consult with them, how he might pacifie God's wrath against him, and his Realm? And by their advice and assent granted the Tithes, or tenth part of all his Lands to God and his Ministers, free from all secular services and exactions, great and small, that they might the more freely pour out their prayers to God for him and his Realm. He subjected the whole Kingdom to the payment of Tithes; he was the first-born Monarch of *England*. Indeed before his time there were Monarchs of the *Saxon* Heptarchy, but not successive, and fixed in a Family, but fluctuating from one Kingdom to another. *Egbert*, Father to this *Ethelwolph* achieved and left this Monarchy to this his Son; not *Monarcha factus*, but *natus*, and so in unquestionable Power to make this Act obligatory over all the Land, saith *Fuller*.

King *Ethelwolph* the next year went in Pilgrimage to *Rome*, and confirmed, unto the Pope, his Predecessors grant of *Peter-pence*, and (besides) bestowed upon him the yearly Revenue of three hundred Marks, thus to be expended.

1. To maintain Candles for St. *Peter*, one hundred Marks.
2. To maintain Candles for St. *Paul*, one hundred Marks.
3. For a free Largeess to the Pope, one hundred Marks.

After

After the Death of King *Ethelwolph*, and his two Sons *Ethelbald* and *Ethelbert* succeeding him, this Land was in a sad condition, though in a worse estate under the reign of his third Son, being harassed by the *Danes*. About sixty years since the West Saxons had subdued the other six Kings of this Nation, yet so, that they still continued Kings, but Homagers to the West Saxon Monarchy. They beholding *Ethelred* the West Saxon King, embroiled with the invasion of the *Danes*, they not onely lazily looked on, but secretly smiled at this sight. Thus the height of the Saxon pride and envy, caused the breadth of the Danish power and cruelty.

Anno 870. the *Danes* made an inroad into *Lincoln-shire*, where they met with stout resistance: The Christians had the better the first day, wherein the *Danes* lost three of their Kings, buried in a place thence called *Trekingham*; so had they the second day till at night breaking their Ranks to pursue the *Danes* in their dissembled flight, they were utterly overthrown.

Theodore Abbot of *Crowland*, hearing of the *Danes* approach, Shipped away most of his Monks, with the choicest Relicks and Treasures of his Convent, and cast his most pretious Vessels into a Well in the Cloister. The rest remaining were at their morning prayers, when the *Danes* entering Slew

Theodore the Abbot on the high Altar.

After the Prior in the Vestuary.

Lethwin the Sub-prior in the Refectory.

Pauline and *Herbert* in the Quire.

Wolride the Torch-bearer in the same place.

Grimketule, & *Agamund*, each of them an 100 years old in the Cloister.

Then the *Danes* marched to *Medamsstead* (since called *Peterbrough*) where finding the Abby-gates locked against them, they resolved to force their entrance, in effecting whereof *Tulba*, Brother to Count *Hubba*, was wounded almost to death with a stone cast at him. *Hubba* enraged hereat, killed Abbot *Hedda*, and all the Monks, being fourscore and four, with his own hand. Then was the Abby set on fire, which burned fifteen daies together, wherein an excellent Library was consumed. Having pillaged the Abby, and broke the Tombs and Coffins of many Saints there enterred, these *Pagans* marched forward into *Cambridge-shire*, and passing the river *Nine*, two of their waggons fell into the water, wherein the cattle which drew them were drowned, much of their rich plunder lost, and more impaired.

The *Danes* spared no Age, Sex, condition of people. They wasted *Cambridge*, burnt the (then) City of *Thetford*, forced *Edmond*, King of the East-Angles, into his Castle of *Framlingham*. They took, him, and

because he would not deny Christ, they tyed him unto a Tree, and shot at him till he died. Then they cut of his head, and cast it among the bushes. His own Subjects buried him both head and body at *Hatfeldon*, which from thence was called, *St. Edmonds-bury*. There after-ages shrined, fainted, and adored his Reliques. King *Ethelbert* behaved himself bravely in nine Battles with various success against the *Danes*, and the more he slew, the more they grew, which went neer his heart, therefore he withered away in the flower of his age, desiring rather to encounter death than the *Danes*, according to the observation of the English Historian, that the Saxon Kings in this age, *magis optabant honestum exitum, quam acerbum Imperium*.

Guliel. Malmesbur. de
Gestis Regum
Anglor. lib. 2.

In this sad condition God sent *England* a deliverer, namely King *Alfred*, or *Alured*, fourth son of *Ethelwolph* by the Lady *Ogburgh*. He was born in *England*, bred in *Rome*, where, by a *Prolepsis*, (saith *Fuller*) he was anointed King by Pope *Leo* (though then but a private Prince, and his three elder brothers alive) in *auspiciis futuri regni*, in hope that hereafter he should come to the Crown. The *Danes* at his coming to the Crown, had *London*, many of the in-land, more of the maritime Towns, and *Alfred* onely three effectual Shires *Sommerfet*, *Wiltes* and *Dorset*: yet by God's blessing on his endeavours, he got to be Monarch of all *England*.

Anno 872.

In the beginning of his reign, he was sorely distressed by the *Danes*, and one of his greatest Courts for residence, was an Island, now known by the name of *Athelney* in the County of *Sommerfet*, in the Saxon tongue called *Aethelingarg* that is, *Nobilium Insula*, so termed by reason of the Kings abode, and the concourse of his Nobles unto him: in this place he lived poorly disguised in a Cow-herds house. Being excellent in Musick and Songs, he oftentimes in the habit and posture of a common Minstril, did insinuate himself in the *Danish* Camp, where his plausible carriage and skill gained a freedome of access and passage in the company of their Princes at banquets, and other meetings; and thereby he discovered their conditions, and all their martial counsels and designs. He returneth to his comfortless company, and unmasking himself and the *Danish* designs, cheereth them up, and with a refreshed Power and strength suddenly issued forth, and gave a fierce assault upon the secure *Danes*: he slew multitudes of them, and enforced the remainder to a shameful flight for the safe-guard of their lives. In this Isle *Alfred* had built a kind of Castle, or Fortref, to receive him and his Nobles upon return from their Sallies and Encounters during his Wars in those parts.

About a year after that memorable overthrow, viz. Anno 879. in a Battel at *Kinwich* in *Devon-shire*, *Halden*, and some of the chief Leaders of the *Danes*, received their death's wound, and ended their lives; hereupon the daunted and disperfed *Danes* humbly present their termes of Peace to King *Alfred* with Pledges and Hostages, that they would either

either depart the Land, or become Christians, which was accepted by him. Guthrun, their new King, upon the death of their other Leaders with thirty Noble-men, and almost all his People, received Baptism in the new Castle of *Athelney*, where King *Alfred* was Godfather to him, and gave him the name of *Athelstane*; and upon a confederation between them, *Alfred* did assign unto him the Provinces of the *East-Angles*, and *Northumberland*; *Ut eas sub fidelitate Regis jure hereditario foveret, quas pervaserat latrocinio*; that he might enjoy that by right, which before he usurped by rapine: and unto the new-baptized Nobles, he gave many large and rich gifts. This truce, or league, was about the ninth year of his Reign, and thus beginneth, *Fadus, quod Aluredus, & Gythrudus, Reges, ex sapientum Anglorum, atque eorum omnium, qui orientalem incolebant Angliam consulto ferierunt, in quod præterea, singuli non solum de seipsis, verumetiam de natis suis, ac nondum in lucem editis (quotquot saltem misericordia divina aut Regia velint esse participes) jurarunt.* *Lamb. Archæ: fol. 49.* That is, they did by a solemn Oath ratifie this League, as well for themselves as for those that were then born, and unborn, that would be partakers of mercy from God or the King.

Then having set bounds to his Dominions, certain Comitial Lawes and Ordinances were made between them, enlarged and amplified by their Senators. Before all things they proposed and preferred the strict and holy worshipping of Almighty God, and abandoning all barbarous Idolatry, next, they took care for the Enacting, Registering, and Enrolling of Moral Laws, for containing of Subjects in their several duties, and due obedience, and therefore they first decreed, *That the peace of the Church within her Walls (as it was then delivered by the hand of King Alfred) should be piously and inviolably observed.* They proceeded to the promotion and propagation of the Christian Faith, and the abolition of all Paganism, and Heathenish Rites; for coercion of Clearks, and Men in Holy Orders, if they committed any Perjury, Fornication, or other Offences, or were unconformable in the celebration of Festival-days, times of Abstinence, or other Orders and Injunctions of the Church; prohibiting Merchandising, and secular Negotiations upon the Lord's day. In all which the Impositions of Penalties and Punishments upon an *English Man*, and a *Dane*, were differenced one from the other. They also provided for the exilement of Witches, Wizzards, common Strumpets, and other lewd Creatures; with other good Laws for avoiding of Homicides, and for preservation of Peace and Government, and maintenance of each Man's right of property in this their National commixture.

This adjoined League quieted the Civil discords of the *Danes* and *Saxons* for the space of four years, until the twelfth year of *Alfred's* Reign: And afterwards the continual inroad of the stragling unbaptized *Danes* issuing out of *France*, and other places (who vexed that Eastern part of the Land) molested this good King untill his Death.

This King divided his moveables into equal portions; the one he appointed for uses Secular, and divided it into three parts, one for his Family, another for building of new Works, and a third he reserved for strangers: The other half he dedicated unto uses Ecclesiastical, and divided it into four portions; one for relief of the Poor, another to Monasteries, the third to the Schools in *Oxford*, where he had erected a School for Grammar; another for Philosophy, and a third for Divinity; whereas before they had neither Grammar nor Sciences, because Pope *Gregory I.* gave in command, that *Britain* should have no Schools, for fear of Heresies, but onely Monasteries. The Regents in the University, and Readers in the Divinity-School, were *Neorb*, a worthy Divine, and *Grimbald*, well-skilled in Divinity: In Grammar and Rhetorick, the Learned *Afferius*, who wrote the life of this King: In Logick, *Musick* and Arithmetick, the Reader was *John*, a Monk of *St. Davids*: In Geometry and Astronomy, read *John* a companion of *Grimbald*, a Man Witty and Learned; at which Lectures, this famous King *Alfred* was present. He gave many pensions to Scholars, Learned Men in all Arts, to instruct his Subjects in Religion, and all kinds of Learning: He contributed much to the relief of distressed Churches without his Realm: He protected his Realm from oppression and injustice by his Sheriffs, Justices, and other Officers, whose proceedings he frequently examined, punishing them severely when they had judged, or injured others contrary to Law, out of Malice, Corruption, or Partiality: He divided the Day and Night into three parts; one eight hours he allowed himself for Eating, Drinking, Sleeping and Recreation; another eight hours he spent in hearing Causes, and in doing Justice; and the rest of his time spent in Prayer, Reading the Scriptures, Meditation, and other pious Exercises. And for the instructing his Subjects in the Holy Scriptures, he began to Translate the *Psalms* of *David*, himself, into the *English* Tongue, but being prevented by Death, did not finish it: He gathered *Psalms* and Prayers together into a little Book, which he called a Manual, or Hand-book, which he always carried about him. He was the first lettered Prince in this Kingdom, since it had its denomination of *England*, and was disciplined under the care of *Plegmundus*, a Man of eminent Parts and Learning, who was born in *Mercia*, and from the solitary life of an Heremite in the Isle of *Chester*, was called to be Tutor to this Noble Prince. A little after his Inauguration to the Kingdom, he had the comfortable service and attendance of *Wenefridus* (who was consecrated Bishop of *Worcester* on *Whitsunday*, Anno 872.) for at his command he Translated the Dialogues of *Gregory*, out of the Latin into the Saxon or *English* Dialect: he had all the helps, advice, and instructions of *Plegmundus*, his Tutor, who was afterward Consecrated Archbishop of *Canterbury*. *Afferius* (as himself affirmeth) abode with the King in his Court by the space of eight Moneths before his return into

Wales,

Wales, in which time he constantly read divers Books unto him: for it was his custom both day and night, amidst all other impediments both of Mind and Body, to be ever versed in reading Books himself, or hearing them read by others.

This unparalleled King died, *Anno* 900. after he had reigned 29 years and six moneths, having fought 56 Battels with the Pagan-Danes. His Epitaph is the Epirome of his life, which the happiness of thankful times have dedicated to him as a Monument of his eternal fame, and here followeth out of the Works of a Modern Chronographer.

*Nobilitas inimica tibi probitatis honorem,
(Armipotens Alfred) dedit probitasque laborem,
Perpetuumque labor nomen: immixta dolori
Gaudia semper erant, spes semper mixta timori, &c.*

Englified by Mr. Flemming.

Nobility by birth to thee,
(O Alfred) strong in Armes.
Of goodness hath thy honour given,
And honour toilsome harmes.
And toilsome harmes an endless name,
Whose joyes ere alwayes mixt
With sorrow, and whose hope with fear
Was evermore perplext.
If this day thou wast Conqueror,
The next day's War thou dread'st:
If this day thou wast Conquered,
To next day's War thou spread'st
Whose cloathing wet with a daily swee,
Whose blade with bloody stain,
Do prove how great a burden 'tis
In Royalty to reign.
There hath not been in any part
Of all the World so wide
One that was able breath to take,
And troubles such abide;
And yet with Weapons weary would
Not Weapons lay aside.
Or with the Sword the toilsomness
Of Life by Death divide.
Now after labours past of Realm
And Life (which he did spend)

Christ is to him true quietness,
And Scepter voyd of end.

In this King's reign flourished *Johannes Scotus, Erigena*, (with addition sometimes of *Sophista*) born in Ireland, for distinction from a former born at *Melrose*, and another in the XIII. Century, born in *Duns*, otherwise called *Subtilis*: he was a man of pregnant Judgement, wondrous Eloquence; and (in those days) rare knowledge of the Greek, Chaldean, and Arabian Languages. He wrote a Book, *De corpore & sanguine Domini*, against the Opinion of Carnal presence, which was condemned at the Synod of *Vercelles*. *Bellarmino* saith, *This man was the first, who wrote doubtingly of this matter*: He was the Counsellor to King *Alfred*, and Teacher of his Children, afterwards he retired to the Abbey at *Malmesbury*, where his disciples Murthered him with their Penknives, being enticed thereunto by the Monks, because he spake against the carnal presence, and was accounted a Martyr, as was recorded by *William* of *Malmesbury*, *de gest. Reg. Ang. lib. 2. cap. 4.*

*Bellarmin. de
Euch. lib. 1. c. 1.*

*Zepper. de Ca-
lun. hares.
Berengar.*

CENT. X.

AT this time there was no Bishop in all the West parts of *England*: Pope *Formosus*, being offended hereat, interdicted, King, and Kingdom. But *Pleigmund* Archbishop of *Canterbury* posted to *Rome*, informing the Pope, that *Edward* (called the Elder, the Son of King *Alfred*) had, in a late summoned Synod, founded some new, and supplied all old vacant Bishopricks; and carying with him *honorifica munera*, the Pope turned his curse into a blessing, and ratified their election.

The names of the seven Bishops which *Pleigmund* consecrated in one day, were, *Fridstan* Bishop of *Winchester*, *Werstan* of *Shireburn*, *Kenulph* of *Dorchester*, *Beornege* of *Selsey*, *Athelme* of *Wells*, *Eadulfe* of *Crediton* in *Devon*, and *Athelstan* in *Cornwall* of *St. Petrocks*: These three last Western Bishops were in this Council newly erected.

A Synod was called at *Intingford*, where *Edward* the elder, and *Guthburn* King of the *Danes*, in that part of *England*, which formerly belonged to the *East Angles*, onely confirmed the same Ecclesiastical constitutions which King *Alfred* had made before.

*Job. Rossius in
lib. de Regil.*

King *Edward* remembering the Pious example of his Father *Alfred* in founding of *Oxford*, began to repair and restore the University of *Cambridge*; for the *Danes*, who kept the Kingdom of the *East Angles* for their home, had banished all Learning from that place.

This King *Edward* the elder, expelled the *Danes* out of *Essex*, *Mercia*, and *Northumberland*. At that time the authority of investing Bishops, and other Ecclesiastical Benefices, as also of prescribing *Laws* unto Church.

Church-men, as well as unto the Laity, was in the power of the King, not of the Pope: but the Pope would be meddling in such matters by way of Confirmation.

Athelstan, his Son, succeeded King *Edward*, being much devoted to *St. John* of *Beverley*, on whose Church he bestowed large privileges. Many Councils were kept in this King's Reign at *Excester*, *Feverham*, *Thunderfield*, and *London*: But one held at *Grearlea* is of greatest account for the Lawes therein enacted; especially that concerning the payment of Tithes, which is thus Written; *I Athelstan King, by advice of Viselm my Archbishop, and of other Bishops, command all the Prelates of my Kingdom, in the name of our Lord, and of all the Saints, that first of all they, out of my own things, pay the Tithes unto God, as well of the living Beasts, as of the Corn of the ground; and the Bishops to do the like in their property, and the Presbyters. This I will, that Bishops, and other Head-men declare the same unto such as be under their subjection, &c.* He ordained, that in every Burrough all measures and weights should be confirmed by the Bishop's advice and testimony. About that time *Hoel* King of *Wales*, made a Law, That no Church-man should be a Judge in Civil affairs.

Spelman. in Concil. p. 409.

Now *St. Dunstan* appeareth in Court, born at *Glastonbury*, of Noble Parentage, yea Kinsman remote to *Athelstane* himself: His eminencies were Painting and Graving; an excellent Musician, and an admirable worker in Brass and Iron. After a while he is accused for a Magician, and banished the Court. But after the Death of King *Athelstane*, he was re-called to Court in the Reign of King *Edmond*, *Athelstan's* brother, and flourished for a time in great favour; but his old crime of being a Magician, and a wanton with Women, being laid to his charge, he is re-banished the Court.

But King *Edmond* being slain by one *Leoff* a Thief, *Edred* his Brother succeeding to the Crown, *Dunstan* is made the King's Treasurer, Chancellor, Councillor, Confessor: Secular Priests were thrust out of their Convents, and Monks substituted in their rooms.

But after *Edred's* death *Dunstan* falls into disgrace with King *Edwin*, his Successor, and being expelled the Kingdom, flieth into *Flanders*. Mean-time all the Monks in *England* of *Dunstan's* plantation, are rooted up, and Secular Priests set in their places.

Soon after many commotions happened in *England*, especially in *Mercia* and *Northumberland*. King *Edwin* died in the flower of his age.

Edgar succeedeth him, and recalls *Dunstan* home, who hath two Bishopricks given him, *Worcester* and *London*. King *Edgar* gave over his Soul, Body, and Estate, to be ordered by *Dunstan*, and two more (then the Triumvirate who ruled *England*) viz. *Ethelwald* Bishop of *Winchester*, and *Oswald* afterward Bishop of *Worcester*. This *Oswald* was the man, who procured, by the Kings Authority, the ejection of all secular Priests out of *Worcester*: which Act was called *Oswald's Law*. In that Age

Falmer Church History.

Dunstan

Antonia. hist. Dunstan being made Archbishop of *Canterbury*, Secular Priests were thrown out, and Monks every where fixed in their rooms. Many did dispute, and preach against Dunstan. And *Alfred* Prince of *Mercia* took part with the Priests.

Fuller makes mention of a fair and authentick gilded Manuscript, wherein he stileth himself God's Vicar in *England*, for the ordering Ecclesiastical matters, a Title which at this day the Pope will hardly vouchsafe to any Christian Princes.

Hocli-Dha then held a National Council, for all *Wales*, at *Ty-quin*, or the White House. The Canons therein were wholly in favour of the Clergy; enacting this amongst the rest, That the presence of a Priest and a Judge constitute a legal Court, as the two persons only in the Quorum thereof. There were then seven Episcopal Seats in *Wales*. 1. *S. Davids*. 2. *Ismael*. 3. *Degenian*. 4. *Ufyl*. 5. *Teylaw*. 6. *Tenl-dauc*. 7. *Kenew*.

King *Edgar* died peaceably, leaving his Crown to *Edward* his Son, whom (being under Age) he committed to the tuition of *Dunstan*. In this King's reign three Councils were successively called, to determine the difference between Monks and Secular Priests. The first was at *Winchester*, where the Priests being outed of their Convents, earnestly pressed for restitution. *Polydor Virgil* writes, that in the Synod it was concluded, that the Priests should be restored. But a voice was immediately heard from the wall (as coming from a Crucifix behind *Dunstan*) saying, *They think amiss that favour the Priests*. That was received as a Divine Oracle, and the Priests were secluded from their Benefices and Monasteries.

A second Council was called at *Kirtlington* (now *Catlage* in *Cambridgeshire*) but to little effect. The same year a third Council was called at *Caln* in *Wiltshire*, thither came Priests and Monks in great numbers. *Boornelm*, a Scottish Bishop, defended the cause of the Priests with Scripture and Reason. But on a sudden *Dunstan* by his Art caused the Beams or Joists of the Room where they were assembled to break and fall: many were wounded; most of the Secular Priests were slain, and buried under the ruins thereof: only *Dunstan* was safe with his Chair that was fixed on a Pillar. So the controversie was ended with devilish cruelty. It appears not what provision was made for these Priests when ejected.

King *Edward* went to *Corff-Castle*, where at that time his Mother-in-Law with her Son *Egchred* lay; and by her contrivance he was barbarously murdered as he was drinking on Horse-back, and was buried at *Wareham*: and *Ethelred*, *Edward's* half-brother, succeeded him in the Throne.

Dunstan died, and was buried on the South-side of the high Altar in the Church of *Canterbury*. After his death, the Monks were cast out of

of the Convent of *Canterbury*, by reason of their misdemeanours.

Siricius, the next Archbishop of *Canterbury*, endeavoured the re-expulsion of the Priests, which by *Elfrick* his Successor was effected. By him a Sermon was appointed to be read publickly on *Easter-day* before the Communion. The same Author hath two other Treatises; one directed to *Wolfsin* Bishop of *Shirburn*, and another to *Wulfstan* Bishop of *Tork*, about the Sacrament.

Soon after, the *Danes* by a firm Ejection outed the Monks, before they were well warm in their Nests: Their fury fell more on Convents than Castles. *England* for these last sixty years had been freed from their cruelty, which now returned more dreadful than ever before. These *Danes* were also advantaged by the unactiveness of King *Ethelred*, who with ten thousand pounds purchased a present Peace with the *Danes*. The multitude of Monasteries invited the Invasion, and facilitated the Conquest of the *Danes* over *England*.

Holy Island was forsaken by the fearful Monks, affrighted with the approach of the *Danes*: and *Albunus*, the Bishop thereof, removed his Cathedral and Convent to *Durham*, an Inland place of more safety. The *Danes* having received and spent their Money, invaded *England* afresh, according to all Wise mens expectation.

C E N T. XI.

IN the beginning of this Century certain *Danes* fled into a Church at *Oxford*, hoping the Sanctity thereof (according to the devout Principles of that Age) would secure them. But by command from King *Ethelred*, they were all burned in the place, whose blood remained not long unrevenged. The Danish fury fell fiercest on the City of *Canterbury* with fire and sword, destroying eight thousand people therein. *Swann* the Dane tithed the Monks of *S. Augustine's Abbey*, killing nine by cruel torment, and keeping the tenth alive for slaves. They slew there of Religious men, to the number of nine hundred. And when they had kept the Bishop *Elphege* in strait prison the space of eight months (because he would not agree to give them three thousand pounds) after many villanies done unto him, at *Greenwich* they stoned him to death. Next year a nameless Bishop of *London* was slain by them; and a great part of the City of *London* was wasted with fire. The *Danes* burnt *Cambridge* to ashes, and harassed the Country round about.

King *Ethelred* sent his Wife *Emma*, with his two Sons, *Alfred* and *Edward*, to *Richard Duke of Normandy*, which was Brother to the said *Emma*, with whom also he sent the Bishop of *London*, whither also himself went, after he had spent a great part of the Winter in the Isle of

Wight, whither he was chased of the *Danes*. *Swanus* hearing that *Egelred* was departed out of the Land, imposed great Exactions upon the people; and among other he required a great sum of money of *S. Edmond's* Lands, which the people there claiming to be free of all King's tribute, denied to pay. Hereupon *Swanus* entred the Territory of *St. Edmond*, and wasted the Countrey, threatening to spoil the place of his burial. The men of the Countrey fell to fasting and prayer, and soon after *Swanus* died suddenly, crying and yelling among his Knights. In fear whereof *Cannus*, his Son and Successor, ditched the Land of *St. Edmond* with a deep Ditch, and granted to the Inhabitants thereof great Immunities, quitting them from all Tribute, and after builded a Church over the place of his Sepulture, ordained there an House of Monks, and endowed them with rich possessions. After that time, the Kings of *England* when they were crowned, sent their Crowns for an offering to *St. Edmond's* Shrine, and redeemed them afterward with a condign price.

After the death of *Egelred*, great contention was in *England* for the Crown: some were for *Edmond Ironside* the Son of *Egelred*, and some for *Cannus*. After many bloody Fights, both parties agree to try the quarrel betwixt them two only: in sight of both Armies they make the Essay with Swords and sharp strokes: in the end upon the motion of *Cannus* they agree, and kiss one another, to the joy of both Armies, and they covenant for parting the Land during their lives, and they lived as Brethren. Within a few years a Son of *Edrik* Duke of *Mercia* killed *Edmond* traiterously, and brought his two Sons unto *Cannus*, who sent them to his Brother *Swanus*, King of *Denmark*, willing him to dispatch them. But he abhorring such a fact, sent them to *Solomon* King of *Hungary*, who married *Edwyn* to his Daughter, and soon after died. *Edward* married *Agatha* the Daughter of the Emperour *Henry* the Third.

Swanus King of *Denmark* died; and that Land fell to *Cannus*, who anon after sailed thither, and took the possession, and returned into *England*, and married *Enma*, late Wife of *Egelred*, and by her had a Son called *Hardiknow*. He assembled a Parliament at *Oxford*, wherein was agreed, that *English* men and *Danes* should hold the Laws made by King *Edgar*, as most just and reasonable: He established Laws Ecclesiastical, as well as Civil. *Cannus* went on pilgrimage to *Rome*, and there founded an Hospital for *English* Pilgrims: He shined the body of *Bernius*, and gave great Lands to the Cathedral Church of *Winchester*: He builded *St. Bennet's* in *Norfolk*, which was before an *Hermitage*. Also *St. Edmond's-bury*, which King *Athelstane* ordained before for a Colledge of Priests, he turned to an Abbey of Monks of *Saint Bennet's* Order.

Two of his Sons succeeded him, first his base Son, called, from his swiftnes, *Harold, Harefoot*, a man of a cowardly disposition. He reigned but four years, and the Kingdom fell to *Hardiknut* King of Denmark, his Brother, who when he had reigned two years, being drunk at *Lambeth*, suddenly was stricken dumb, and fell down to the ground, and within eight dayes after died without issue of his Body. Thus ended the Danish Kings: which *Danes* had vexed and wasted the Land two hundred fifty five years.

When *England* was freed from the *Danes*, they sent into *Normandy*, inviting over *Edward* the Confessor, and brother to King *Edmond*. He was crowned *Anno 1045*. In his time was the Law made which concerned the King's Oath at Coronation. *Mathew Paris* describes the Manners of the Countrey at his coming thus, *The Nobles were given to gluttony and leachery: they went not to Church in the morning, but only had a Priest, which made haste with the Mass and Mattens in their chambers, and they heard a little with their ears. The Clergy were so ignorant, that if any knew the Grammar, he was admired by them: most men spent nights and dayes in carousing.* In his dayes *England* enjoyed *Halcion* dayes, free from Danish invasions.

The Ecclesiastical Laws, made by this King in his reign, were.

- I. That every Clerk and Scholar should quietly enjoy their goods and possessions.
- II. What solemn Festivals people may come and go of, without any Law-suits to disturb them.
- III. That in all Courts where the Bishop's Proctor doth appear, his case is first to be heard and determined.
- IV. That guilty folk flying to the Church should there have protection, not to be reprov'd by any, but the Bishop and his Ministers.
- V. That Tithes be paid to the Church of Sheep, Pigs, Bees, and the like.
- VI. How the Ordal was to be ordered for the trial of guilty persons by fire and water.
- VII. That Peter-pence, or Rome-scot, be faithfully paid to the Pope.

This King is reported to have entailed (by Heaven's Confort) an hereditary vertue on his Successors the Kings of *England* (only with this condition, that they continue constant in Christianity) to cure the King's Evil.

In this King's reign lived *Marianus Scotus*, that wrote much of the deeds of the Kings of *England*.

King Edward died childless. *Harold* the Son of Earl *Godwin* succeeded him. Indeed the undoubted right lay in *Edgar Ateling*, Son to *Edward* the Outlaw, Grandchild to *Edmond Iron-side* King of England. But he being young and tender, and of a soft temper, and *Harold* being rich and strong in Knights, the Nobles chose *Harold* to be their King. As soon as he was crowned, he established many good Laws, especially such as were for the good of the Church, and for the punishment of evil-doers.

Harold was slain in a battel near *Hastings* in *Sussex*, and *William* Duke of *Normandy* obtained the Crown of England by conquest: within a few years he made a great alteration in England: the most part of his Knights and Bishops were *Normans*; and many English with *Edgar* fled into *Scotland*, where King *Malcolm* had married *Edgar's* Sister *Margaret*. They incited *Malcolm* to invade England, and he entred into the North part. At last a peace was concluded, and a Mark-stone was set up in *Stanmoor*, as the mark of both Kingdoms, with the Pourtraict of both Kings on the sides of the Stone.

Although then corruptions crept into the Church by degrees, and divine worship began then to be clogged with superstitious Ceremonies, yet that the Doctrine remained still entire in most material points, will appear by an Induction of the dominative Controversies, wherein we differ from the Church of *Rome*, as *Fuller* in his Church-History of *Britain* hath observed.

I. Scripture generally read.

Btd. Eccl. hist.
lib. 3. ca. 5.

For such as were with the holy Bishop *Aidan*, either Clergy, or Laity, were tyed to exercise themselves in reading the holy Word, and in singing of Psalms.

II. The Original preferred.

Caradoc. in
Chron. of
Cambridge.

For *Ricemath* a *Britain*, a right learned and godly Clerk, Son to *Sulgen*, Bishop of *St. David's*, flourishing in this Age, made this Epigram on those who translated the Psalter out of the Greek, so taking it at the second hand, and not drawing it immediately from the first vessel.

Ebreis nablam custodit litera signis,
Pro captu quam quisque suo sermone latino
Edidit, innumeros lingua variante libellos
Ebreumque jubar suffuscat nube latina, &c.

This Harp the holy Hebrew Text doth tender,
Which, to their power, whil'st every one doth render

In Latine tongue with many variations,
He clouds the Hebrew rays with his translation:
Thus liquors when twice shifted out, and pour'd
In a third vessel, are both cool'd and sower'd.
But holy *Jerome* Truth to light doth bring,
Briefer and fuller fetcht from the Hebrew Spring.

III. *No Prayers for the dead in the modern notion of Papists.*

For though we find prayers for the dead, yet they were not in the nature of propitiation for their sins, or to procure relaxation from their torments: but were only an honourable commemoration of their memories, and a Sacrifice of thanksgiving for their salvation.

IV. *Purgatory then not perfected, though newly invented.*

For although there are frequent Visions and Revelations in this Age pretended, thereon to build Purgatory (which had no ground in Scripture) yet it stood not then as now it stands in the Romish belief.

V. *Communion under both kinds.*

For *Bede* relateth, that one *Hildmer*, an Officer of *Egfride* King of *Northumberland*, entreated our *Cuthbert* to send a Priest that might minister the Sacrament of the Lord's Body and Blood unto his Wife, that then lay a dying. And *Cuthbert* himself immediately before his own departure out of this life, received the communion of the Lord's Body and Blood. So that the Eucharist was then administered entire, and not maimed as it is by the Papists at this day. And though the word *Mafs* was frequent in that Age, yet was it not known to be offered as a propitiatory Sacrifice for the quick and dead.

King *William* to testify his thankfulness to God for his Victory, founded in that place *Battel-Abbey*, endowing it with Revenues, and large immunities: The Abbot whereof (being a Baron of Parliament) carried a pardon in his presence, who casually coming to the place of execution, had power to save any Malefactor. The Abby-Church was a place of safety for any Felon or Murderer. Here the Monks flourished in all abundance till the dayes of *Henry* the Eighth.

Then *Dooms-day* Book was made, containing an exact survey of the Houses and Lands in the Kingdom, which took up some years before it was compleated.

King *William* called a Council of his Bishops at *Winchester*, wherein he was personally present, with two Cardinals sent from *Rome*. Here
Stigand

Stigand Archbishop of *Canterbury* was deposed, and *Lanfrank* a *Lombard* substituted in his room.

Sir John Davys in his Irish report.

A learned Lawyer hath observed, that the first encroachment of the Pope upon the Liberties of the Crown of *England*, was made in the time of King *William the Conqueror*. For the Conqueror came in with the Pope's Banner, and under it won the battel, which got him the Garland, and therefore the Pope presumed he might boldly pluck some flowers from it, being partly gained by his countenance and blessing.

Although this politick Prince was complementally courteous to the *See of Rome*; yet 1. He retained the ancient custom of the *Saxon Kings*, investing Bishops and Abbots by delivering them a Ring and a Staff, whereby without more ado they were put into plenary possession of the power and profit of their place. He said, *He would keep all Pastoral Staves in his own hand.*

2. Being demanded to do Fealty for his Crown of *England* unto Pope *Gregory the Seventh*, he wrote thus unto him, *That he would not do Fealty unto the Pope, because neither had he promised it, nor did he find his Predecessors had performed it.*

3. This King would in no wise suffer any one in his Dominion to acknowledge the Bishop of *Rome* for Apostolical without his command; or to receive the Pope's Letters, except first they had been shewed unto him. And although the Archbishop of *Canterbury* by his own Authority might congregate Councils, and sit as President therein: yet the King permitted him to appoint or prohibit nothing, but what was according to his own will, and what the King had ordained before.

4. The King suffered no Bishop to excommunicate any of his Barons, or Officers, for Adultery, Incest, or any such hainous crime, except by the King's command, first made acquainted with the same.

This King gave unto the Bishops an entire Jurisdiction by themselves to judge all causes relating to Religion, for before that time the Sheriff and Bishop kept their Court together. He granted the Clergy throughout *England* Tithes of Calves, Colts, Lambs, Milk, Butter, Cheese, Woods, Meadows, Mills, &c.

Then *Thomas* a *Norman* was preferred to the Archbishoprick of *York*, Betwixt *Lanfrank* Archbishop of *Canterbury*, and this *Thomas*, there grew great contention for the Oath of Obedience, but in the end, *Thomas* subscribed obedience to the other. Then it was decreed, that *York* for that time should be subject to *Canterbury* in matters appertaining to the Church: so that wheresoever within *England* the Archbishop of *Canterbury* would hold his Council, the Bishops of *York* should resort thither with their Bishops, and be obedient to his Decrees Canonical.

Then were divers Bishops Seats altered from Villages to great Cities; as of *Seafsey* to *Chichester*: out of *Cornwall* to *Exeter*: from *Wells* to *Bath*;

Bath; from Shirburn to Salisbury; from Dorchester in Oxford-shire to Lincoln; from Lichfield to Chester; which Bishoprick of Chester, Robert, then Bishop, reduced from Chester to Convent.

At this time several Liturgies were used in England, which caused confusion, and much disturbed mens devotions. A brawl happened between the English Monks of *Glastonbury*; and *Thurstan* their Norman Abbot, in their very Church, obtruding a Service upon them which they disliked: eight Monks were wounded, and two slain near the steps of the high Altar. This ill accident occasioned a settlement, and uniformity of Liturgy all over England: for hereupon *Osmund* Bishop of *Salisbury*, devised that form of Service, which hereafter was observed in the whole Realm. Henceforward the most ignorant Parish-Priest in England understood the meaning of, *Secundum usum Sarum*; that all Service must be ordered; According to the course and custom of *Salisbury Church*.

An uniformity of Liturgy all over England.

King *William* brought many Jews into England (for before his reign I find none in this Land) from *Roan* in *Normandy*; and settled them in *London*, *Norwich*, *Cambridge*, *Northampton*.

In the dayes of *Lanfrank*, *Waltelm* Bishop of *Winchester*, had placed about forty Canons instead of Monks; but it held not, for *Lanfrank* cast out secular Priests, and substituted Monks in their rooms. He also contested with *Odo* Bishop of *Bayeux* (though half-Brother to King *William*, and Earl of *Kent*) and in a legal Trial regained many Lordships, which *Odo* had unjustly invaded.

Although in this King's time there was almost no English-man that bare Office of honour or rule, yet he favoured the City of *London*, and granted them the first Charter that ever they had, written in the Saxon tongue, and sealed with green Wax, expressed in eight or nine lines.

King *William* died in *Normandy*, and *William Rufus*, his second Son, was crowned King of *England*. He began very bountifully; to some Churches he gave ten Marks, to others six, to every Countrey-Village five shillings, besides an hundred pounds to every County to be distributed among the poor. But afterward he proved very parcimonious, though no man more prodigal of never performed Promises.

This year died *Lanfrank*, Archbishop of *Canterbury*, after whose death the King seized the profits of that See into his own hand, and kept the Church vacant for some years. He kept at the same time the Archbishoprick of *Canterbury*, the Bishopricks of *Winchester* and *Durham*, and thirteen Abbies in his hand, and brought a mass of Money into his Exchequer. All places which he parted with, was upon present payment. He quarrelled with *Remigius* Bishop of *Lincoln*, about the founding of his Cathedral, and forced him to buy his peace. And without a sum of Money paid to the King, *John* Bishop of *Wells* could not remove his Seat to *Bath*.

King *Rufus* coming to *Glocester*, fell very sick: hereupon he made *Anselm* (the Abbot of *Beck* in *Normandy*) one of eminent learning, and strictness of life, Archbishop of *Canterbury*. The King soon after sent to him for a thousand pounds, which *Anselm* refused to pay.

Herbert Bishop
of *Thetford*
founded the
Cathedral at
Norwich.

Then *Herbert*, Bishop of *Thetford*, removed his Episcopal Seat from *Thetford* to *Norwich*, where he first founded the Cathedral. Then died *Wolstan* Bishop of *Worcester*, an English-man born, a mortified man.

Near this time began the holy War. *Robert* Duke of *Normandy*, to fit himself for that Voyage, sold his Dukedome to King *William Rufus* for ten thousand Marks. To pay this money King *Rufus* laid a grievous Tax over all the Realm, extorting it with such severity, that the Monks were fain to sell the Church-plate, and very Chalices, for discharging thereof. And when the Clergy desired to be eased of their burdens; I beseech you (said he) have ye not Coffins of gold and Silver for dead mens bones? intimating, that the same Treasure might otherwise be better employed.

At this time there was contention at *Rome* between two Popes, *Urban* and *Clement* the Third. *Rufus* took part with *Clement*; but *Anselm* stuck to *Urban*, and required of the King leave to fetch his Pall of *Urban*. All the rest of the Bishops were against him. Mean-while the King had sent two Messengers to the Pope for the Pall, who returned, and brought with them *Gualter* Bishop of *Alban*, the Pope's Legate, with the Pall to be given to *Anselm*. Which Legate so perswaded the King, that *Urban* was received Pope through the whole Land. But afterwards grew great displeasure betwixt them, so that *Anselm* went to appear to *Rome*, where he remained in exile; and the King seized all his Goods and Lands into his own Coffers. *Urban* gave unto *Anselm* the Archbishops Pall, thereby voiding the Investiture which he received from King *William*, and obliging him there-after to depend on him: as also he did, whereat the King incensed, interdicted to *Anselm* his entry into *England*, confiscated the Lands of the Archbishoprick, and declared, that his Bishops held their Places and Estates merely from him, and were not subject unto the Pope for the same. To which all the Bishops of *England* subscribed: neither did any of them contradict it, but the onely Bishop of *Rocheſter*, as a Suffragan to the Archbishop of *Canterbury*.

By the intervention of Friends *Anselm* made his peace: But being returned into *England*, he soon after began to dissuade the Clergy from receiving Investitures from the King; wherefore he was forced again to fly out of the Kingdom, and his estate was again seized upon and confiscated, of which he had obtained restitution at his return.

King *William* the Conqueror had made the new-forest in *Hant-shire*, with a great devastation of Towns and Churches, the place (as *Fuller* saith) being turned into a Wilderness for Men, and a Paradise for Deer.

Deer. King *Rufus* hunting in this Forrest, was here slain by the glancing of an arrow, shot by Sir *Walter Tirrell*, and was buried at *Winchester*. He gave to the Monks, called *De Charitate*, the great new Church of *S. Saviours* in *Bermondsey*, with the Manor thereof, as also of *Charleton* in *Kent*.

Henry Beaucherk, his Brother, succeeded him in the throne, being one of the profoundest Scholars, and most politick Princes in his generation. To ingratiate himself to the English, he instantly and actually repealed the cruel Norman Lawes, the good and gentle Laws of King *Edward* the Confessor he reduced; with correction of them: *Anselm* from exile was speedily recalled, and to his Church, Lands, and Goods, was fully restored. The late King's extorting Publicanes (whereof *Ranulph Flambard*, Bishop of *Durham*, the principal) were imprisoned, the Court-corruption reformed; Adultery (then grown common) severely punished.

CENT. XII.

King *Henry* was Married to *Maud*, Daughter to *Malcolm* King of *Scots*, who lived sometime as a Nun under the tuition of *Christian* her Aunt, Abbess of *Wilton*: She was Sister to *Edgar Atheling*, and Grand-child of *Edmond Iron-side*, whereby his Issue might merely be both of the English Blood, and of the Ancient Saxon Kings.

Anselm summoneth a Council at *Westminster*, where first he Excommunicated all Married Priests, half the Clergy at that time being Married, or the Sons of Married Priests: he also inhibited all Lay-men to hear their Masses. He also deprived many great Prelates of their promotions, because they had accepted their Investitures from the King, which was done by receiving of a Pastoral Staffe and a Ring, an Ancient rite, testifying that their Donation was from their Sovereign: in which number were the Abbots of *Ely*, of *Romsey*, of *Pershore*, of *St. Edmonds*, of *Tavesack*, *Peterborough*, *Burch*, *Bodiac*, *Stoke*, and *Middleton*: for which his boldness, and for refusing to Consecrate certain Bishops advanced by the King, great contention fell betwixt them: and *Anselm* appealed to Pope *Paschal*, and soon after fled to *Rome*. Hereupon the King enjoined *Gerard* Archbishop of *York* to Consecrate *William* of *Winchester*, *Roger* of *Hereford*, &c. But *William* Bishop of *Winchester* refused Consecration from the Archbishop of *York*, and resigned his Staff and Ring back again to the King, as illegally from him. This discomposed all the rest.

But not long after by the mediation of Friends the King and *Anselm* are reconciled; the King disclaiming his right of Investiture. And now *Anselm* who formerly refused, consecrated all the Bishops of vacant Sees. Then did *Anselm* forbid the Priests Marriage. But *Anselm* died

before he could finish his project of Priests divorces. His two next Successors, *Rodolphus* and *William Corbel*, went on vigorously with the design, but met with many and great obstructions: Other Bishops found the like opposition, but chiefly the Bishop of *Norwich*, whose obstinate Clergy would keep their Wives in defiance of his endeavours against them. But they were forced to forgo their Wives. Among those Married Priests there was one *Ealphegus* flourishing for Learning and Piety; he resided at *Plymouth* in *Devon-shire*

To order the refractory Married Clergy, the Bishops were fain to call in the aid of the Pope. *John* Bishop of *Cremona*, an Italian Cardinal, did urge the lingle Life of the Clergy, and said, *It is a vile crime, that a Man rising from the side of his Concubine, should consecrate the Body of Christ.* The same Night he was taken in bed with a Whore, after he had spoken those words in a Synod at *London*. The thing was so notorious, that it could not be denied, saith *Matthew Paris*. This much advantaged the reputation of Married Priests: The King taking a fine of Married Priests, permitted them to enjoy their Wives.

About this time the old Abbey of *Ely* was advanced into a new Bishoprick, and *Cambridge-shire* assigned for it's Diocess, taken from the Bishoprick of *Lincoln*. *Spaldwick* Manor in *Huntington-shire* was given to *Lincoln*, in reparation of the jurisdiction taken from it, and bestowed on *Ely*. One *Hervey*, who had been banished by the *Welch* from the poor Bishoprick of *Bangor*, was made the first Bishop of *Ely*. King *Henry* bestowed great Privileges upon that Bishoprick.

Hervey, the first Bishop of *Ely*.

Then *Bernard*, Chaplain to the King, and Chancellor to the Queen, was the first *Norman*, made Bishop of *St. Davids*; who soon denied subjection to *Canterbury*, and would be an absolute Archbishop of himself: But *William* Archbishop of *Canterbury*, aided by the Pope, at last forced the Bishop of *St. Davids* to a submission.

King *Henry* died at the Town of *St. Denys* in *Normandy* of a surfeit by eating of Lampreys. He was buried at *Reading* in *Berk-shire* in the Abbey that himself had there founded and endowed with large possessions.

Stephen, Earl of *Bologn*, hearing of King *Henric's* Death, hasteth over into *England*, and seizeth on the Crown. He was Son to *Adela*, Daughter to King *William* the Conqueror; but *Mawd* first Married to *Henry* the Emperor of *Germany*, was the undoubted heir of the Crown. She was constantly called the Empress after the Death of the Emperor, though Married to *Geoffery Plantagenet*, her second Husband. Unto her all the Clergy, and Nobility had sworn fealty in her Father's life-time.

William Archbishop of *Canterbury*, notwithstanding his Oath to *Mawd*, solemnly Crowned *Stephen*, shewing himself thereby perjured to his God, disloyal to his Princess, and ingrateful to his Patroness, by whose special favour he had been preserved. The rest of the Bishops (to their shame)

followed

followed his example, hoping to obtain from an Usurper, what they could not get from a Lawful King, traiterously avowing. That it was baseness for so many, and so great Peers to be subject to a Woman.

King Stephen sealed a Charter at Oxford, Anno 1136. the Tenor whereof is, *That all Liberties, Customs, and Possessions granted to the Church, should be firm and in force; That all Persons and Causes Ecclesiastical, should appertain onely to Ecclesiastical Judicature; That none but Clergy-men should ever intermeddle with the Vacancies of Churches, or any Church-mens goods; That all bad usages in the Land touching Forreſts, Exactions, &c. should be utterly extirpate, the antient Laws restored, &c.* *Speeds Chron.*

The Clergy perceiving that King Stephen performed little of his large promises to them, were not formerly so forward in setting him up, but now more ready to pluck him down, and sided effectually with *Maud* against him. Stephen fell violently on the Bishops, who then were most powerful in the Land: He imprisoned Roger Bishop of Sarisbury, till he had surrendered unto him the two Castles of *Shirburn*, and the *Devizes*, for the which Roger took such thought, that he died shortly after, and left in ready Coin forty thousand Marks, which after his Death came to the King's Coffers: he also uncattled *Alexander* of *Lincoln*, and *Nigellus* of *Ely*, taking a great Mass of Treasure from them. The Dean and Canons of *Pauls*, for crossing him in the choice of their Bishop, tasted of his fury, for he took their *Focarias*, and cast them into the Tower of *London*, where they continued many dayes, till at last their liberty was purchased by the Canons at a great price: Roger *Hoveden* tells us plainly, that these *Focaria* were those Canons Concubines. See here the fruit of forbidding Marriage to the Clergy, against the Law of God and Nature.

Albericus, Bishop of *Hofia*, was sent by Pope *Innocent* into England, called a Synod at *Westminster*, where 18 Bishops, and thirty Abbots met together. Here was concluded, *That no Priest, Deacon, or sub-deacon, should hold a Wife or Woman within his House, under pain of degrading from his Christendom, and plain sending to Hell. That no Priest's Son should claim any Spiritual Living by heritage. That none should take a Benefice of any Lay-man. That none should be admitted to Cure, which had not the letters of his Orders. That Priests should do no bodily labour. And that their Transubstantiated God should dwell but eight dayes in the Box, for fear of worm-eating, moulding, or stinking.* In this Synod *Theobald*, Abbot of *Becco* was chosen Archbishop of *Canterbury*, in the place of *William* lately Deceased. *Fuller. Church History.*

The most considerable Clergy-man of England in this Age, for Birth, Wealth, and Learning, was *Henry* of *Blois*, Bishop of *Winechester*, and Brother to King *Stephen*. He was made by the Pope his Legat for Britain.

In this Council, where *William* of *Malmesbury* was present, there were three parties assembled with their attendance.

1. *Roger* of *Sarisbury*, with the rest of the Bishops, grievously complaining of their Castles taken from them.
2. *Henry* Bishop of *Winchester*, the Pope's Legat, and President of the Council: with *Theobald* Archbishop of *Canterbury*, pretending to Umpire matters moderately.
3. *Hugh* Archbishop of *Roan*, and *Aubery de Vere* (Ancestor to the Earl of *Oxford*) as Advocate for King *Stephen*.

This *Aubery de Vere* was Learned in the Laws, being characterized by my Author, *Homo causarum varietatibus exercitatus*, a man well versed in the windings of Causes. This Synod brake up without any extraordinary matter effected: For soon after Queen *Mawd* came with her Navy and Army out of *Normandy*, which turned Debates into Deeds, and Consultations into Actions.

There were many Religious Foundations built and endowed in the troublesom Reign of King *Stephen*; not to speak of the Monastery of *St. Mary de Pratis* founded by *Robert* Earl of *Leicester*, and many others of this time; the goodly Hospital of *St. Katherines* nigh *London*, was founded by *Mawd*, Wife to King *Stephen*. So stately was the Quire of this Hospital, that it was not much inferior to that of *St. Pauls* in *London*, when taken down in the dayes of Queen *Elizabeth*, by Doctor *Thomas Wilson*, the Master thereof, and Secretary of State: Yea King *Stephen* himself erected *St. Stephen's* Chappel in *Westminster*. He built also the Cisterrians Monastery in *Feversham*, with an Hospital near the West-gate in *York*.

The King earnestly urged *Theobald* Archbishop of *Canterbury* to Crown his Son *Eustace*. But *Theobald* stoutly refused, though proscribed for the same, and forced to fly the Land, till after some time he was reconciled to the King. *Eustace* the King's Son died of a Frenzy, as going to plunder the Lands of *Bury-Abbey*. Hereupon an agreement was made between King *Stephen*, and *Henry* Duke of *Normandy*, Son of *Mawd* the Empress, the former holding the Crown during his Life, and after his Death settling the same on *Henry*, his adopted Son and Successor.

At this time *Nicholas Breakspear*, an English-man, born near *Uxbridge*, came to be Pope, called *Adrian* the fourth; he was not inferior to *Hildebrand* in Pride. Shortly after he had Excommunicated the Emperor, he walked with his Cardinals, to refresh himself, in the Fields of *Anagnia*; and coming to a Spring of Water he would taste of it; and with the Water a Fly entrench into his Throat, and choaketh him. In the latter end of his Dayes he was wont to say, *There is not a more wretched Life than*

to be Pope. To come into the seat of St. Peter by Ambition, is not to succeed Peter in Feeding the Flock, but unto Romulus in Paracide; seeing that Seat is never obtained without some Brother's Blood. Matth. Paris.

King Stephen died, and was buried with his Son and Wife at *Fever-sham* in *Kent*, in a Monastery which himself had Erected. At the Demolishing whereof, some to gain the Lead wherein he was wrapped, cast his Corpse into the Sea.

King *Henry* the second succeeded him; a Prince Wise, Valiant, and generally Fortunate. He presently chose a Privy-Counsel of Clergy and Temporality, and refined the Common Laws: yea toward the latter end of his Reign began the use of our Itinerant Judges. He parcelled *England* into six divisions, and appointed three Judges to every Circuit. He razed most of the Castles of *England* to the ground, the Bishops being then the greatest Traders in those Fortifications.

He disclaimed all the Authority of the Pope, refused to pay *Peter-pence*, and interdicted all Appeals to *Rome*. At that time *Phil p de Brok*, a Canon of *Bedford*, was questioned for Murther; he used reproachful speeches to the King's Justices, for which he was Censured; and the Judges complained unto the King, that there were many Robberies, and Rapes, and Murthers, to the number of an hundred, committed within the Realm by Church-men.

Thomas Becket, Doctor of Canon-law, was by the King made Lord Chancellor of *England*. Four years after upon the Death of *Theobald*, *Becket* was made by the King Archbishop of *Canterbury*.

Anno 1160. Thirty Teachers come from *Germany* into *England*, and taught the right use of Baptism, and the Lord's Supper, &c. and were put to Death. Then *John of Sarum*, and others, taught, that the Roman Church was the Whore of *Babylon*. Some were burnt with an hot Iron at *Oxford*, that dissented from the Roman Church.

The King Commanded that Justice should be executed upon all Men alike in his Courts: but *Thomas Becket* would have the Clergy (so offending) judged in the Ecclesiastical Court, and by Men of their own Coat. This Incensed the King against him. To retrench these enormities of the Clergy, the King called a Parliament at *Clarendon* near *Sarisbury*, to confirm the Antient Laws and Customs, to which *Becket* with the rest of the Bishops consented and subscribed them; but afterwards recanting his own Act, renounced the same.

The same year the King required to have punishment of some misdoings among the Clergy. The Archbishop would not permit; and when he saw (in his judgement) the Liberties of the Church trodden under Foot; he without the King's knowledge took Ship, and intended toward *Rome*; but by a contrary Wind he was brought back. Then he was called to account for his Receipts, that came to his hand while he was High-Chancellor. He appealeth to the See of *Rome*; and, under pain of

of Excommunication, forbad both Bishops and Nobles to give Sentence against him, seeing he was both their Father and their Judge. Nevertheless they, without his consent, gave Sentence against him. Then he, seeing himself forsaken of all the other Bishops, lifted the Crofs which he held in his Hand aloft, and went away from the Court; and the next day got him over into *Flanders*, and so to the Pope.

Matthew Paris hath many Letters betwixt the Pope and this King, and the King of *France*, and sundry Bishops of *France* and *England*, for reconciliation betwixt the King and the Archbishop, who abode seven years in exile. *Thomas Becket* quarrelled with *Roger Archbishop of York* for presuming to Crown *Henry* the King's Son (made joint-King in the Life of his Father) a priviledge which *Becket* claimed as proper to him alone. He solemnly resigned his Archbishoprick to the Pope, as troubled in Conscience, that he had formerly took it as illegally from the King; and the Pope again restored it to him, whereby all scruples in his mind were fully satisfied.

But afterward by the Mediation of the French King, *Becket* had leave given him to return into *England*; howsoever the King still retained his Temporals in his Hand, on weighty considerations, namely to shew their distinct Nature from the Spirituals of the Archbishoprick, to which alone they Pope could restore him.

Thomas returning into *England* Excommunicateth all the Bishops, which had been at the Coronation of the young King. The King sent, and required him to absolve them, seeing what was done to them; was done for his Cause: but *Thomas* refuseth.

The next year after, he Excommunicated solemnly the Lord *Sackvill* appointed by the King, Vicar of the Church at *Canterbury*, because he did derogate from the rights of the Church to please the King. He also Excommunicated one *Robert Brook* for cutting off an Horses tail, that carried Victuals to the Archbishops House.

The King being then in *Normandy*, grieved very fore before his Servants at the insolent carriage of *Thomas Becket*. This moved Sir *Richard Breton*, Sir *Hugh Morvil*, Sir *William Tracey*, Sir *Reginald Fitz-Urse*, to return into *England*; and coming to *Canterbury*, they found the Archbishop in Cathedral Church, at three a Clock in the After-noon, and calling him Traytor to the King, they slew him, and dashed his Brains upon the floor. His last words when he died, were, *I commend my self and God's Cause unto God, and to the blessed Mary, and to the Saints Patrons of this Church, and to St. Denis.*

Here see the lightness of the People; for the same Men that detested the pride of that *Thomas*, began to Worship him after his Death. Thus they sang of *Thomas Becket*.

*Tu per Thomæ sanguinem quem pro te impendit,
Fac nos Christe scandere quo Thomas ascendit.*

By the Blood of *Thomas*, which for Thee he did spend,
Make us O Christ to climb whither *Thomas* did ascend.

Multitudes of People flocked to *Canterbury* yearly, especially on his Jubile, or each fifty years after his enshrining; an hundred thousand of English and Forreigners repaired thither. The Revenues of peoples Offerings amounted to more than six hundred pounds a year. Before *Becket's* Death, the Cathedral in *Canterbury* was called *Christ-Church*, it was afterward called the Church of *St. Thomas*; though since by the demolishing of *Becket's* shrine, the Church hath recovered it's Antient name.

King *Henry* protested himself innocent from the Death of *Thomas Becket*, yet was he willing to undergo such a penance as the Pope would impose. The Pope made him buy his Absolution at a dear rate. He enjoined him to suffer Appeals from *England* to *Rome*; to quit his Rights and Claim to the Investitures; to keep two hundred Men of Armes in pay for the Holy War; of which pay the Popes Assignes were to be the Receivers; and that in *England* they should celebrate the Feast of that glorious Martyr *St. Thomas* of *Canterbury*. The words of the Bull are these, *We strictly charge you, that you solemnly Celebrate every year the Birth-day of the glorious Martyr Thomas, sometime Archbishop of Canterbury, that is, the day of his passion, and that by devout Prayers to him, you endeavour to merit the remission of your sins.*

To make the satisfaction compleat, King *Henry* passeth from *Normandy* into *England*, stayeth at *Canterbury*, strippeth himself naked, and is whipped by diverse Monks, of whom some gave him five lashes, some three.

Concerning which penance *Machiavel* speaks thus in the first Book of the History of *Florence*; *These things were accepted by Henry, and so great a King submitted himself to that judgement, to which a private man in our dayes would be ashamed to submit himself.* Then he exclaimeth, *So much things that have some shew, are more dreaded afar off, than near hand: Which he saith, Because at the same time the Citizens of Rome expelled the Pope out of the City with disgrace, scorning his Excommunication.* This was done in the year of our Lord 1170. as appeareth by these Verses.

*Anno Milleno, Centeno, Septuageno,
Anglorum primas, corruiit ense Thomas.*

Le quali cose furono da Enrico accettate, et sotto- Messe si a quel giudicio un tanto Reche hoggi un huomo privato si vergognerebbe sortoversi Sec. Tanto le cose che paiono poco piu da dispetto che d'ap- presso temute.

*Fabian. in
Henry 2.*

In the year 1179. *Lewis King of France*, who had entertained *Thomas at Sens*, passed over into *England* to Worship him, and made his Devotions to his Relicks. Then *Richard Prior of Dover*, who divided *Kent* into three Archdeaconries, was made Archbishop of *Canterbury*. *Fabian* saith, *He was a man of evil living, and wasted the goods of the Church inordinately.*

A Synod was called at *Westminster*, the Pope's Legat being present thereat, where was a great Contention between the two Archbishops of *Camerbury* and *York* for Precedency; words begat blowes, and the Archbishop of *Canterbury's* party pulled *York* from his Seat to the ground, and tore his Casule, Chimer, and Rochet from his Back; and put the Legat in such fear, that he ran away. The next day after *York* Appealeth to *Rome*. Here the Pope interposed, and to end old divisions, made a new distinction, Entitling *Canterbury*, Primate of all *England*; and *York*, Primate of *England*.

King *Henry* died at *Chinon* in *Normandy*, and was buried with very great Solemnity in the Nunnery of *Font-Everard* in the same Countrey, a Religious House of his own Foundation and Endowment. At that time were many Married Priests in *Britain*.

His Son, *Richard* the first, surnamed *Coeur de Lyon*, succeeded him, and on *September 3.* was crowned at *Westminster* of *Baldwin* Archbishop of *Canterbury*. Then this King ordained the City of *London* to be ruled by two Bailiffs. The two first Bailiffs were *Henry Chornbil*, and *Richard Fitz-River*. In the time of the Coronation of the King, multitudes of the Jews in this Land were destroyed.

The King in part of satisfaction for his trespasss against his Father (for Queen *Elianor* and his Sons had sided with the King of *France* against him) agreed with *Philip* the French King to take upon them the recovery of the Holy Land. King *Richard* gave over the Castles of *Barwick* and *Roxburgh* to the Scottish King for the sum of ten thousand pounds. He passed away the Earldom of *Northumberland* unto *Hugh Pudsey* Bishop of *Durham* for a great sum of Money for term of life; Icossing, that he had made a young Earl of an old Bishop. Besides, by the commandment of Pope *Clement* the third, a tenth was exacted of the whole Realm

*Fox. Acts and
Monuments.*

The King set over the Realm as principal in his absence, the Bishop of *Ely* his Chancellor, and the Bishop of *Durham*; whom he ordained to be Chief Justice of *England*. *Ely* to have custody of the Tower, with the oversight of all other parts of the Land on this side *Humber*; and *Durham* to have charge over all other his Dominions beyond *Humber*. The Pope also made *William* Bishop of *Ely* his Legate through all *England* and *Scotland*.

As for Men and Souldiers, the Prelates, Friars, and other Preachers, had stirred up innumerable by their manifold exhortations (the Archbishop

bishop of *Canterbury* having travelled through *Wales* in Person for that purpose) in Pulpits and private Conferences. Then King *Richard* (with some of our English Nobility, who adventured their Persons in the Holy War) crossed the Seas into *France*, to *Philip* King thereof. After some necessary staves, having passed the River *Rhene* at *Lions*, they parted company ; *Philip* marching over the *Alpes* into *Italy*, and King *Richard* to the Sea-side at *Marfilia*, there to meet with his Navy. King *Richard's* Fleet of Ships being not come, he embarked himself in twenty hired Gallies, and ten great Busses (a kind of Shipping then peculiar to the Mediterranean Seas) and set Sayl toward *Messana* in *Sicily*, the Rendezvous of both the Kings and their Armies. In which passage King *Richard* lying at Anchor (on occasion) in the mouth of the River *Tiber*, not far from *Rome*, *Octavianus* the Bishop of *Hostia* repaired unto him, desiring him in the Pope's name, that he would visit his Holiness : which the King denied to do, alleading that the Pope and his Officers had taken 700 Marks for Consecration of the Bishop of *Mains*, 1500 Marks for the Legative power of *William* Bishop of *Ely* ; but of the Archbishop of *Burdeaux* an infinite sum of Money ; whereupon he refused to see *Rome*.

King *Richard* studying to fit himself for the great attempt he had in hand, called before him his Archbishops and Bishops, that accompanied him, into a Chappel at the House where he was lodged, where he made a penitent confession of his sins, humbly Praying to God for Mercy, and them (as his subordinate Ministers) for Absolution : and God (saith *R. Hoveden*) respected him with the eyes of Mercy, so that from thence-forth he feared God, eschewing evil, and doing good.

King *Richard* sent for *Joachim*, Abbot of *Calabria*, a Man of great Learning and Understanding in the Scriptures, who at his coming he heard expounding the Apocalypse of *St. John*, touching the afflictions of the Church, and the state of Antichrist, which (saith he) was then born, and in the City of *Rome*, of whom the Apostle said, *He should exalt himself above all that is called God*.

Afterwards, at the siege of *Acres*, or *Ptolemais* in *Palestine*, *Radulphus de alta ripa*, Archdeacon of *Colchester* ended his Life ; there also died *Baldwin* Archbishop of *Canterbury*, and *Hubert Walter* Bishop of *Sarisbury* (afterward Archbishop of *Canterbury*) was a most active Commander there, besides many more of the eminent Clergy engaged in that service. *William* Bishop of *Ely* playd *Rex* in the King's absence, abusing the Royal Authority committed to him. *Acres* was delivered to the King's of *England* and *France*, who divided the spoil of that City betwixt them.

King *Richard* after this and many other notable Achievements in *Palestine*, at his return from thence, was taken Prisoner by *Leopald* Duke of *Austria*, and detained by him with hard and Unprince-like usage :

whilst the English Clergy endeavoured the utmost for his enlargement. His fine was an hundred and fifty thousand Marks, to be paid, part to the Duke of *Austria*, part to *Henry VI.* Emperor of *Germany*: *Hubert* Archbishop of *Canterbury* with much diligence perfected the work, and, on his ransom paid, King *Richard* returned into *England*.

Hubert Walter, Archbishop of *Canterbury*, had almost finished a fair Covent for Monks at *Lambeth*, began by *Baldwin*, his Predecessor, but upon the petitions of the Monks of *Canterbury* to the Pope (contrary to the King's and Archbishop's desire) the Covent at *Lambeth* was utterly demolished.

As this *Richard*, was the first of the English Kings, who bare Armes on his Seals; so was he the first who carried in his shield *Three Lions Pas-sant*, born ever after for the Regal Armes of *England*. This King's daily exercise after his return was to rise early, and not to depart from the Church, till Divine Service were finished. Moreover, he bountifully relieved every day much Poor, both in his Court and Towns about, and restored Gold and Silver to such Churches from which to pay his ransom they had been taken away.

The Bishop of *Beauvois* being also an Earl of the Royal Blood, and the eleventh Peer of *France*, valiantly fighting against *John* the King's Brother, was taken Armed at all points, and bravely mounted: on whose behalf the Pope (upon the Bishop's humble suit, pleading the Clergy's immunity) wrote somewhat earnestly to King *Richard*, to set his very dear Son (for so he called the Bishop) at liberty. The King in a pleasant manner caused the Habergeon and Curasses of the Bishop to be presented to the Pope, with this question (alluding to that of *Jacob's* Children to their Father, concerning *Joseph's* Garment) *Vide an hac sit filii tui tunica, an non?* See whether this be thy Son's coat or not? Whereupon the Pope replied, *That he was neither his Son, nor the Son of the Church, and therefore should be Ransomed at the King's will, because he was rather judged to be a servitor of Mars, than a Souldier of Christ*: Whom the King of *England* handled sharply.

Anno 1199. One *Thurical*, an English-man was in a rapture carried in the night to Purgatory, of which *S. Nicholas* is Governor, where also he saw the mouth of Hell, whence a stinking smoak issued out, which (as it was revealed to him) came out of Tithes detained, or ill paid, because there those Men were horribly punished, who had ill-paid the Tithes due to the Church. This is related by *Mat. Paris*, a Monk of *St. Albans*, superstitious according to the Age that he lived in. Then also came the Minorite Friars into *England*, their Order being but lately instituted.

King *Richard* laying Siege to a Castle called *Chaluz*, belonging to the Viscount of *Limoges*, was shot into the Arm by a poisoned Arrow, whereupon the Iron remaining and festering in the wound, the King within nine dayes after died, having first forgiven the Souldier before his Death.

King

When the
Minorite Fri-
ars came into
England.

King John was Crowned in Westminster-Abbey, June 9. 1199. and was Sworn by Hubert, Archbishop of Canterbury, *Quod sanctam Ecclesiam, & ejus ordinatos diligeret; & eam ob incursione malignantium indemnem conservaret; & dignitates illius bona fide, & sine malo ingenio servaret illasas*, as Roger Hoveden expresseth it. This Archbishop, with all the Bishops, Abbots, Nobles, present at, and consenting to this Oath, and doing Homage and Fealty to him. The 13th of June following, he was solemnly Divorced, in Normandy, in the presence of three of his Norman Bishops, from the Duke of Gloucester's Daughter. *Unde magnam summi Pontificis Innocentii tertii, & Curia Romanæ indignationem, prasumens temere contra leges & canones dissolvere, quod eorum fuerat autoritate colligatum*, as Radulphus de Dicetainforms us. But he soon after was Married to Isabel, sole Daughter and Heir of the Earl of Angolessme, who was Crowned Queen, Octob. 8. by Archbishop Hubert, this Pope and Cardinals, not daring to question, or null his Marriage.

CENT. XIII.

King John being no sooner possessed of the Realm of England, but in the very first year of his Reign, evidenced to all the World his Ecclesiastical Sovereignty, both by ratifying, protecting, enlarging the Ecclesiastical as well as Temporal Liberties, Priviledges, Churches, Chappels, Tithes, Lands, Possessions, granted by his Ancestors to several Archbishopricks, Bishopricks, Monasteries in England, Ireland, Normandy, by sundry Charters, using this expression in the Prologue of Confirmation to the Monastery of Cirencester. *Johannes Dei gratia, &c. Quoniam Honori nostro concedens, & saluti nostræ necessarium, loca sancta & religiosa, qua ab Avo patris nostri Rege H. primo sunt fundata, & a Rege H. secundo patre nostro confirmata, defendere, custodire, & amplificare. Inde est, quod Deo & Sanctæ Mariæ de Cirencest. & Canonitis Regularibus ibidem Deo servientibus, damus & concedimus. Dat. per manum H. Cant. Archiep. Cancell. nostri apud sag. 7. die Aug. An. Regni nostri 10.* Which prologue he likewise used in other of his Charters. K. John also authorized Hubert Archbishop of Canter. to make a Will, which he could not then Legally do without his Royal License.

PRYNN's
history of
Popes Usur-
pations. l. 2. c. 5.
ch. 1.

In the year 1177. no less than 30 Nuns of the Abby of Ambresbury, were accused and convicted at one time for their incontinency, to the dissolution and infamy of their Order, whereof they had been publicly defamed; whereupon King Henry the 2d. *Expulsis sanctimonialibus be Abbatia de Ambresbury, propter incontinentiam, & per alios domos Religiosos distributis*; expelling the Nuns from this Abbey for their incontinency, distributed them throughout other Religious Houses, in stricter custody (by way of penance) and gave it to the Abbess and Nuns of Font-Everoit, for a perpetual possession; who sending a Covent of Nuns thither from Font-Everoit, Richard then Archbishop of Canterbury, inducted them into

the Abbey of *Ambresbury*, on the first of *June*, King *Hen. 2. Bartholomew*, Bishop of *Excester*; *John* Bishop of *Norwich*, and many other of the Clergy and People being then present. And by his Charter, *Anno 1179.* confirmed the Lands of this Abbey to them with many liberties, and that by the advice and consent of the Archbishop of *Canterbury*, and many other Bishops, Great Men, and Barons of the Realm. King *John* in the first year of his Reign, by his Charter reciting all the premises in the Prologue, confirmed this Charter of his Father, ratified these Nuns deprivations and imprisonments in other Monasteries for their incontinency, with consent of his Bishops, Nobles, and request of Pope *Alexander*, transferring this Abbey, and all Lands thereto belonging, from one rank of Nuns to another; takes both these Nuns, Persons, Lands, into his Royal protection, as if they were his own Demesnes, grants them several Tithes, Churches, large Priviledges; and prohibits, that none of his Officers or Subjects should disturb them therein, nor implead them, but in the presence of himself and his heirs. The same first year of King *John's* Reign, the Abbot of *Westminster* dying, the Monks by the King's License elected *Ralph Arundel* Prior of *Harle* for their Abbot, unto which the King gave his Assent. Whereupon he was consecrated Abbot; no Bishops, Abbots, Priors, or other Ecclesiastical Persons being elected to any Dignities, but by the King's previous License, and subsequent Assent to the Person elected, who might approve or reject him at his Royal Pleasure.

This King ratified the Charter of *K. Richard*, touching the exchange, between Archbishop *Hubert*, and the Bishop and Monks of *Rocheſter*, of the Manor of *Lambeth* for other Lands, and the Clause therein; authorizing the Pope, Archbishop of *Canterbury*, Bishops and Clergy of *England*, to Excommunicate the infringers thereof. Besides, he appropriated several Parochial Churches in perpetuity to the Bishoprick of *Coventry* and *Litchfield*; converted other Parochial Churches into Prebendaries, and ratified the Orders made by Bishop *Hugh* for the better regulation of that Church by two Charters. The like Charter of confirmation of Churches, Tithes, and Liberties, he made to the Bishop of *Exeter*, and his Successors, the same year. In the second year of his Reign, the Dean and Chapter of *Lexoven*, within this King's hereditary Dominions in *France*, presuming to elect a Bishop without his consent, sent a Prohibition to them, to preserve this Antient right of the Crown descended to him from his Ancestors. The same year this King by his Charter commanded all Clerks, then Imprisoned for offences throughout *England*, to be delivered to *Hubert* Archbishop of *Canterbury*, upon his demand of them. Likewise he granted a Charter to the Bish. of *Norwich*, to recover all Lands and Tene-ments belonging to that Bishoprick, unjustly alienated by his Predecessors.

The same year *Geoffery Plantaginet*, Archbishop of *York*, King *John's* base Brother, obstructed the Levying of Carvage (demanded and granted to the King by common consent paid by all others) on the Demesne Lands.

Chart. a. Johan.
Regis part. 2.
n. 147. & n. 25.

Lands of his Church, or Tenants, beating the Sheriff of *York's* servants, excommunicating the Sheriff himself by name, with all his Aiders, and interdicted his whole Province of *York* for attempting to levy it. Whereupon the King much incensed, summoned him to answer these high contempts, his not going over with him into *Normandy* when summoned, and also to pay him three thousand Marks due to his Brother King *Richard*, and by his Writs commanded all the Archbishop's servants, wherever they were found to be imprisoned, as they were, for beating the Sheriff's Officers, and denying to give the King of the Archbishops Wine, passing through *York*; summoned *Geoffery* into his Court to answer all these contempts; and issued Writs to the Sheriff of *Yorkshire* to seize all his Goods, Temporalities, and to return them into the Exchequer, which was executed accordingly. The King and Queen repairing to *York* the next Mid-lent, the Archbishop made his peace with the King, submitting to pay such a Fine for his offences, as four Bishops, and four Barons elected by them, should adjudge, and absolved *William de Strutvil* the Sheriff, and *James de Poterna*, whom he had excommunicated, and recalled his former Interdict.

The same year there fell out a great difference between this Archbishop, the Dean and Chapter of *York*, and the Archdeacon of *Richmond*. The Præcentor's place at *York* falling void, the Dean and Chapter would not suffer him to present *Ralph de Kyme*, his Official, to it, but themselves gave it to *Hugh Murdac*, Archdeacon of *Cleveland*, the day after he had given it to *Kyme*. And when the Archbishop would have put him into the Præcentor's Stall, the Dean told him, *It belonged not unto him to put any man into a Stall, neither shall you therein place him, because we have given it by Authority of the Council of Lateran.* Whereupon when the Archbishop could not have his will, he excommunicated *Murdac*; he likewise injured *Honorius* Archdeacon of *Richmond*, by challenging to himself the Institutions of Churches and Synodals, against the ancient Dignities and Customs of the Archdeaconry, which the Archbishop pretended *Honorius* had resigned and confirmed to him by his Charter, which he denied. The Dean and Chapter, and *Honorius*, severally complained of these injuries to the King, who thereupon issued two Writs for their relief.

This *Honorius*, Archdeacon of *Richmond*, complained to the Pope as well as the King, of the injurious encroachments of this Archbishop, who suspended some of his Clerks, interdicted some Churches within his Archdeaconry, and excommunicated the Archdeacon, all which the Pope in a special Letter requires him to retract as null and void. He also sent three Epistles more: the first to the Dean and Chapter of *York*; the second to the Bishop of *Ely*, and Archdeacon of *Northampton*; the third to King *John* himself, to defend *Honorius* his rights, against the Archbishop's injuries and encroachments.

R. Hoveden
Annal. part.
post. p. 817.

An Historical
Vindication
of the Church
of England in
point of
Schism.

The Pope wrote a menacing Letter to the Archbishop; but he was no way daunted at it, but proceeded still against *Honorius*, till restrained by the King's Writs, Appeals being but then in their infancy; and that not as to a supreme judicature, but only by way of complaint, as a voluntary perswading Arbitrator, and that by the King's licence first obtained, as learned Sir *Roger Twissden* truly observes.

The same year *Hubert* Archbishop of *Canterbury*, intending to celebrate a Council at *Westminster*, without the King's special Writ, thereupon (the King being then in *Normandy*) *Geoffery Fitz-Peter*, Earl of *Suffex*, being then Chief Justice of *England*, sent a Prohibition to inhibit it; yet the Archbishop held the Council wherein he made and promulged several Decrees, *Statuens ena suis subditis inviolabiliter observari*.

But those Decrees made concerning Procurations, Fees for Orders, Institutions, Inductions, Licences of Ministers, &c. were not esteemed obligatory, nor were they regarded. *Lyndwood*, *Aron*, and most Historians, take no notice of them, because made against the King's Prohibition.

The third year of King *John*, *Gilardus*, Archdeacon of *Brecknock*, pretending himself to be elected Bishop of *St. Davids* in *Wales* with the King's consent, by provision from Pope *Innocent* the Third, intruded himself into the possession of the Temporalities thereof, and likewise endeavoured to make it an Archbishoprick.

About that time a certain number of *Greeks* came from *Athens* into *England*, and asserted, that the *Latins* had erred from the way of Truth in the Articles of Christian Faith; and they would shew the right way by invincible Arguments, which all should receive if they will be saved. This was reported unto King *John*: He answered, *Our Faith is grounded upon the Authority of Christ and the Saints, and I will not suffer that it be tossed with disputes and janglings of men; nor will we change the certainty for uncertainty, let me hear no more of you*: So they departed.

Gilardus had procured Pope *Innocent's* Procuracion and Provision to elect him Bishop of *St. Davids*, at which King *John* (though then in *Normandy* with his Queen) was much incensed, and sent out four successive Writs and Proclamations, directed to all the Clergy and Laity both of *England* and *Wales* in general, and the Chapter of *St. Davids* in special, strictly enjoining them all to oppose and resist *Gilardus* his rash attempts and innovations against Him, to their power, according to their Allegiance; and no wayes to aid or countenance him therein, by advice or otherwise, it being unjust to do it.

Giraldus, notwithstanding all his pretended submission to the Archbishop, proceeding afresh in the Court of *Rome* to obtain his ends, thereupon the King issued out a severe Proclamation against him, as a publick Enemy and disturber of the Peace of his Kingdom.

In

In the same year Pope *Innocent* takes upon him (upon pretext of necessity for relief of the holy Land) only to advise and recommend to all the Prelates of the holy Church the levying of the fortieth part of their Estates and Benefices, and in what manner to levy it, not absolutely to impose it to their prejudice. Whence *Matthew Westminster* thus expresseth it: *Ad instantiam Innocentii Papa, data est quadragesima pars redditum omnium Ecclesiarum ad subsidium terra promissionis.* Therefore a free Gift, not an imposed Tax. Neither would the King of England or France suffer it to be levied in their Realms by the Pope's Authority, but only by their Royal Order, Grant, and Assent thereto. But no Archbishop or Bishop did put this in execution.

The same year the King licensed *Peter Builler* by Charter to enter into what Religion he pleased. *Rex, &c. Omnibus, &c. Sciatis nos dedisse licentiam Petro Builler transferendi se ad quam voluerit Religionem, & inde has literas nostras patentes ei rei relinquimus in testimonium. Teste me ipso apud Barnevil, 29 die Octobris.*

The French King perfidiously breaking his Truce with King *John*, made in the first year of his reign, to carry on that War, he not only demanded a supply of Moneys from his Nobility and Clergy, but likewise from the *Cistercian Abbots*.

The same year the Church and City of *Rhoan* being consumed with fire, King *John* granted them his Letters Patents for a liberal contribution throughout all *England*, toward the repair of that Church, principally for the Virgin *Maries* sake, to whom it was dedicated, then adored more than God himself. This is the first Patent of such a Collection that we have yet met with.

Pious this King was in offering one ounce of Gold to God every Lord's-day and Holy-day, which the Archbishop of *Canterbury* then offered and disbursed for him, or claimed as his Fee, being allowed it in the Exchequer upon his account.

In the fourth year of King *John*, some Irish Bishops and Archdeacons, Suffragans to the Archbishop of *Dublin*, endeavoured, without this King's precedent License and Assent, to elect an Archbishop, and get him confirmed at *Rome* by the Pope, against the King's Right and Dignity. Whereupon he entred an Appeal against them before himself, to Preserve his Right and Dignity therein.

The same year there being many contests between the Dean and Canons, and *Geoffry* Archbishop of *York*, who by his Archiepiscopal authority and violence, did much oppress them: the King upon their complaint, by his Authority and Letters Patents granted them a Protection against Him and his Instruments.

In the fifth year of King *John*, *Godfrid* Bishop of *Winchester* deceasing, *Petrus de Rupibus*, a Knight and great Souldier, *Vir equestris ordinis, & in rebus bellicis eruditus procurante Rege Johanne*, being chosen

to the Bishoprick, succeeded him; who going to Rome, *Ubi magnis re-
nis liberaliter collatis ad Ecclesiam Wintoniensem, maturavit Episcopus con-
secrari.*

This year the Men of *Holderness* refusing to pay their *Traves* due to *St. John* of *Beverly* out of their Ploughed-lands to the Farmer of them, as they did to the Provost and Chapter before; the King issued out a Writ to the Sheriffs of *York* to seize the Persons and Goods of those the Provost and Chapter should excommunicate, and detain them till payment, since He and his Tenants duly paid them out of his and their Demesnes.

In the sixth year of King *John*, the Bishop, Dean, and Chapter of *Durham*, the Dean and Chapter of *York*, with sundry other Deans and Chapters, Abbots and Priors within the Province of *York*, to prevent the unjust arbitrary Excommunications, Suspensions, and Interdicts of *Geoffry* Archbishop of *York*, against their own Tenants, Lands and Possessions, by reason of some differences between them concerning their Jurisdictions and Ecclesiastical Privileges, which they complained the Archbishop invaded, appearing before the King at *York*, did there in the King's own presence appeal him before the See of *Rome*, prefixing a certain day, to which the King by his Letters Parents gave his Royal Testimony and Assent, they not daring to appeal without his License.

About two years after King *John* and his Nobles meeting at *Winchester*, placing his hope and strength in his Treasures, required and received through all *England* the thirteenth part of all Movables and other things, as well of the Laity as of all other Ecclesiastical Persons and Prelats, all of them murmuring at it, and wishing an ill event to such rapines, but not daring to contradict it. Only *Geoffry* Archbishop of *York* openly contradicting it, privily departed from *England*, and in his recess, *Anathematis sententia innotabit*, actually excommunicated all Men, especially within his Archbishoprick, making this rapine, and levying this Tax, and in general all Invaders of the Church or Ecclesiastical things, for non-payment of this Tax, wherewith this King was so highly offended, that he seized his Temporalities, and banished him the Realm till his death about seven years after.

Anno 1205. died *Hubert* Archbishop of *Canterbury*. Before his body was yet committed to the earth, the younger sort of the Monks elected *Reginald* their Superiour, and placed him in the Metropolitan See, without the King's License and knowledge: who being sent unto by the elder sort of Monks, requiring his gracious License to chuse their Archbishop, consented thereunto, requiring them also instantly at his request, that they would elect *John Grey*, Bishop of *Norwich*, into that See; which they also did. And the King sent to the Pope to confirm it. The two Suffragans of *Canterbury* not being made acquainted with the matter, sent speedily to *Rome*, to have both the Elections stopped, where-
upon

upon arose a great tumult : for the Pope condemning both their Elections, created *Stephen Langton* with his own hand in the high Church of *Viterbo*. Upon which occasion the King banished sixty four of the Clergy and Monks of *Canterbury* out of the Land, and sharply expostulated with the Pope, for that he had chosen *Stephen Langton*, a Man brought up long among his Enemies in *France* ; besides the derogation to the Liberties of his Crown ; threatening, except he would favour the King's liking of the Bishop of *Norwich*, he would cut off the trade to *Rome*, and the profits that came thither from the Land. The Pope writeth, in the behalf of *Stephen Langton*, a froward and arrogant Letter, and not long after sendeth a commandment and charge into *England* to certain Bishops, that if the King would not yield, they should Interdict his Realm. For the execution whereof four Bishops were appointed, viz. *William* Bishop of *London*, *Eustace* Bishop of *Ely*, *Manger* Bishop of *Worcester*, and *Giles* Bishop of *Hereford*, who pronounced the general Interdiction through the Realm of all Ecclesiastical service, saving Baptism of Children, Confession and the Eucharist to the dying in case of necessity. No sooner had they interdicted the Kingdom, but they with *Joceline*, Bishop of *Bath*, as speedily, as secretly, fled out of the Land. And the King took all the possessions of those Bishops into his hands. He also proclaimed, that all those that had Church-living, and went over the Sea, should return at a certain day, or else lose their Livings for ever : and charged all Sheriffs to enquire, if any Church-man received any Commandment that came from the Pope, that they should apprehend them, and bring them before him, and also take into their hands for the King's use, all the Church-lands that were given to any man by the Archbishop *Stephen*, or by the Priors of *Canterbury* from the time of the election of the Archbishop.

For Ads and Monuments.

England remained under the Interdict six years, three months and an half, whereby not only the King and his Court, but also all the people of *England*, who had nothing to do with that Quarrel, were Excommunicated. In that long time how many thousands of men died in *England*, who by the Rules of the *Roman* Church, and by the Pope's Judgment, are eternally damned ? and that but for a Quarrel between the King and the Pope about some Investitures of Churches, and Collations of Benefices, and Money-matters.

Then (saith *Mathew Paris*, who was an eye-witness of all that disorder) All the Sacraments of the Church ceased in *England*, saving only the Confession, and the Communion of the Host in the last necessity, and the Baptism of Infants. The dead bodies were carried out of the Towns, as if they had been the bodies of Dogs, and buried by the High-ways, and in Ditches, without Prayers, and without service of Priests. By the same Interdict all Masses, Vespers, all publick Service and ringing of Bells was forbidden, and the Kingdom was exposed to rapine and prey, and given to

Math. Paris.

any that would conquer it. Only the King was not excommunicated by name, but that was done the next year after.

Next, Pope Innocent deposed King John from the Kingdom of England, and absolved the English from the Oath of their Allegiance, and commanded Philip August King of France, that for the remission of his sins he should invade the Kingdom of England with force of Arms, giving to those that should follow the King in that Conquest, the pardon of all their sins, and the same Graces and Pardons, as to them that visit the holy Sepulchre. Whereupon the said King Philip, partly to obtain the remission of his sins, partly to make himself Master of England, raised a mighty Army, whilst Innocent was stirring up the English to rise against their King.

This moved King John to humble himself under the Pope, and to receive such Conditions as liked him best. The Conditions were,

That the King should yield unto the Pope the whole right of Patronage of all the Benefices of his Kingdom.

That to obtain Absolution of his sins, he should pay to the Clergy of Canterbury, and to other Prelates, the sum of eight thousand pounds Sterling

That he should satisfy for the damages done to the Church according to the Judgment of the Pope's Legat.

That the said King should resign his Crown into the Pope's hand, with his Kingdoms of England and Ireland; for which Letters were formed and given to Pandulphus the Pope's Legat.

King John being informed that his Archbishops, Bishops and Clergy, intended to hold a Council at St. Albans by the command of Pope Innocent the Third, about the payment of Rome-ſcot against custom, and sundry other unusual Exactions, to the great destruction of the whole Realm, upon complaint thereof by his Nobles and People, issued out a Prohibition to them, expressly forbidding them upon their Allegiance, not to hold any Council there, by the Popes or any other Authority, nor to consult or treat of those things, nor to act or ordain any thing against the custom of the Realm, as they rendered his Honour, or the tranquillity of the Kingdom, until he conferred with the general Council of his Realms about it.

Thomas Sprot.
Speed's History,
p. 572.

During this Interdict, Alexander Cementarius, Abbot of the Benedictines at Canterbury, *Vir corpore Elegantissimus, facie Venerabilis, literarum plenitudine imbutus, ita ut Parisiis celebris haberetur, Magister et Doctor in Theologia*, was sent by King John unto Rome, where he openly pleaded and fomented the King's Cause against the Pope. He maintained there, *That there is no Power under God, higher than a King; and That the Clergy should not have Temporal government.* He proved

proved these two Articles by Scripture and Reason, and by testimony of Gregory the First in an Epistle to *Augustine* Bishop of *Canterbury*. He wrote three Books against the Popes Usurpations and Power, viz. *De Cessione Papali*, *De Ecclesie potestate*, *De potestate Vicaria*, in defence of his Sovereign King *John*; for which his Loyalty he was afterwards, by the Pope's Power, deprived of all his Benefices by *Pandulphus* the Pope's Legat (after King *John's* surrender of his Crown) and enforced to beg his Bread.

King *John* having seized and detained in his hands the Temporalities of the Archbishoprick of *Armagh* in *Ireland*, for that the Bishop was elected without his License, against his Will and Appeal, two Monks coming to him, proffering him three hundred Marks in Silver, and three Marks a year in Gold, for to have the Lands. Liberties, and Rights thereof, he by his Writ returned them to his Chief Justice there, to do what was fitting in it.

John Reumond coming from *Rome* to lay claim to a Prebendary in *Hastings*, sued to the King for his License and safe conduct to come into and return from *England*, which he granted upon this condition, that upon his arrival he should give security, that he came hither for no ill to the King, nor for any other business but that Prebendary. The like License he granted to *Simon Langton* the Archbishop's Brother, upon the same and stricter conditions.

King *John* sent a memorable Letter to the Pope by special Messengers, to claim and justify this ancient and undoubted Right which He and his Royal Ancestors enjoyed; to provide and prefer Archbishops and Bishops to the See of *Canterbury*, and all other Cathedrals, attested by the Letters of the Bishops of *England*, and other credible persons, desiring him to preserve the rights of the Church and Realm of *England* entire and inviolable by his Fatherly provision.

Then the King entered into a League with *Osro* the Emperour, and forced *John* King of *Scots*, who received his fugitive Subjects, and harboured them in his Kingdom, to send to him for peace, to pay him eleven thousand Marks to purchase his peace with him, and to put in Hostages for his fidelity without any Fight between them. Yea, the the *Welsh-men* themselves, formerly rebellious, soon after his return from *Scotland*, voluntarily repaired to him at *Woodstock*, and there did homage to him.

After which, Anno 1211. he entering into *Wales* with a great Army as far as *Snowdown*, *Reges omnes & Nobiles sine contradictione subjugavit, de subjectione in posterum obsides viginti octo suscepit, & inde cum prosperitate ad Albani Monasterium remeavit*, *Llewellyn* Prince of *North-Wales* being enforced to render himself to mercy, without any Battle at all.

Anno 1209. in the tenth year of King *John*, Henry Fitz-Alan was sworn first Mayor of *London*, and Peter Duke with Thomas Neal sworn for Sheriffs: And London-bridge began to be built with Stone; and St. Swinons in Southmark the same year.

Mat. Westm.

Pyrrhus's History.
Book 3.
ch. 3.

When the Pope's Absolution of the Nobles and all other Subjects from the King's Allegiance would not shake his magnanimous resolution, nor his Peoples loyalty; the Pope's Legats, *Pandulphus* and *Durance*, forged new devices to effect their designs by fraud and terror; to which purpose they procured sundry Letters from divers Quarters to be brought unto him, whilst he sat at dinner at *Nottingham*, intending to set upon the *Welch-men* with a potent Army (whom they had stirred up to rebel against him, and invade *England*) to divert him from his design; all to this effect, *That there was a secret Plot laid to destroy him*. He marched to *Chester*, where he met with new Letters to the like effect: which caused him to dismiss his Army, and design against the *Welch-men*.

Besides, the Popish Priests set up one *Peter* an Hermite, a counterfeit Prophet, to terrifie the King, and alienate the peoples hearts from him by his false Prophecies. This counterfeit Sooth-sayer prophesied, *That King John should reign no longer than the Ascension-day, within the year of our Lord, 1213.* which was the fourteenth from his Coronation; and this (he said) he had by Revelation.

When the *Ascension-day* was come; the King commanded his Regal Tent to be spread abroad in the open field, passing that day with his noble Council and Men of Honour, in the greatest solemnity that ever he did before, solacing himself with musical Songs and Instruments, most in sight of his trusty Friends. This day being past in all prosperity and mirth, the King commanded, that *Peter* the Hermite, that false Prophet, should be drawn, and hanged like a Traitor.

Now behold the misery of King *John*, perplexed with the French King's daily preparation to invade *England*, assisted by many English male-contents, and all the exil'd Bishops. Hereupon he sunk on a sudden beneath himself, to an act of unworthy submission and subjection to the Pope. For on *Ascension-Eve, May 15.* being in the Town of *Dover* (standing as it were on tiptoes, on the utmost edge, brink, and label of that Land; which now he was about to surrender) King *John* by an Instrument, or Charter sealed, and solemnly delivered in the presence of many Prelats and Nobles, to *Pandulphus* the Pope's Legat, granted to God and the Church of *Rome*, the Apostles *Peter* and *Paul*, and to Pope *Innocent* the Third and his Successors, the whole Kingdom of *England* and *Ireland*. And took an Estate thereof back again, yielding and paying yearly to the Church of *Rome* (over and above the *Peter-pence*) a thousand Marks *Sterling*, viz. seven hundred for *England*, and three hundred for *Ireland*. In the passing hereof, the King's Instrument to the Pope was sealed with a Seal of Gold, and the Pope's to the King was sealed with a Seal of Lead. This being done, the King took the Crown off his Head, and set it upon *Pandulphus* his Knees (at whose feet he also laid his Scepter, Robe, Sword and Ring, his Royal Ensigns,

Fuller's
Church History.
Book 3.

as *John de Serres* relates) and these words said he in hearing of all the great Lords of *England*. Here I resign up the Crown and the Realm of *England* into the hands of *Pope Innocentius the Third*, and put me wholly in his mercy, and in his ordinance. Then *Pandulph* received the Crown of *King John*, and kept it five dayes in his hands, and confirmed all things by his Charter.

Now the *Pope's* next design was, how to take off, and pacifie the *French King* from his intended Invasions, and so sent the Archbishop and his Confederates into *England*, there to insult over *King John*, as they had done abroad.

Next year the Interdict was taken off the Kingdom, and a general joy was over the Land.

The seventeenth of *August* following the exiled Bishops landed at *Dover*, and were conducted in State to the King at *Winchester*: the King's extraordinary humbling to, and begging pardon of them, prostrating himself to the ground at their feet, and their insolent carriage toward him, is related by *Matthew Paris*.

The next day after their coming to *Winchester*, the King issued out Writs to all the Sheriffs of *England*, to enquire of their damages. There were other Writs sent to the Kings Judges, to proceed in the said Inquisition.

After this general compliance with them, the King conceiving he had given them full content, and settled all things in peace, resolved to pass with an Army into *Picardy*, whither the Nobles refused to follow him. In the mean time the Archbishop, Bishop, Nobles, meeting at *St. Albans* about the damages to be restored by the King to the Prelates, during their exile, fell to demand the confirmation of their Liberties, granted by his Grandfather *King Henry* the first, which the King condescended unto.

Soon after the Archbishop caused all the Bishops, Abbots, Priors, Deans, and Nobles of the Realm to meet together at *London*, upon pretext of satisfying his and the exiled Bishops damages, but in verity to engage in a new Rebellion against the Crown, and confer it on *Lewis* the *French King's* Son, as they did in the conclusion, under pretence of demanding the confirming the Charter and Liberties granted by *King Henry* the first, there produced by the Archbishop, which the King had but newly ratified at *St. Albans*.

Pandulphus, besides his former insolencies, endeavoured to wrest out of the King's hand, the power of imprisoning Clerks for Felonies, that so they might be at his own disposal, and act any villanies with impunity.

King John being thus distressed, sent a base and unchristian-like Ambassage to *Admiralus Murmelius*, a Mahometan, King of *Morocco*, then very potent, and possessing a great part of *Spain*; offering him, if

*Moto in spe-
ritu in Gra-
co scriptum, cu-
jusdam Graeci
sapientis, &
Christiani, no-
mine Pauli;
cujus actus &
verba mihi
maximè com-
placent & ac-
cepto. Unum
tamen de ipso
mihi displicet,
quod in lege
sub quâ natus
est non stetit;
sed ad alia tû-
quam transu-
git, & incon-
sians evoluit.*

he would send him succour, to hold the Kingdom of *England* as a Vassal from him, and to receive the Law of *Mahomet*, saith *Matthew Paris*. The *Moor* offended at his offer, told the Ambassadors, That he lately had read *Paul's Epistles*, which for the matter liked him well, save only that *Paul* had renounced that Faith, wherein he was born, and the Jewish profession. Wherefore he slighted King *John* as one devoid both of piety and policy, who would love his liberty, and disclaim his Religion. A strange tender, if true.

But Mr. *Prynne* proveth it to be a most scandalous malicious forgery of this Monk of *St. Albans* against the King for sequestering that Abbey.

Philip King of *France*, together with his Son *Lewis*, and his Proctor, and all the Nobles of *France*, Anno 1216. with his own mouth protested against this Charter and resignation to *Walo* the Pope's own Legat, (when purposely sent to them by Pope *Innocent*, to dissuade them from invading *England*, as being then *St. Peter's* Patrimony) not only as null, void in it self for several Reasons, but of most pernicious ex-ample.

King *John* out of his piety, to prevent profanations of the Lord's-day, removed the Marker of the City of *Exeter* from the Lord's-day, whereon it was formerly kept, to the Monday.

This King to ingratiate himself with the Romish Cardinals and Court, granted them annual Pensions out of his Exchequer, the Arrears whereof he ordered to be satisfied in the first place, and likewise gave Benefices or Prebends to their Nephews and Creatures. Moreover to gratifie *Stephen Langton*, his great Enemy, he granted the Patronage of the Bishoprick of *Rocheſter* to him and his Successors: and to the Bishop of *Ely* he granted the Patronage of the Abbey of *Torney*.

Mr. *Prynne*, who kept the Records of the *Tower*, tells us, that upon strictest search he could find no payment of the foresaid Annuity, or Oblation to Pope *Innocent* by King *John* himself who granted it, but only for one year before hand, when he sealed his Charter, who dying about three years after, during which time his Kingdom was infested with Civil War: between him and his Barons, invaded by *Lewis of France*, who was made King by the Barons in his stead, his Lands, Rents seized, his Treasure exhausted, and the People every where miserably plundered, it is probable that there neither was nor could be expected any other punctual payment of it.

The Pope and his Legat *Nicholas*, having in a manner bereaved King *John* of his Regal Dignity, and Authority, began forthwith to play Rex: they usurped the Sovereign Authority both in Church and State, presenting to all Bishopricks, Abbies, Spiritual promotions, and Benefices then void, without the Patrons consent, by way of Provision and Collation, to the prejudice of the Crown, and enthralling of the Church

of *England*, not vouchsafing to consult either with the King himself, the Archbishop, or Bishops concerning their disposal.

This was the very original of Pope's Provisions, and disposals of Bishopricks, Abbies, with all sorts of Spiritual promotions and Benefices in *England*: no Pope presuming to confer any Bishoprick, Benefice, or Prebendary, in *France*, or *England*, *Usque ad tempora Domini Innocentii tertii, qui primus assumpsit sibi jus istud in tempore suo*, as the French Agent remonstrated to Pope Innocent the Fourth. These Provisions soon overflowed the Church of *England* (and *France* too) for many succeeding Ages, notwithstanding all oppositions and complaints against them. Which the Archbishop and Bishops foreseeing, perceiving withall the Legat more ready to gratifie the King and his Clerks in the disposal of Bishopricks and Ecclesiastical preferments than themselves, meeting together at *Dunstable*, drew up an Appeal against his proceedings, which he slighting and sending to *Rome* by *Pandolphus*, together with King *John's* Charter, so highly magnified the King, and made such complaints to the Pope against the Archbishop and Bishops, as frustrated their Appeal.

King *John* having satisfied and secured the damages of the Exiled Bishops and Monks before the Interdict released, according to his agreement; other Abbots, Priors, Clergy-men and Lay-men repaired to the Legat, craving full satisfaction also for their damages, sustained by the King's proceedings during the Interdict, though never insisted on before.

The King issued out two Writs on behalf of the Archbishop of *Canterbury*, and the Bishop of *Lincoln*, to restore them to the possession of their Temporalities in the Cinque-ports, and other places. Yet on the contrary, all the Bishops and Clergy-men, who faithfully adhered to the King, and communicated with him, or any other excommunicated person, or received any Benefices from them during the Interdict, were by these Prelates (now made their Judges) and Pope's censures, ordered to be suspended from all their Ecclesiastical Offices, Benefices, Preferments, and ordered to appear personally at *Rome* before the Pope, to be examined, ere their Suspensions released, except only such as had given satisfaction to the Church for this offence.

The turbulent Archbishop stirred up the Barons to a new Insurrection, against the King, about their Liberties, who coming all to the King after *Christmas*, Anno 1215. demanded the confirmation of their Charter, who craved time to advise thereon till after *Easter*, the Archbishop and two more becoming his Sureties, that then he should give satisfaction to all of them. The Barons against the time, rather preparing themselves for a Battel, than Conference with the King, assembled together at *Stamford* with a mighty Army, having Archbishop *Stephen* their principal Abettor, who yet seemed to side with the King, and was most assidu-

ous about him. The Barons marching as far as *Brackley*, the King sent the Archbishop to treat with them, who brought back a Schedule of their claimed Liberties, with this Message, *That if he presently confirmed them not to them by his Charter, they would force him to it, by seizing all his Castles and Provisions.* Whereupon the King replied, *Why do they not also demand the Kingdom?* Swearing never to enslave himself to such a concession. The Archbishop returning with this peremptory Answer, the Barons forthwith seized *Bedford-Castle*, and were admitted into *London*, the Citizens siding with them. Whereupon the King appointed to treat with them at *Running-mead*, whither the Barons came with armed multitudes from all parts of the Realm, where after some parley, the King granted them their desires, not only for their Liberties specified in *Magna Charta*, and *Charta Forreſta*, which he then sealed, and by his Writs commanded to be put in due execution, but also that twenty five Peers elected by them (to whom all were sworn to obey) should force the King to observe these Charters (if ever he receded from them) by seizing all his Castles. *Juratum est a parte Regis; Quod Anglicana Ecclesia libera sit, &c.* It was sworn on the Kings part, that the Church of *England* is free, and all men of our Kingdom, have and do hold all the foreſaid Liberties, Rights and Customs, well and peaceably, freely and quietly, fully and wholly to themselves and their Heirs, &c. All the Barons and Commons of the Realm then and afterwards taking the same Oath. The Archbishop and Barons thrust into this new Charter many Articles and Clauses, for their own, the Churches, and Pope's advantage, not extant in the Charter of King *Henry the First*, as may be seen in *Matthew Paris* his History.

This Charter (though it saved a great part of the King's Prerogative to petition him and his Heirs for Licenses to elect, and for his Assent) gave a great wound to his Ecclesiastical Supremacy; and made all Chapters, Covents, Bishops, Monks, yea Popes and their Agents to slight his Regal Authority and Licenses too, insomuch that he could prefer no person to any Bishoprick, Monastery, or elective Dignity, but whom the Electors pleased to make choice of.

King *John* withdrawing and obscuring himself from his Bishops and Barons in the Isle of *Wight*, sent Messengers secretly to *Rome*, to complain and appeal to the Pope against their Treasons, Rebellions, and the Charters forcibly extorted from him, whilst under the Pope's protection, who thereupon vacated the Charters.

Then the Archbishop to demonstrate his gratitude to King *John*, for the Patronage and Royalty of the Bishoprick of *Rochester*, newly conferred on him and his Successors, delivered up *Rochester Castle*, with all the Ammunition therein to the Barons. King *John* after three months Siege took it, by force, out of the Barons hands, who proceeding in their Rebellions against the King, the Pope excommunicated them. The Pope's Agents

Agents gave the Archbishop a personal command to execute the Excommunication, which he delayed to do, whereupon they suspended him.

King *John* complained to the Pope of the Barons obstinacy, and how the Archbishop refused to Excommunicate them. Soon after there was a General Council held at *Rome*, to which the Archbishop was summoned, and there suspended from his Archbishoprick upon the King's complaints against him. When this suspension of the Archbishop was executed, the Pope commanded all his Suffragans and Subjects to disobey him, till by his humiliation, and giving sufficient caution for his future deportment, he should merit it. A just retaliation inflicted by God's providence on this Arch-enemy to King *John*.

The Archbishoprick of *York* becoming void, the King, by his Letters Patents granted the Chapter of *York* a License to elect a new Archbishop, in the presence of five Commissioners therein specially named, and with their consents, to prevent the Election of *Simon Langton*, the Archbishop's Brother, this being the first License after his forecited Charter to the Archbishop and Bishops, for the freedom of Elections. After which the King sent his Patent of Appeal to the Chapter of *York*, in general termes, not to Elect any Person for their Archbishop, suspected to be an enemy to him, to avoid all misconstructions of his former Charter for freedom of Elections. He also secretly prohibited them to Elect *Simon Langton* by name, to whom he would never give his Royal Assent.

This Chapter, notwithstanding the King's and Pope's Inhibition likewise, to gratifie *Stephen* Archbishop of *Canterbury*, Elected *Simon Langton*, his Brother, Archbishop of *York*. And the Canons of *York* appearing in the Council at *Rome*, justified their Election, and presented *Simon Langton* to the Pope for their Archbishop Elect, and pressed his Confirmation of him.

The Covent and Monks of *Durham* affronted King *John* in the Election of their Bishop, whereupon he was enforced to make use of the Pope's and Legate's power, and yet could not effect his ends. But the Pope obtains His, to dispose of all Elections and Bishopricks at his pleasure.

The same year the King, with some struggling procured *R. de Marisco*, to be Bishop of *Winchester*. Yet we find not, in any of our Historians, that he was ever Consecrated Bishop of *Winchester*, notwithstanding his Election, and the King's approbation, and Letters to the Pope's Legate on his behalf; so that, he miscarried in this design, as he did in that of *Hugh Foliot* to *St. Davids*. Neither did he succeed in his recommendation of three several Persons to the Prior and Covent of *Ransey*.

Then the Monks of *Glastonbury* prevailed, with Money, to have their Abbey severed from the Bishoprick of *Bath* and *Wells*, and to be governed

by an Abbot as formerly, parting with no less than four Manors, and the Patronage of six Benefices to *Joceline* Bishop of *Bath and Wells*, and his Successors, by way of composition, to obtain this disunion.

Then the Pope exempted King *John's* Chappels from Episcopal Excommunication and Jurisdiction, without the Pope's special command, which by the Lawes of the Realm were exempted from them long before.

The Barons and the *Londoners* slighted the Pope's Excommunication, and so doth *Lewis* of France, the Inibition of the Pope and his Legate, not to invade *England*. In the mean time *Lewis* his Proctors at *Rome* pleaded, that King *John* had no good Title to the Crown of *England*, shewing *Lewis* his Title thereunto: which put Pope *Innocent* to a great dilemma. But the Pope himself became King *John's* Advocate, as well as Judge, not as King of *England*, but onely because he was his Vassal.

Then was *England* miserably wasted by *Lewis* and his Army in the East and South, and by King *John* in the West and North, whereupon forty of the Barons became sensible of their error in rejecting King *John*, and in calling in and Crowning *Lewis* for their King; and being likewise informed by Viscount *Melun* on his death-bed, upon his Salvation, That *Lewis*, and XVI. others of his chief Barons and Earls, whereof himself was one, had taken an Oath, That if ever the Crown of *England* were quietly settled on his head, he would condemn to perpetual Exile all the English who now adhered to him against King *John*, as Traitors to their Lawful Sovereign, and would actually extirpate all their kindred: advising them timely to prevent their miseries, and lock up his words under the Seal of secrecy; thereupon addressed themselves with their Letters of submission to King *John*, but before these Letters were delivered, or any Answer returned, the King was poisoned by one *Simon* a Monk of *Swinshed-Abbey* in *Lincoln-shire*, of which poison he died. When he saw his Death approaching, he with penitent confession of his sins, and great Devotion, received the holy Eucharist, having the Abbot of *Croxton* both for his Bodily and Ghostly Physician; and then not onely forgave all his Mortal Enemies, but also sent Command to *Henry* his Son to do the like, to whom he caused all present to Swear Fealty, and sent Letters to all his Officers abroad to assist him. After which he commended his Soul to God, and his Body to be interred in the Church of *Worcester*: Where he was afterwards solemnly buried near the Body of Bishop *Wolston*.

In this year 1216. flourished *Walter Mapez*, Archdeacon of *Oxford*, a very Witty Man, who in his Verses, painted forth in lively Colours the

the Life of the Pope, the Affections and Rape of the Court of Rome, the Excess and Pride of the Popish Prelates, as may be Read in his Book, Entitled, *Diverse Poems of the corrupt state of the Church*. He composed a Treatise, Entitled, *Apocalypsis Pontificis Goliath*, by which name he signified, that Antichrist was revealed in the Pope. Also *Pradicationem Goliath*; and other Treatises against the Pope and his Court, and of the dayes of the Court of Rome. *Giraldus Cambrensis* mentioneth him in his Mirror of the Church, and saith, *That he was a Man in that Age in great estimation.*

His Poetical description of the City, Popes, and Court of Rome, I shall here set down.

*Roma caput mundi, sed nil caput mundum:
Quod pendet a Capite, totum est immundum.
Trahit enim vitium primum & secundum;
Et de fundo redolet, quod est juxta fundum.*

*Roma capit singulos, & res singulorum,
Romanorum Curia non est nisi forum:
Ibi sunt venalia jura Senatorum,
Et solvit contraria, copia nummorum.*

*In hoc consistorio si quis causam regat,
Suam vel alterius, hic inprimis legat:
Nisi det pecuniam, Roma totum negat,
Qui plus dat pecunia, melius allegat.*

*Romani capitulum habent in decretis,
Ut potentes audiant manibus repletis.
Dabis, aut non dabitur, petunt quando petis,
Quamensura seminas, eadem tu metis.*

*Munus & petitio currunt passu pari,
Opereris munere, si vis operari.
Tullium nec timeas, si velit causari,
Munus Eloquentia gaudet singulari.*

*Nummis in hac Curia non est qui non vacet,
Crux placet, Rotunditas placet, totum placet,
Et cum ita placeat, & Romanis placet,
Ubi munus loquitur, & lex omnis tacet.*

*Cum ad Papam veneris, habe pro constanti:
Non est bonus Pauperi, soli faver danti.*

*Et si munus praeſtitum non ſit aliquanti,
Reſpondet hic tibi ſic, non eſt mihi tanti.*

*Papa querit, Chartula querit, Bulla querit,
Porta querit, Cardinal querit, Curſor querit :
Sed ſi daves omnibus, at uni deerit ;
Totum mare ſaluſum eſt, tota cauſa perit.*

About that time *Nigellus Vireker*, a Learned Monk at *Canterbury*, wrote a Book, *De abuſu rerum Eccleſia*, and ſent it to *William*, Biſhop of *Ely*, Chancellor of *England*. In this Book he not onely rebuked him, but all Teachers under the Pope's Tyranny : becauſe they committed the Cure of Souls unto Children, Belly-gods, and deſpiſers of the Sacred Word

Henry the third of that name, ſucceeded his Father King *John*, being about ten years old, and was Crowned at *Gloceſter* by a part of the Nobility and Clergy (upon the perſwaſion of *William Earl Mareſhall*, Earl of *Pembrook*, a Nobleman of great Authority) the reſt ſiding with the French *Lewis* : within little more than a twelve Moneth he recovered the entire poſſeſſion of his Kingdom.

In Whiſun-week the Pope's Legate encouraged the King's Army to fight the French King's Forces at *Lincoln* : and after a ſharp conflict they routed the Barons and *Lewis's* Forces, ſlew and took many of them Priſoners, with the loſs onely of three Men, and took the City of *Lincoln*, with all the Treafure and baggage of the Enemy. The King's Ships watching the French Fleet at Sea, transporting Souldiers and ſupplies unto *Lewis*, took *Eufſtachius* a Monk, their Admiral, Priſoner, whoſe Head the King's Brother *Richard* cut off with his Sword, deſpiſing the great ſum of Money which he proffered for his Ranſom. Soon after which defeats by Land and Sea, both Parties had a conference at *Stanes*, and came to an Agreement, *Septemb. 3.* and *Lewis* ſhamefully departed this Realm.

But notwithstanding this Agreement with the Barons, yet the Pope's Legate exempted all the Biſhops, Abbots, and Clergy, out of this Act of pacification, for their contempt of the Pope's Authority, that he might diſpoſe of their Eccleſiaſtical promotions and Benefices to his Inſtruments, and put them to exceſſive fines at the preſent, to fill the Pope's and his own Coſſers.

clauſ. Anno 1. This Legate *Gualo* did bear chief ſway in the King's Council, and the
H. 3. m. 21. King ſealed ſome Letters Patents ; *Sigillis venerabilium Patrum, Domini*
Pat. 1. H. 3. *Gualonis Sancti Martini Presbyteri Cardinalis, Apoſtolica ſedis Legati,*
m. 15. in illis. *& Domini Petri Wintonienſis Episcopi* ; and ſent them abroad under their Seals, in the firſt year of his Reign, becauſe as yet he had no Seal.

The Canons of *Carlisle* contemning both the Pope's and his Legates Authority and Censures, contumaciously celebrating Divine Service and Sacraments, notwithstanding their Interdicts, adhering and Swearing Fealty to the King of Scots, King *Henric's* and the Pope's declared enemy; yea electing an interdicted Clerk for their Bishop, against the King's and Legate's Wills, and dividing the Revenues of the Bishoprick among themselves.

The King's Council thereupon sent an Epistle to Pope *Honorius* the third, (who succeeded *Innocent* the third that year) in the King's name, totally to remove these Schismatical Canons, and place Prebends in their rooms, to augment the Bishop's Revenues, which were small, and displace the intruded Bishop. Upon which Letter the Pope ordered *Gualo* his Legate, by the King's Royal assent, to constitute *Hugh* Abbot of *Beaulieu*, Bishop of *Carlisle*.

In the second year of King *Henry III.* the Archbishop of *Dublin* in *Ireland*, and other Bishops there, Usurping upon the King's Crown and Temporal Courts, presumed to hold pleas, in their Courts Christian, of Lay fee, whereupon there issuing Prohibitions, from the King's Court, to stay these Suits, they proceeded contemptuously notwithstanding, upon which there issued out a Writ of Attachment against them, to appear before the chief Justice of *Ireland*, to answer the contempt.

In the third year of King *Henry* the third, the Bishoprick of *Leismore* (united formerly to the Bishoprick of *Waterford*, by the Pope's Legate in *Ireland*, while the Bishop was in *England*, at the Consecration of the Bishop of *Carlisle*) *Macrobin* a Canon of *Leismore*, procuring an election from the rest of the Canons, pretending the See to be then void, obtained the Legate's and King's Royal assent to the Election and Restitution of the Temporalities; whereof the Bishop of *Waterford* complaining to the King, the King null'd that election, and commanded the Bishop to be put in possession of his Temporalities.

The Bishop of *Ely* going into *France*, after *Lewis* his return thither, reported King *Henry* to be dead, and laboured to stir up a new War against him: whereupon the King wrote to the Pope to deprive him, and bestow his Bishoprick (by provision) upon some other: in which Letter the King acknowledgeth the Pope's great favours and assistance to him during his Infancy, puts himself and his Realms under the protection of his wings, and (by way of Complement) styles them the Patrimony of the Church of *Rome*, to gain the Pope's readier protection and assistance in his Suits, and Wars.

In the fourth year of his Reign, King *Henry*, taking notice of diverse Usurpations upon the right of his Crown in *Ireland*, by Covents, Deanes, and Chapters, electing Abbots and Bishops as they became void, and the chief Justices approving them without his Privy, License, or Royal assent, he issued out a Writ to his chief Justice of *Ireland*

to reform and prevent this dangerous Usurpation for the future.

This year the Earl of *Albemarle* refusing to deliver up, to the King, some of his Castles and Lands committed to his custody, for which he was Excommunicated by the Bishop of *Norwich*, and the Pope's Legate, thereupon the King issued out a prohibition to all his Barons and Subjects in *Lancashire*, and five Counties more, not to Aid him or his complices, but to avoid them as Excommunicated Persons, till they had submitted to the King.

Ecclesiastical Censures were then commonly inflicted in that Age for Temporal Offences and Rebellions, to reduce Men to obedience to the King, as well as to the Church and Pope. At last the Earl came to the King under the conduct of *Walter* Archbishop of *Tork*, and by the mediation of *Pandulphus* the Legate, was reconciled to him.

Anno Domini 1221. The King being under the Wardship of *Peter* Bishop of *Winchester*, was, on *Whitsunday*, Crowned the second time at *Winchester* by *Stephen* Archbishop of *Canterbury*.

Soon after which there being a difference concerning the Bishoprick of *Ely*, between *Galfridus de Burgo*, Archdeacon of *Norwich*, and *Robert* of *Tork*, the Pope at last nulled both their Elections, and conferred the Bishoprick upon *John* Abbot of *Fontain*, who was Consecrated at *Westminster*.

The translation and enshrining of *Thomas Becket*.

The same year and day, *Hugh* Bishop of *Lincoln* was Canonized a Saint, by the procurement of the Archbishop. He likewise caused his Predecessor *Thomas Becket*, to be Translated, Enshrined, and Adored with great Solemnity. Most of the English, many of the French Archbishops, Bishops, Abbots, Priors, Clergy, and of other Countries, were, by the Archbishop's invitation, present at *Thomas Becket's* Translation.

The King by the Legat's, and his Council's advice, changed the Heathenish, and long-continued Trials in criminal Causes by Fire and Water, into other ways of Trial, and Punishments, by Imprisonment or abjuring the Realm.

Benedict Bishop of *Rocheſter*, *Richard* Bishop of *ſarum*, *Hugh* Bishop of *Lincoln*, *William* Bishop of *Bath* and *Glaſtonbury*, *Richard* Bishop of *Durham*, *Henry* Abbot of *Ramſey*, and other Clergy-men, were all made Juſtices Itinerants this year.

Henry Bishop of *Landaff* dying, thereupon *Pandulphus*, the Pope's Legate, conferred it upon *William* Prior of *Goldcliff*.

William de Marisco Bishop of *London*, of his own accord resigning his Bishoprick, *Eustachius de Fancumberge*, then Treasurer of the Exchequer, was chosen Bishop of *London*, whose Election was confirmed by the Legate *Pandulphus*. This Legate sent a Letter to *Peter* Bishop of *Winton*, and *Hugh de Burgh*, to prohibit and suppress the Usury of the

the Jews, taken from Christians, and to stay a Suite brought by a Jew against the Abbot and Covent of *Westminster* before the Justices of the Jews, wherein he exacted usury from them, to the great scandal of Christianity, and the King's dishonour, and to joyn some discreet Persons with the Sheriff in each County for the collection of *Amerciaments*, to prevent their Malice and Extortions.

About this time was taken an Impostor at *Oxford* having five wounds in his Body and Members, *sc.* in his Side, Hands and Feet, who counterfeited himself to be Christ, with two Women his followers, counterfeiting themselves to be the Virgin *Mary*, the Mother of Christ, and *Mary Magdalen*. They were immured together with him without any Victuals, and starved to Death.

Then was a Council held at *Oxford* under Archbishop *Stephen*, where many Constitutions were made, most of them being very useful to reform Extortions, Abuses, Procurations in Visitations, the taking of any Fees for Letters of Order, Funerals, or Administring any Sacrament, as also against Pluralities, Non-residence, and other abuses of Clergymen.

Soon after this, the Archbishop and the Bishop of *Lincoln*, commanded, by their Injunctions, *That none should sell any victuals to the Jews, nor have any communion with them*; of which the Jews complaining, the King issued a Writ to the Majors of *Canterbury*, *Oxford*, and *Norwich*, to countermand the Bishop's Injunctions, that all should sell victuals and other necessities to them, and that they should imprison every one refusing to do it, till further order.

Then the Prior of *St. Patrick* of *Dune* in *Ireland*, sent a Petition to the King to grant him and others some small Cell to reside in, in *England*, their Houses in *Ireland* being frequently burnt in the Wars, for *St. Patrick's*, and other Irish Saints sake, whose Reliques he then sent to the King for a present.

The King to satisfy the Archbishop, wrote a Letter to the Pope, to give way for the return of his Brother *Simon Langton* into *England*, out of which he was formerly banished (as well as Excommunicated, and deprived of all his Ecclesiastical Benefices) for adhering to *Lewis*, and contemning the Pope's Excommunications. But we find not, that the Pope consented to this request.

Our Kings by reason of their manifold Affairs in the Court of *Rome*, relating to the Pope and other Forreign States, usually constituted, sometimes general, otherwise special Proctors, by their Letters Patents, to implead and defend in their Names and Rights, all matters there depending for or against them, of which there are many different Formes in our Records.

King *Henry* standing in need of a subsidy from the Bishops and Clergy, Pope *Honorius* thereupon sent his Bull to the Archbishops, Bishops, Ab-

bots, Priors, and Clergy, entreating them to grant him a competent subsidy, to be disposed of by common consent onely, for publick benefit of the Realm, leaving the grant free to the Bishops and Clergy to impose and proportion it.

This year (*sc.* 1225.) the Archbishop of *Canterbury*, and his Suffragans, instead of granting the King a subsidy, or punishing lecherous Clerks, passed severe Decrees against their Concubines onely, principally intended against the Wives of Clergy men, whom they stiled Concubines in that Age.

The Bishop of *Cork* in *Ireland*, having obtained the King's Royal assent, at the Pope's request, to be Archbishop of *Cassell*, taking a journey to *Rome* to procure it, received his Writ for the restitution of his Temporalities after his return.

Then the Pope dispatched *Otto* his Legate into *England*, with Letters to the King, for his own filthy lucre. The King assembling a Parliamentary Council of his Nobles and Prelates, *Otto* read the Pope's Letters and Proposals, wherein the detestable Avarice, Extortion, and Rapine of the Pope and Court of *Rome* were clearly discovered, related by *Matthew Paris*.

Matth. Paris.
Hist. Angl.

Otto pursuing his Rapines in *England*, by exacting Procurations from the Clergy, was by the Archbishop's means suddenly recalled thence, by the Pope, to his great discontent: and the prosecuting the Pope's former proposals committed to the Archbishop.

This year Pope *Honorius* the third, sent his Bull to *Geoffry de Lizimaco* the King's sworn Vassal, absolutely subverting all Papal dispensations with Subjects just Oaths to their Sovereigns. The Pope also sent prohibitory Letters to the King of *England*, to stop his intended Military Voyage into *France*, to recover his just Rights. Then the King paid ten thousand Marks, being all the Arrears of the sum granted by King *John* to the Pope by his Charter.

Godwin. Catal. of Bish.
p. 515-516.

Richard de Marisco, Bishop of *Durham*, dying suddenly at *Peterborough-Abbey*, as he was posting to *London* with a great troop of Lawyers, to prosecute his Suits against the Monks of *Durham*; thereupon they bestowed this Epitaph upon him.

<i>Culmina qui cupi</i>	} tis	<i>Laudes pompasque sui</i>	} tis.
<i>Est sedata si</i>		<i>Si me pensare veli</i>	
<i>Qui populos regi</i>		<i>Memores super omnia si</i>	
<i>Quod mors immi</i>		<i>Non parcat honore poti</i>	
<i>Vobis preposi</i>		<i>Similis fueram, bene sci</i>	
<i>Quod sum vos eri</i>	}	<i>Ad me currendo veni</i>	}

Upon his Death there grew a great difference between King *Henry* the third, and the Monks of *Durham*, about the election of a Successor.

There

There was an Appeal about this Election, pending before the Archbishop of *York*, before whom the King constituted his Proctor by Patent. But after two years expensive contests, the Monks election of *William* Archdeacon of *Worcester*, a Man Learned and honest, saith *Matthew Paris*, was cancelled at *Rome*, *Luke* the King's Chaplain put by; and *Richard* Bishop of *Salisbury* Elected Bishop by the Pope's favour; the Pope one-ly gaining by such contests.

The Emperor *Frederick* the third, being justly incensed with the publication of divers Libellous, and Scandalous Excommunications of Pope *Gregory IX.* against him, in *England*, and all other Kingdoms and Churches, endeavoured to vindicate himself and his innocency against the Pope's calumnies, by dispatching Letters into all parts, and particularly into *England*. These proceedings of the Pope against the Emperor, so exasperated the Citizens of *Rome*, that they expelled the Pope from the City, and chased him to *Perusia*.

Anno 1228. died *Stephen Langton* Archbishop of *Canterbury*, after whose death there grew a new contest between the King and Monks of *Canterbury*, about the Election of a new Archbishop. The Monks chose *Walter de Hevesham*, a Monk, whom the King refused to allow of, resolving to make *Richard*, his Chancellor, Archbishop. *Walter* posting to *Rome* to get Confirmation and Consecration from the Pope, and the King's Proctors there excepting against him, pressing the vacating of his Election, and making *Richard* Archbishop, with much importunity; they could not prevail with the Pope or Cardinals to stop *Walter's* Confirmation, or promote *Richard*, till they had promised, in the behalf of the King, unto the Pope, the tenths of all things moveable, from both his Kingdoms of *England* and *Ireland*. Whereupon the Pope and Cardinals forthwith vacated *Walter's* Election, for his insufficiency, and made *Richard* Archbishop. So the Pope got two years payment of his annual pension, granted by King *John*, and a Tenth in promise.

Yet where the King gave his Royal assent to Bishops duly Elected by his License, where there was no competition, the Pope interposed not.

This Archbishop *Richard* going to *Rome*, to complain against the King, that all affairs of his Kingdom were disposed by the counsel of his chief Justice *Hubert*, when he had there accomplished his designs against the King, was presently taken away by sudden Death.

Then the King issued out a prohibition to the Monks of *Canterbury*, not to do any thing prejudicial to the rights of his Crown, nor to elect any Person Archbishop, without his special License, nor to send any Monks to *Rome* by the Pope's command, to Elect an Archbishop there.

The Monks in pursuance of this Prohibition by the King's License, elected *John* their Prior Archbishop, whom the King by his Letters Pa-

tents approv'd, desiring the Pope to confirm him, and likewise made new Proctors in the Court of *Rome* concerning this Election. And the King to promote his Affairs the better in the Court of *Rome*, granted Annuities to some Cardinals to obtain that justice from them by such Pen- sions, which he could not procure without them. But yet the Pope vacated this second election as well as the first. Hereupon the Monks proceed to a third election; but this third Person was also cashiered by the Pope.

This See continued three years after *Richard's* death, and *Edmond* being nominated Archbishop by the Pope, who sent him a Pall, was consecrated by *Roger* Bishop of *London* in *April*, Anno 1234. the King being present with thirteen Bishops, in *Christ-Church* *Can- terbury*.

*For Church-
Histor. lib. 3.*

In the year 1232. the *Cabinsines* first came into *England*, proving the bane of the Land. These were *Italians* by birth, terming themselves the Pope's Merchants, driving no other Trade than letting out of Mo- ney, great Banks whereof they brought into *England*, differing little from the *Jews*, save that they were more merciless to their Debtors. Now because the Pope's Legat was altogether for ready Money, when any Tax by Levy, Commutation of Vows, Tenths, Dispensations, &c. were due to the Pope, from Prelates, Convents, Priests, or Lay-persons, these *Cabinsines* instantly furnished them with present Coin upon their so- lemn Bonds and Obligations. These *Cabinsines* were generally hated for their Extortions. *Roger Black*, that learned and pious Bishop of *Lon- don*, once excommunicated these *Cabinsines* for their oppression: but they appealing to the Pope, their good friend, forced him after much mo- lestation to desist.

These *Cabinsines* were commonly known by the name of *Lombards*, from *Lombardy*, the place of their nativity, in *Italy*. And although they deserted *England* on the decaying of the Pope's power and profit therein; yet a double memorial remaineth of them: one of their Ha- bitation, in *Lombard-street* in *London*: the other of their Employment; a *Lombard* unto this day signifies a Bank for Usury, or Pawns, still con- tinued in the Low-countries and elsewhere. See here the Pope's hypo- crisie, forbidding Usury, as a sin so detestable, under such heavy penal- ties in his Canon Law, whilst his own Instruments were the most uncon- scionable practisers thereof without any controul.

*Elius Rubens
in Semidul.
lib. 2. c. 3. & 4.*

Elius Rubens, an English-man, wrote a Book, wherein he said, That the Monks had converted Religion into superstition, making salvation to con- sist in things, of themselves, vain and indifferent: that there was no kind of men more blind in concupiscence, or infamous for uncleanness, than the Po- pish Clergy, &c.

Certain years after, one *Laurence*, an English-man, in a Sermon of his, admonished the Church, That a great danger hung over her head by the Monks, that they were seducers, and the Ministers of Anti-christ.

Matthew

Matthew Paris informs us, That *Hubert de Burgo*, Anno 1232. being chief Justice of *England*, the King's principal faithful Counsellor, the greatest opposer of the Pope's Usurpations and Extortions, was, by the power of the Pope, and of *Peter Bishop of Winchester*, suddenly removed from all his Offices, and impeached of several Crimes, some of them amounting to high Treason. *Hubert*, to prevent the rage of his Enemies, fled to the Church of *Merton*, and there took Sanctuary. Whence the King commanded the Mayor of *London* by his Letters (the *Londoners* being his mortal Enemies) to pull him out forcibly, and bring him to him alive or dead. Which the Mayor and Citizens readily undertaking, and marching thither with great Forces, the King, by the advice of the Earl of *Chester*, suddenly countermanded them thence to their great discontent. After which *Godfrey of Cranecumb* (whom the King sent to apprehend him, in *Essex*, with three hundred men armed) finding the Chappel doors shut, violently brake them open, apprehended *Hubert*, and carried him thence, bound with cords, a prisoner to the Tower of *London*.

This breach of Sanctuary being made known to *Roger Bishop of London*, (whose Diocese it was) he tells the King, that if the Earl were not restored to the Chappel, he would excommunicate all the Authors of that outrage. The Earl is accordingly restored, but the Sheriffs of *Essex* and *Hertford* at the King's command, with the Powers of their Countreys, besiege the Chappel so long, that at last the Earl was compelled to come forth, and render himself, bearing his affliction patiently. *Hubert* is again imprisoned in the Tower. Nothing could appease the King's Ire, but that Mass of Gold and other Riches, which the Knights Templers had in their custody, upon trust, which *Hubert* willingly yielded up. This mollified the King's mind toward him. Hereupon he had all such Lands granted unto him, as either King *John* had given, or himself had purchased. There undertook for him as Sureties, the Earls of *Cornwall*, and *Warren*, *Marshal* and *Ferrars*; and himself was committed to the Castle of *Devizes*, there to abide in free Prison under the custody of four Knights, belonging each of them to one of these four Earls. Afterwards, though he was restored to the King's favour, yet upon new accusations of his Enemies, he was condemned to give to the King *Blanch Castle*, *Grosmount* in *Wales*, *Skenesfriib*, and *Hafeld*, and then also was deprived of Title of Earl of *Kent*.

King *Henry* erected a special Church. House, and form of Government for the Jews converted to the Christian Religion.

The Bishops meeting together at *Glocester*, Anno 1234. the King, being jealous, that they intended to consult of some other things, prejudicial to his Crown, State and Dignity, sent a Writ of Prohibition to them, not to treat of any thing of this nature. After this, the King and Bishops meeting at a Conference at *Westminster*, the King charged

some of the Bishops with a design to deprive him of his Crown, which they denied: whereupon one of them, in a great rage, excommunicated all those who raised such a report of them.

Then the King commanded all common Whores and Concubines of Priests, to be imprisoned, and banished out of the University of *Oxford*, by his temporal Officers, unless they had Lands therein, and by Oath and other security have good assurance for their chaste and honest demeanour for the future, and not to resort to Clerks Lodgings.

If a Clerk, or Beneficed person were indebted to the King, or incurred his just displeasure, the King commanded the Bishop of the Diocese to sequester all his Ecclesiastical Benefices, till his debt was satisfied, his displeasure remitted, and the sequestration discharged by special Writ.

The Pope was grown so proud in this Age by his Usurpations, that he would not vouchsafe to hear and admit the King's Proctors and Agents, sent to *Rome* upon his urgent Affairs, without most humble suits and supplications in his Letters of credence and procurations.

The King made a Remonstrance to the Pope of the several injuries done to him by the Earl of *Britain*, in seizing on his Castles, and revolting to the King of *France*; desiring the Pope by his Ecclesiastical censures to compel him to restore his Castles to him. The Pope instead of excommunicating this treacherous Earl, sent for him to *Rome*, and made him General of the *Crossadoes* by Sea and Land against the *Grecians*.

The Pope commanded *Peter* Bishop of *Winchester* to assist him both with his purse and advice in his Military affairs against the *Grecians* and *Romans*.

The Pope, as he encroached upon the election and confirmation of the Archbishops and Bishops of *England*, so did he likewise upon the election and confirmation of Abbots, who must go to *Rome* to attend his pleasure for their approbation and confirmation, as in the case of the Abbot of *St. Albans* doth appear. The Pope condescended to the Abbot's election, but upon this condition, that he should take an express Oath of Fealty to the Pope and Church of *Rome*, and his Successors, prescribed in his Bull, directed to the Bishops, which Oath suddenly tendered to him, by way of surprise, he took publicly, before the Covent, and all the Clergy and People, at his Consecration and Instalment, related by

Math. Paris.
p. 399.

Matthew Paris, a Monk of this Monastery.

This new Oath of Allegiance to the Pope and See of *Rome*, being the highest encroachment upon the King's Rights and Prerogative, making all who take it the Pope's Subject, and Vassals, not the King's, was concealed both from the King and Abbot, till the very nick of his Consecration and Benediction, for fear it should be opposed and refused.

The Prior of the preaching Friars presuming to arrest and imprison some persons in *Tork-shire*, pretended to be Heretical, when he had no legal

legal power to arrest or imprison such, the King thereupon issued a Mandate to the Sheriff of *Tork-shire*, to arrest and imprison all Heretical persons, till his further order therein,

Anno 1236. the Archbishop of *Canterbury* being sued by the Prior and Monks of *Canterbury*, for certain Advousons of Churches, Possessions, Rents, and Services in the Ecclesiastical Court, by authority of the Pope's Letters, despising the remedy of the King's Court, where they ought to sue for them, thereupon the King issued forth his prohibition to the Archbishop, prohibiting him, in his Faith and Allegiance to him, not to answer them in that Court, it being prejudicial to his Crown and Dignity, &c.

*Pryn. claus. 20.
H. 3. m. 12.
dorjo.*

The King by several Writs of Prohibition countermanded the Pope's own Bulls and Delegates, as contrary to the Rights and Dignities of his Crown, and prohibited their proceedings, which gave some check to his Usurpations of this Kind.

The King's Clerks and Household Chaplains in those dayes wearing long Hair and Peruwigs, thereupon the King to reform this abuse, issued out a Writ to *William de Perecat*, authorizing and strictly commanding him to cut their Hair, and pull off their yellow Peruwigs, under pain of being shaven and polled himself.

*Pit. 21. H. 3.
m. 3. dorjo.
Long Hair
and Peruwigs
forbidden in
the clergy.*

The Monks and Converts of the *Cistercian* Order, contrary to their Vows and Rules, becoming common Merchants, buying and selling again, Wools and Skins, to the prejudice of other Merchants, and scandal of their Profession, the King, for redress thereof, issued out a Writ of Prohibition to all the Sheriffs of *England*, to seize the Goods and Moneys of those Monks and Converts, to his use, who should offend therein.

There being a great difference between the Bishop of *Clochor* in *Ireland* and the Archbishop of *Armagh*, and their Tennants, concerning injuries and grievances touching their Churches; the Archbishop of *Armagh* procuring the King's Letters to his Chief Justice by misinformation, whilst he was excommunicated; the King thereupon revoked his former Letters, and commanded his Chief Justice in *Ireland*, to hear and determine the Controversies between them.

Upon the death of *Richard* Bishop of *Durham*, the King upon the Petition of the Prior and Convent, granted his License to elect a new Bishop. The Bishop of *Norwich* dying this year, the Monks elected *Simon*, their Prior, for their Bishop, whom the King disapproving, made a special Proctor against him before the Archbishop to hinder his confirmation, and to appeal against him to the See of *Rome*, if it were expedient, where he likewise constituted his Proctor.

Then the Pope upon the King's request, under a pretext to rectifie some of those abuses (against which there was an universal complaint) sent *Ottobone*, his Legat, into *England*, who soon proclaimed himself a ravening Wolf, as well as his Predecessors.

Then

Then was a Council called by the Pope's Legat unto St. Paul's Church in London, where most of the Prelates, Abbots and Priors assembled together. The Canons that were made and promulged in this Council who so please, may peruse at leisure in *Matthew Paris*, and in *Johannes de Aton*, his *Constitutiones legitima Ecclesia, totiusque Ecclesia Anglicanae, ab Legatis a latere summorum Pontificum collectio, fol. 1. ad 121.* with his Gloss upon them. The first Canon was for the Dedication and Consecration of Churches, many Cathedral as well as Parish-churches being then unconsecrated. The second and third concerning Ecclesiastical Sacraments and Baptism: Others concerning the covetousness of Priests, their hearing Confessions, the qualities of such as were to be ordained; their Farmers and Vicars, Presentations to Churches; not dividing one Church into more; the Residence of Bishops and Priests; Pluralities; the Habit of Clerks, clandestine marriage of Priests, Priests Concubines; their Sons succession in their Benefices; their Judges, Procurations, undue, unjust Citations; Exactions by Procurations, Registers; abuses by Proctors and Ecclesiastical Judges; and an Oath to be prescribed to them, to prevent the like abuses for the future. In this Council this Legat introduced the use of Oaths in Ecclesiastical Courts and Causes, never formerly used in *England*, by colour whereof other Oaths were introduced by the Popish Prelates, against the Laws and Customs of the Realm, till the King, by his Prohibition, restrained these Usurpations.

The first use
of Oaths in
Ecclesiastical
Courts in
England.

Then was a private Letter sent from *Rome* to the Pope's Legat in *England*, advising him to moderation, to prevent a total rejection of the Pope and See of *Rome*.

In the 22th year of *Henry the Third*, the Greek Churches renounced all obedience to, and communion with, the Church of *Rome*; which made the Pope and his Court fear the like Schism and revolt in *England*, occasioned by the Legat's violent Extorptions, and advancement of Strangers to Benefices; whereupon he intended to recal him thence to prevent these ill consequences; but the Legat loth to depart, prevailed with the King and others to solicit the Pope for his continuance in *England*, upon pretence of publick good.

This year there happening a difference between the King and Monks of *Durham* about their Bishop elect, whom the King would not approve, he thereupon issued his Letters Patents to the Archbishop of *York*, appointing his Proctors to appeal to the See of *Rome* against this election, only for delay to preserve his right.

After the death of *Henry de Sandford*, Bishop of *Rocheſter*, the Monks of *Rocheſter* elected *Richard Windeley*, a learned Man, for their Bishop, who being presented by the Monks to *Edmond* Archbishop of *Canterbury* for his confirmation, he refused to admit him, *Unde Monachi Domini Papa presentiam appellarunt*. Upon this Appeal the Pope gave Judgment
for

for the Monks against the Archbishop, and condemned him in costs of suit, confirming their election in despite of the Archbishop, with whom the Pope was very angry for opposing his intolerable exactions in *England*, whereupon this Bishop Elect was consecrated at *Canterbury* in *St. Gregory's Church* by the Archbishop, the Bishop of *London* and other Bishops.

Then the Monks of *Coventry* chose *Nicholas de Fernham* for their Bishop, who refused to accept thereof: whereupon at last they chose *Simon de Pateshul*, who accepted it.

The Pope having excommunicated the Emperour *Frederick*, *Otto*, the Pope's Legat, was very diligent to see the Pope's scandalous Excommunications and Bulls against him published throughout all *England*.

In the twenty fourth year of the Reign of King *Henry* the Third, the Monks of *Cambridge* having apprehended an Heretick (as he was called) the King thereupon issued forth a Precept to the Sheriff of *Cambridge*, to bring this Heretick before him, at *Westminster*, to be examined, and disposed of as he should direct. Who he was, and what his Heresies were, *Matthew Paris* tells us, saying, *He was a man of an honest and severe life; and that he openly asserted, that Pope Gregory was not the Head of the Church, but there was another Head of the Church; that the Church was profaned, the Devil was let loose; the Pope was an Heretick: that Gregory, who was called Pope, had defiled the Church, and the world too. This and divers other things of like nature, he spake, before the Pope's Legat, in the hearing of many.*

Pope *Gregory* before his death, to carry on his Wars against the Emperour *Frederick*, Anno 1240. intended by way of provision to confer all the Benefices in *England* (especially of the Clergy) on the Sons of *Romans*, and other Forreigners, upon condition to assist him against the Emperour, sending his Bull to three Bishops, to confer no less than three hundred of the next Benefices, that fell void within their Dioceses, on these Aliens.

Anno 1241. *Otto*, the Pope's Legat, having long pillaged the Realm and Church of *England*, was sent for the third time by the Pope. And the King to oblige the Legat, as well to promote his Affairs at *Rome*, as in *England*, before his departure hence, Knighted and conferred an Annual pension on his Nephew, feasted the Legat publicly at *Westminster*, and placed him at the feast in his own Royal Throne, to the great offence of his Nobles and Subjects.

Edmond Archbishop of *Canterbury* deceasing, the King commended *Boniface* (his Queen's Uncle, a Forreigner, and every way unfit for such a trust) to the Monks of *Canterbury*, to succeed him, whom they accordingly elected.

There being a great contest between the King, and the Prior and Monks of *Winchester*, about the election of their Bishop, they electing first

William

Math. w. f. m. William de Raley, Bishop of *Norwich*, whom the King and Pope opposing, thereupon they Elected *Ralph Nevil*, whose election was likewise vacated. After which they Elected the Bishop of *Norwich* again, whose election was suddenly made, and quickly confirmed at *Rome*. Yet the King commanded the Major of *Winchester* to forbid the new Bishop entrance into the City; which he did; who thereupon Excommunicated him for his labour, and interdicted the whole City. The King thereupon so persecuted the Monks, that he imprisoned diverse of them, and forced the Bishop to fly the Realm, and pass into *France* for a season.

Then there arose a new contest, between the Archbishop and Monks of *Canterbury*, about Jurisdiction and Visitation, wherein they Excommunicated one the other; and yet slighted these their mutual Anathemas, as ridiculous nullities.

The King being in *France*, sent his Writ to the Archbishop of *Tork*, then *Custos Regni*, to confer Benefices that should fall void on such Clerks of His, who, to their great danger and expence, continued with him, and incurred many various casualties, in his services, beyond the Seas, commanding them all in general, and one of them onely in special, by Name, to be first provided for in this kind.

Anno 1246. Boniface Archbishop of *Canterbury*, upon a feigned pretext, that his Church of *Canterbury* was involved in very great debts by his Predecessor, but in truth by himself, to carry on Foreign Wars, and gratifie the Pope, procured, from Pope *Innocent*, a grant of the first years Fruits of all Benefices, that should fall void within his Diocess for seven years space, till he should raise out of them the sum of ten thousand Marks, besides two thousand Marks yearly out of the Bishoprick. This Grant of first-fruits of Benefices to *Boniface*, made way for Popes appropriating first-fruits, and Annats to themselves soon after.

About this time was *Edmond* Archbishop of *Canterbury* Canonized for a Saint by the Pope, to gratifie the King, and facilitate the imposing and levying of his Papal exactions upon the Clergy and Realm.

The Bishops and Clergy of the Province of *Canterbury*, to avoid the turbulent visitation and exactions of Archbishop *Boniface*, made a Tax and Collection to defray the expenses of their Appeals and oppositions against him in the Court of *Rome*.

Some Abbots and Convents perceiving that *Robert Grosstbed*, and other Bishops, intended to vex and oppress them, by their new powers to visit them, derived from the Pope, combined together to make a common purse to oppose and withstand them by Appeals to the Pope; whom they hoped would back them for Money, as the Bishops combined together to withstand the Archbishop's Visitation in his Province.

Not-

Notwithstanding this combination, the Bishop of *Lincoln*, proceeded to Visit both the Monasteries and Nunneries in his Diocese, with great severity and Tyranny.

But although *Robert Grosstede* at first was a great stickler for the Pope, and an oppressor of the Nobility and Laity of his Diocese, with his Vilifications, appeals to *Rome*, and Excommunications; yet afterwards he opposed the Pope's Provisions directed to him, for which the Pope suspended him from his Bishoprick: Whereupon he sent a notable Letter to Pope *Innocent*, rendring him the reasons why he was not bound to obey his unjust Letters and Provisions, as most contrary to the Doctrine and Practice of Christ and his Apostles, tending to the ruine of Peoples Souls; and that no Bishop or other Person was bound to obey any of the Pope's Mandates as Apostolical, but what were warranted by the Doctrine and Practice of Christ and his Apostles. The Letter is to be seen at large in Mr. *Prynne's* late History of Pope's Usurpations, &c. Tom. 2.

A little before his death, this *Robert Grosstede* called some of his Clergy to him, and by strong reasons and arguments informed them, That the Pope was Antichrist, because he was a destroyer of Souls, &c. *Matthew Paris* gives this character of him; *Migravit ab hujusmodi mundi, quem nunquam dilexit, exilio, sanctus Lincolnienſis Episcopus, Robertus secundus, apud Bugeonam, manerium suum, in nocte sancti Dionysii, Papa & Regis Redargutor manifestus, Prælatorum corrector, Monachorum corrector, Presbyterorum director, Clericorum instructor, Scholarium sustentator, Populi prædicator; Incontinentium persecutor, Scripturarum sedulus persequutor diversarum; Romanorum malleus & contemptor; in mensa refectionis corporalis dapilis, copiosus & civilis, hilaris & affabilis: in mensa vero spiritali devotus, lacrymosus & contritus: in officio Pontificali sedulus, venerabilis, & indefatigabilis.*

He died Anno 1253. Of which year *Matthew Paris* gives this Character, *Transiit igitur annus ille Papæ Papalibus angustatis.* The Pope being much incensed against *Grosstede*, wrote a Letter to the King of *England*, to cause his bones to be digged up, and to be cast out of the Church: whereupon the Bishop's ghost appeared unto him that night, expostulated with him, pricked him in the side, and haunted him till his death.

*Vide Rannip
Cilrens. Poly-
chron. lib. 7.
ca. 36. &
Hort. de Knigh-
ton de eventib.
Anglia. lib. 2.
ca. 35.*

The Canons of *Lincoln* chose *Henry of Lexington* to succeed him, who was then Dean of the Church of *Lincoln*; the King approved of his Election, being Consecrated soon after by Bishop *Boniface* beyond the Seas.

Then the King issued out a Writ to the Bishop of *Chichester* to publish throughout his Diocese the priviledges he had granted to all such, who should cross themselves for the holy Land, being the same in terms with those, the year before, sent to the Archbishop of *York* to publish, the Writ running in the same forme.

In the 38th. year of King *Henry* the third, the Archbishops and Bishops having agreed to grant the King a Disme toward the relief of the holy Land, by advice of the King's Council in Parliament; appointed it to be collected by the Bishops of *Norwich* and *Chichester*, and Abbot of *Westminster*, for which they assigned them an annual stipend. In August following, the King issued forth Patents to the Archbishops, Bishops, Abbots, &c. in *Ireland*, specially to promote this Croysado and Disme in *Ireland*, and to assist those sent thither to promote it, whereof one was the Pope's Subdeacon.

The King being in *France*, issued his precept to the Barons of the Exchequer, to issue Moneys for the repair of the Church of *Westminster*, which he intended to have consecrated before his voyage to the holy Land.

Prynne's Hist. Tom. 2. He issued Writs to enquire of the real values of the Manors, Lands, Rents, and Revenues of Religious persons (in nature of Doom-day Book) that he might the better improve them when they fell into his hand by vacancies, or deaths of Abbots and Priors, towards the debts he contracted by his foreign Wars.

Matt. Paris, Hist. Angl. p. 835. *Matthew Paris* tells us, of strange forgeries and devices set on foot by the Pope and his Agents, to oppress the Clergy of *England*, and involve them in bonds and debts to the Pope and King (who served each others turns) and that by the treachery of the Bishop of *Hereford* and others to ingratiate themselves with both. And the Bishop of *Hereford* and *Rustand*, the Pope's Legate, oppressed the Clergy of *England* that year 1254. and great complaints were made against them.

The King being unable by his absence to be personally present at the Feast of *St. Edward* at *Westminster*, which he annually consecrated, constituted several persons to solemnize this Feast, and make Offerings, Processions, and give almes in his stead, and commanded the Parishoners of *St. Margaret*, and the *Londoners* to go to *Westminster* in Procession with Wax Tapers, and other formalities for the honour of this Saint and holy-day.

The King in the 39th. year of his Reign sent a pious Writ to the Cistercians and other Abbots in their general Assembly, to make a special devout Prayer unto God for him, his Queen and Children.

The Bishop Elect of *Winton* having forcibly and unjustly by his power deprived the Prior of *Winton*, and thrust another into his place without his due Election, the deprived Prior thereupon Appealed to the Pope and Court of *Rome*, where he expected to be restored with great confidence: but to shew how much more prevalent Money then was in that corrupt Court than Justice; this intruder was confirmed, and he returned after great expence frustrate of his expectation, having some Manors assigned him for his support during life, out of which the Pope had an annual pension of 365. Marks to support his Table.

The Jews of *Lincoln* having crucified a Christian Child, to the great dishonour and disgrace of Jesus Christ, the King appointed special Justices, diligently to enquire of, and severely to punish, this grand offence, by his Patent and Commission.

The King this year, fearing some designs against him from *Rome*, issued a Writ to the Barons and Bailiffs of *Dover*, and to the Wardens of the Cinque-ports, not to permit any Clerks to pass out of their respective Ports beyond the Seas, unless he would first take an Oath, that if he went to the Court of *Rome*, he should demand nor require nothing against the King's Crown and Dignity, nor the Pope's grant or Ordinance concerning the Realm of *Sicily*. And the King, by his Letters Patents, constituted two distinct Proctors in the Court of *Rome*, concerning the affairs of the Kingdom of *Sicily*, and other occasions there to be transacted.

The Pope had a greater share in the Disine than the King, who could dispose of none of it, but by His and *Rustand's* consents. He likewise issued his Mandate to the Sheriff of *Kent*, to provide a speedy passage at *Dover* for *Rustand* the Pope's Agent, and to defray the charges of it, which should be allowed him.

The King understanding the Archbishop's and Bishops designs, intended to be prosecuted in a Council of the Bishops of his Province, which Archbishop *Boniface* had convoked, against his Crown, Dignity, Courts, Judges, &c. Prohibited him and them to meet therein, under pain of forfeiting their Temporalities. The Archbishop and Bishops, notwithstanding these Writs, met and proceeded in their Convocation, in a very presumptuous manner, as those fifty Articles then drawn up, and rendered to the King, and their Papal decrees in pursuit of them, will most evidently demonstrate. They were rendered to the King, by the Archbishops and Bishops, for which they resolved to contend to the uttermost.

These Constitutions are collected and Printed in *John de Aton*, quoting *Lindewood*, who cites and glosseth upon most of them under several Titles, in the Margin of every one of them, where you may peruse them with his Canonical gloss. These were made *Anno Dom. 1261*.

What Procurations the Archbishop of *Messana* (arrived in *England* this year, as the Pope's Legate) exacted and extorted from the Bishops and Abbots with great violence, and what injuries the Archbishop of *Canterbury* did to the Bishop of *Rocheſter*, you may read in *Matthew Paris*.

The King and his Council resolving to banish the *Poictovin* Clergy-men out of the Nation, and not to imprison them in *England*, issued a Writ to the Constables of the Castles of *Winton* and *Dover*, of the banishment and transportation, of the Archdeacon of *Winton*, out of the Realm, and to see he carried away no Moneys with him.

In the 42 year of this King, the Friars Minorites sent a Petition to King *Henry* to confirm their intrusion, into *St. Edmonds*, by his second Charter, not deeming the Pope's Bull they had got sufficient, which the Abbots and Monks contemned and set at naught.

The King to satisfy the Pope's demands, and the easier to get in the Dismes the Pope had granted him to gain *Sicily*, which the Archbishop, Bishops, and Religious Persons in *England* refused to pay, assigned thirty thousand Marks thereof to the Pope.

Godfry de Kime-ton, Dean of *York*, was elected Archbishop of that See, and forced to travel to *Rome* for his Confirmation.

Fulco Bishop of *London* died of the Plague, and *Wengham* then Chancellor of *England*, notwithstanding his insufficiency, and want of learning and Knowledge, in Divinity, procured Letters Patents from King *Henry* by advice of his Council (in imitation of the Pope's Commendae's, then grown very common) to hold and retain all his former Ecclesiastical Dignities and Benefices, whereof the King was Patron, together with his Bishoprick, for so long time as the Pope should please to grant him a dispensation: whose dispensation alone would not bar the King to present to those Dignities and Benefices, being all void in Law, by making him a Bishop. He had the like Patent to retain his Benefices and Ecclesiastical preferments in *Ireland*. This is the first Patent of a *Commenda retinere*, granted by the King to any Bishop Elect, saith Mr. *Prynne*, being made by the advice of his Lords and Judges, which makes it more considerable.

The first Patent of a *Commenda retinere*, granted by the King to any Bishop elect.

The King in the 44th year of his Reign issued a Writ to the Barons of *Dover*, and other Ports, to search for, and apprehend all Italian Clerks and Lay-men, and all others that should bring any Bulls from *Rome*, prejudicial to him and his Realm, and not to permit any to arrive with Horse and Armes in the Realm, without his special License, and to arrest all such as should there Land, till they received further order from him.

The Bishop of *St. David's* and his Clerks complaining to the King how much the privileges of their Churches, Monasteries, Houses, Goods, and Persons, were violated in *Wales*, in an hostile manner, throughout his Diocese, issued out a Writ and Prohibition to his Officers for their future protection and indemnity against such injuries and oppressions.

Boniface, Archbishop of *Canterbury*, being an Alien, and forced to fly out of the Kingdom by the Barons, was, upon a Treaty between the King and his Barons, permitted to return into *England* upon certain conditions.

The King and the Barons having by common consent, entred into Articles of Agreements under their hands, and referred themselves therein to the determination of the French King, or the Pope's Legate, the King

King thereupon constituted three Proctors, to conclude and consent on his behalf, to whatever should be therein agreed, submitting himself to the Legate's Ecclesiastical Censures and Excommunication to compell him to the performance thereof.

During the Wars between the King and his Barrons, diverse Vicars and Parsons desirous to reside upon their Cures, so as they might be protected from violence therein, the King thereupon granted protections to those who desired them.

An *Oxford* Jew, having in contempt of Christ and Christian Religion, in a solemn Procession there held by the University, cast down and broken the Crucifix carried before them, and escaping; and the Jews not producing his Body as the King ordered them; the King thereupon commanded the Sheriff of *Oxford*, by several Writs to seize the Bodies and Goods of all the Jews in *Oxford*, till they gave sufficient security, at their proper costs, to erect a beautifull high Marble Cross, with the Images of Christ on the one side, and the Virgin *Mary* with Christ in her Armes on the other side, curiously and decently gilt, and the cause thereof engraven on it, in the place where the offence was committed, calling the Major of the Town and Cofferers of the Jews to his assistance; and till they made and delivered to the Proctors of the University another portable Cross of Silver handsomly gilded, with a Spear as large as that carried before the Archbishop to be carried before the Masters and Scholars of the University in their future processions. And because diverse Jewes, to prevent it, had secretly conveyed away their goods to others, to enquire diligently after such goods and sell them, that the work might be speedily effected before *St. Edwards* Feast.

The Money hereupon being levied of the Jews, to make these Crosses, and the King being informed, that the Marble-cross could not be erected in the place prescribed, without damage and prejudice to some Burgeses of *Oxford*, whereupon they purposed to erect it just over against the Jews Synagogue there: The King and his Council conceiving that place inconvenient, ordered it to be set up within the place of *Merton* Colledge, near the Church; and the other portable Cross to be delivered to the Scholars thereof, to be kept in their House, and carried in Processions of the University, as aforesaid.

Of the Dismes granted to the King by the Pope, the King had usually the least share; the Pope, the Cardinals, and Legates, swallowing up the greatest part of them, as the Learned Archbishop *Matthew Parker* hath observed. *Parker. Antiqu. Eccles. Britan. p. 194.*

Boniface, the Military Archbishop of *Canterbury*, died beyond the Seas, *Anno Dom.* 1271. when he had reaped the profits of that See, and pillaged that Province twenty six years, six moneths, and sixteen dayes; most of which he spent in Wars and negotiations beyond the Seas, and never Preached one Sermon all that time, for ought we find. That year

year there was so great an inundation of Rain at *Canterbury*, such Lightning and Tempest, as had not been seen nor heard for a long time: The Thunder was dreadful, and continued a whole day and night, and such an inundation of Water followed, that it overthrew Stones, Vines, and Trees, Cattel were drowned, and much Corn spoiled; and the City was so over-flown, that Men nor Horses could pass. After this Flood, there followed a great Famine, and the Plague swept away many in the City and Countrey round about.

Mr. Fox relates, That a little before King *Henry's* death, there fell out a controversy between the Monks and Citizens of *Norwich*, about certain Tallages and Liberties that after much altercation and wrangling words, the furious rage of the Citizens so much encreased, that they set upon the Abbey and Priory, and burned both the Church and Bishop's Palace. At the last King *Henry* calling for certain of his Lords and Barons, sent them to *Norwich*, that they might punish, and see Execution done on the chiefest Malefactors; some of them were condemned and burnt; and some were drawn by the heeles with Horses through the Streets of the City, and so in much misery ended their lives. King *Henry* having in his company the Bishop of *Rochester*, and the Earl of *Glocester*, followed his Justice *Thomas Trivet* to *Norwich*. The Bishop having Excommunicated all who consented to this wickedness, and the Judge Executed the nocent; the King condemned the Town in three thousand Marks of Silver, to be paid by a day, toward the repairing of the Church so burnt, and also to pay one hundred pounds in Silver, toward the repair of a Cup arising to twenty pounds in Gold. He returning thence towards *London*, fell grievously sick at the Abbey of *St. Edmonds* in *Suffolk*, where after he had in a Religious manner acknowledged his sins, he rendered up the same to his Redeemer, when he had reigned fifty six years and twenty dayes.

A Prince (writes *Speed*) whose devotion was greater than his discretion, as we see, in permitting the depredation of himself, and his whole Kingdom, by Papal overwayings.

After the Death and Funeral of King *Henry* (who was Buried at *Westminster* Church, Founded and almost finished by him) Prince *Edward* his Son, being at that time in the holy Land, where he obtained many notable Victories against the *Saracens*: Who thereupon suborned an Assassin to kill him, under pretext of delivering a Message to him from the *Soldan* of *Babylon*, who stabbed him into the Body with a poisoned Knife, to the hazard of his Life; his Nobles notwithstanding his remote absence, were so Loyal as to Proclaim him King, and Swear Fealty and Allegiance to him, as their Sovereign Lord. They sent out Writs whereby they Proclaimed the King's peace: They first of them were directed to all the Sheriffs of *England*, to Proclaim in their respective Counties,

Thomas Wal-
ingham.
Matth. Wiffen.

Counies: the other to the King's chief Justice of *Ireland*, to be there Proclaimed, who, with others, was authorized likewise to receive the Fealty, as well of all the Archbishops, Bishops, Abbots, Clergy, as Nobles and other Lay-subjects in *Ireland*, due unto him as their King and Sovereign Lord.

In the third year of this King's Reign *Walter de Merton*, Bishop of *Rochester* and Chancellor of *England*, finished the Colledge of his own Name in *Oxford*. This *Walter de Merton*, was one of the Guardians of the Realm in the King's absence.

A Writ was issued to *Llewellyn* Prince of *Wales*, requiring an Oath of Fealty from him to King *Edward*, as his Sovereign Lord; and two Abbots thereby made Commissioners to receive his Oath, who refused to appear, or give any answer to them. The Abbots made a special return of their proceedings therein to the Lord Chancellor.

The first thing this King and his Council did, was to make a publick Declaration and Protestation against Pope *Clement* the fifth, his late Usurpation, who a little before King *Henry* his death, had, by his Papal Provisions, conferred the Bishoprick of *Winton* on *John de Pontifferra*, and the Archbishoprick of *Canterbury* upon *Robert Kilwardby*, without the King's precedent License, or Monks Election: rejecting *William de Chilenden* (duly Elected by the Monks of *Canterbury* by King *Henry's* License) that so he might Usurp the disposal of all other Bishopricks by these and other former like Presidents.

After the death of Pope *Clement* the fourth, the See of *Rome* continuing void for two years and ten moneths, by reason of the Cardinals discord about a Successor: at last they Elected *Theobald* Archdeacon of *Leige*, Pope, who was with King *Edward* the first, in the holy Land: of him these two Verses were made.

*Papatum munus tenet Archidiaconus unus,
Quem Patrem Patrum fecit discordia fratrum.*

Prince *Edward* in his return from the holy Land, repaired to this new Pope's Court, his late Chaplain, and fellow-souldier, who, at his request, Excommunicated the Murderers of his kinsman *Henry*, Son and heir to the King of *Germany*, at *Viterbium*, and disinherited some of them by his Imperious Decree, till they should come personally to *Rome*, to purge themselves, or submit to his absolute order in all things.

This new Pope *Gregory*, sent a special Nuncio into *England*, under pretext to compel all Ecclesiastical Persons to pay two years Dismes of their Temporalities, and Ecclesiastical Livings, to the King and his Brother, but in truth to himself, who converted most of it to his own use: whereupon sundry of the Abbots and Clergy of the Realm refused to pay

pay the premised Disme, notwithstanding the Pope's Nuncio's Excommunications denounced against them, condemning his Ecclesiastical Censures: whereupon the *Nuncio* wrote to the Chancellor to command the Sheriffs to assist the Collectors of it by their secular power, and levy it by force where there was need. Hereupon the Chauncellor issued Writs to all the Sheriffs of *England*, and some others, to assist the Collectors accordingly.

It seems the Bishop of *Winton* compounded, and paid a fine of five hundred Marks for his two years Dismes to the Pope's Collector.

At the same time the King wanting Moneys, appointed special Collectors of the Arrears due upon the Dismes granted to his Father, by the Pope, towards the relief of the holy Land.

A new Archbishop of *Dublin*, being elected the second year of this King's Reign, who resided with the Queen of *Scots* in *Scotland*, the King, at her special request, granted him this priviledge, to make Attorneys to appear for him in all his Courts, and to exempt him from all Amercements, for not appearing personally in them.

Pope *Gregory* the tenth, usurping the Emperor's Sovereign authority, of Summoning general Councils, sent forth general Letters through every Nation, concerning the gathering together a Council, on *May* the first, at *Lyons*. Whence it was said of him.

Gregorius denu, Colligit omne genus.

claus. 2. Ed. 1.
m. 13. doise.

What Archbishops, Bishops, Abbots, and Clergy-men repaired to this Council by the King's special License, who constituted Attorneys and Proxies for them in the King's Courts, to sue and be sued, during their absence, may be seen in the Records mentioned by Mr. *Prynne*.

King *Edward* the first, himself sent four special Proctors to this General Council, to propound, assent, or dissent unto in his Name and behalf, whatever they or either of them should deem fit or expedient. A clear evidence, that He and his Proxies had an affirmative and negative voice in General Councils.

Matthew Westminster renders us an account of the proceedings in this Council, and of the Greek Emperors, Patriarchs, and Bishops acknowledgement of the Supremacy of the Pope and Church of *Rome*, over all other Prelates and Churches, as an Article of their Faith, which they never before assented to.

The Executors of *John Marnfel* Treasurer of *York*, having, by his last Will, assigned to the Vicars of *St. Peter's* in *York*, a Messuage of His in *York*, to maintain an Anniversary for his Soul, of which they were afterwards dispossessed by others; the King upon complaint thereof, issued a Writ of Inquisition, to examine the truth thereof, and restore the said Messuage to the Vicars, to maintain the Anniversary for the salvation of *John Marnfel's* soul.

The

The next year the King issued Commissions for the apprehending some vagrant and Apostate Friars of the Order of St. *Augustine*, who had deserted their Houses and Order, to the prejudice of their Souls, and scandal of their Order.

King *Edward* the first, made at *Westminster* at his first Parliament General, after his Coronation, on *Easter-Monday* in the third year of his Reign, many excellent useful Statutes, some of them relating to the Privileges and Jurisdiction of the Clergy, controlling some Canons of the Pope, formerly used to the obstruction of publick Justice. *Vide Cokes 2. Instit. p. 155. 157.*

Soon after the Council of *Lions*, Pope *Gregory* the tenth, sent *Raymund de Nogeris*, his Chaplain, as his Nuncio into *England, Wales, Scotland, and Ireland*, for certain affairs of the Church, especially to demand and receive from the King eight years Arrears of the annual Tribute, and *Peter-pence*, then due to the Church of *Rome*.

The Abbot and Covent of *Feversham* being greatly indebted to Merchants and others (by their expences at *Rome*, and Papal exactions) the King to preserve Them and their House from ruine, took them, and all their Lands, Moneys, Goods, into his Protection, and committed them to the management of certain persons for discharge of their debts, and necessary support. The like Protections were granted, in the same form, to the Abbot and Covents of *Bordesley* and *Byndon* the same year; and to the Prior and Covent of *Thornholm*; but the custody of them, their Lands and Goods, to other Persons.

The Chalice, Books, Ornaments, Goods and Lands of the Hermitage near *Cripple-gate, London*, being usually imbezilled for want of good Government and Regulation, the King being Patron thereof committed it to the care and Government of the Lord Major of *London*, for the time being.

The Chancellor and University of *Oxford*, having at their proper costs founded a Chappelry in the Church of St. *Maries*, in the midst of the Town, to pray for the safety of the King, his Queen, and Children, Ancestors, and all their Benefactors; the King highly commending their Piety therein, and endeavouring to promote it, wrote to all the Archbishops and Bishops of *England* and *Ireland*, to grant some special Indulgences to all who should resort to this Chappelry to hear Mass or Prayers;

The King upon the Petition of the Prior and Covent of *Bath*, and of the Dean and Chapter of *Wells*, granted his License to them to elect a new Bishop, that See being then void. Upon this License they Elected *Robert Burnel*. This Bishop soon after his Consecration, to end the frequent Controversies between the King, Abbots of *Glastonbury*, and Bishops of this See, by consent of the Dean and Chapter of *Wells*, and of the Prior and Covent of *Bath*, exchanged the Patronage of the Abbey of *Glastonbury*, and some other rights therein granted to him by former Kings

Patents, for the City of *Bath*. In pursuit and execution of which exchange, the King issued two Patents to the Citizens of *Bath*, and others, to make Livery and Seisin thereof to the Bishop.

Pat. 3. Edw. 1.

The King gave License, upon the Petition of the Dean and Chapter of *Hereford*, to Elect a new Bishop in the place of *John Breton* after his Decease: and confirmed their Election of *Thomas de Cantilupo*, and restored the Temporalties to him after his Confirmation by the Archbishop of *Canterbury*, without the Pope's approbation or privity.

This King in the fourth year of his Reign, to prevent the ruine of the Abbey of *Redding*, issued Patents of protection, and regulation of the expences of it, and of the Cell belonging to it, founded by his Ancestors, committing it's Revenues to certain persons to defray the Debts thereof.

In the fifth year of his Reign he issued a Commission, to enquire of all Christians, who used usury in *London* and else-where, and punish them according to Law, by seizing their Goods, as a thing unbecoming Christians and Christianity.

Godwin. Catal. of Bish.
p. 326, 327.

About the same time *Walter Bronescomb*, Bishop of *Exeter*, and his Officials, cited sundry of the King's Subjects, and Officers, into his Ecclesiastical Courts for Debts and Chattels, that concerned not Matrimony or Testament, and for Trespasses, Free-holds, and other things, of which they had no legal jurisdiction, Excommunicating, and putting them to pecuniary Redemptions, and grievous penalties, and withall exacted illegal Oathes and obligations from them: the King upon the complaints of *Edmond*, Earl of *Cornwall*, and his Officers, and of the whole County of *Cornwall*, of these his exorbitances, issued a speedy Commission, in the sixth year of his Reign, to some Judges, to enquire of, hear and determine these his Exorbitancies and Usurpations, before whom he was Prosecuted at the King's Suite, to his dammages of 10000 l. which the Bishop denying in some sort, appealed to the King, Pope, and Court of *Rome*, from the King's Justices: for which his high affront to the King's Crown and Dignity, he was adjudged undefended, ordered to satisfy the King his ten thousand pound dammages; and likewise to answer his contempt for this his enormous Appeal to the Pope, in affront of the King's Crown and Dignity, before the King and his Council.

Fraser Johan.
Peckham,
Cantuariensis
Episcopus ne

In the ninth year of King *Edward* the first, *John Peckham*, Archbishop of *Canterbury*, held a Council at *Lambeth* with his Suffragans, of which *Thomas Walsingham*, and others, render us this account: *Frier John Peckham, Archbishop of Canterbury, least he might seem to have*

nihil fecisse videretur convocat Concilium apud Lambeth, in quo non Evangelii Regni Dei predicationem imposuit, sed Constitutiones Othonis & Ottobonis quondam Legatorum in Angliâ innoans, jussit eas ab omnibus servari, &c. *Thomas Walsingham in Edw. 1.*

done nothing, calleth a Council at Lambeth, in which he imposed not the Preaching of the Gospel of the Kingdom of God, but innovating the Constitutions of Otto and Ottobon, sometimes Legates in England, commanded them to be observed of all. Moreover, he made sixteen Ecclesiastical Laws, which are contained among the Provincial Constitutions.

The King suspecting the Archbishops and Bishops Loyalty, and proceedings in this their Council, sent a Writ to them, strictly commanding them upon their Oaths of Fealty they had all taken, to be faithful to him, and defend his Crown and Royal Dignity in all things, to their Power; to observe this their Oath therein with all diligence, and not to act, agitate, or assent to any thing against him, or the ancient Rights of the Crown enjoyed by his Progenitors, under pain of losing all their Temporalities.

But how far this Archbishop and his Suffragans were from obeying this Royal Mandate, will appear by the Prologue to their Canons and Constitutions made therein, wherein they highly extol *Thomas Becket*, as a most glorious Martyr, for opposing the ancient Rights of the Crown, as inconsistent with the Churches pretended Liberties, and revived and confirmed the Constitutions of Archbishop *Boniface* and his Suffragans, (against which the King had solemnly Appealed to the Pope, as prejudicial to the Rights, Priviledges, Customs, Liberties of his Crown) by several Canons made therein, and the Excommunications re-published in it: but more especially by the Archbishop's insolent Epistle to the King, in answer to this his Royal Inhibition and Mandate sent unto them. *Vide Pry. in Edw. 1.*

Archbishop *Peckham* (*Magnus & robustus Antichristi satellites*, as *John Bale* not improperly stiles him) in his Epistle to the King, justifies what they had done: wherein he advanceth the Ecclesiastical and Papal Jurisdiction, Power, Laws, Canons, far above the Regal, to which all Princes and Temporal Laws ought to submit.

Sundry Canons and Converts of the Order of *Sempingham*, this year, turning Apostates, and deserting their Houses in diverse Priories of that Order, to the scandal of their Profession, the King upon complaint issued a Writ to apprehend and punish them for it, and to deliver such of them who were then apprehended, to those of that Order to be chastised.

The King to prevent the imbezilling of the Rents, Chalices, Books, *Pat. 2. E. 1. 1.* Vestments, Images, Reliques, Charters, and Bulls of the Hermitage by *Cripple-gate*, granted the custody thereof, in his Name, to the Constable of the Tower for the time being.

This year the King recited and confirmed the ancient Charter of King *John* to the Nuns of *Ambresbury*.

The King to advance Learning, and for the good of the Church, Priesthood, and Common-wealth, gave his Royal assent for translating

the Friars of the Hospital of St. John in Cambridge, into a Colledge of Scholars, after the pattern and Rules of Merton Colledge in Oxford.

The Archbishop this year, to supply, his occasions, entred into several recognizances to the Bishops of Bath, and of Coventry and Litchfield, two wealthy Prelates and great Usurers.

Pope Nicholas the third decealing, Anno 1280. and Pope Martin the fourth succeeding, he in the first year of his Papacy sent two Friars into England, intending by his Agents, and Forreign Merchants, to export or return out of England the six years Dismes therein collected, and retained for Aid of the holy Land, granted in the general Council of Lyons, and convert them to his own or other uses; King Edward upon notice hereof, to reserve the Moneys for his Brother's expedition to the holy Land, and supply the present exigences for defence of the Kingdom, issued out a Writ to prohibit Merchants, or others, under pain of loss of Life and Member, and all their Goods and Chattels, to export or convey the said Dismes, or any part thereof, out of the Realm, and to imprison all such who did the contrary, to the Pope's great disappointment.

In the tenth year of King Edward the first, Pope Martin sent a Bull to the King, to require his Favour to, and Protection of the Monks of the Order of Cluny, whose piety he highly extolled.

The King now and then during the vacancy of Bishopricks, disposed of some of their Stocks to others.

The Bishoprick of Durham becoming void by the death of Robert de Insula, Anthony Beck being elected Bishop by the King's License, and Confirmed and Consecrated Bishop thereof by Wickwane Archbishop of York, in St. Peter's Church of York, the King, Queen, and most of the Nobles of England being present; the King issued out Writs for the restitution of his Temporalities, and the stock thereon, which he bought of the King.

Richard Swinford being elected and Confirmed Bishop of Hereford, by the King's License and assent, he issued a Writ to restore his Temporalities.

John Peckham, Archbishop of Canterbury, resolved to visit all his Provinces more accurately, and punish offenders more severely than in former times, to prevent all obstructions by Appeals to Rome. In this Visitation (saith Mr. Prynne) he domineered over his whole Province, and subjugated it to his arbitrary Power, which none of his Predecessors had attempted, much less effected, till then. Having visited England, he passed by Chester into Wales, Anno 1284. to reform the state of the Church. In this Visitation he made and published a Decree, what Ornaments of Churches the Parishoners should provide and pay for, and what the Priests or Incumbents.

King

King *Edward* in the twelfth year of his Reign issued Warrants for the payment of two years Arrears of 1000 Marks for *England* and *Ireland*, granted by King *John*, then due and demanded by the Pope; as likewise for payment of several arrears of pensions he had granted to Cardinals and others.

The Archbishop of *Canterbury*, having interdicted some of the Tenants belonging to the Abbey of *Fiscan* in *England*, the Abbot thereupon Appealed to *Rome* against him, and likewise to the King against this oppression, desiring his favour, that no Process might issue out of his Court against them, and that he might constitute Attorneys in this Case, since he could not come into *England* without great damage to his house.

The King this year constituted a special Proctor for three years, by Patent, to defend the Rights and Liberties of his free Chappels and Crown, against all Papal and Episcopal invaders and opposers of them.

The King seizing the Advowsons of several Churches in *Wales*, as forfeited by their Patrons Rebellions against him, gave them to the Bishop of *St. David's*, with power to appropriate them to his Church of *St. David's*, and *Lekaden* (*Lancaden*) and make, or annex them to Prebendaries there. Hereupon the Bishop of *St. David's*, by his Charter, with consent and approbation of the King, and his Dean and Chapter, made and erected a new Collegiate Church of Canons in *Lancaden* in *Wales*, constituted several Canons and Prebendaries therein, annexing and appropriating the forecited Churches thereunto, the Patronages whereof were granted him by the King, who set his Seal to the Bishop's Charter, and ratified it with his own Charter, to make it valid in Law.

In the year 1285. a Parliament at *Westminster* laid down the limits, and fixed the boundaries, betwixt the Spiritual and Temporal jurisdictions.

The King having totally subdued the Welsh, the Archbishoprick of *York* becoming void, by the death of *William Wickwane* Archbishop thereof, the King applied the profits thereof during the vacancy, towards the building of Castles in *Wales*, to secure it.

This year *Stephen* Bishop of *Waterford*, was made chief Justice of *Ireland*.

In the fifteenth year of this King, *Henry de Branceston* was elected and confirmed Bishop of *Sarum*. The King granted and confirmed to the Bishop of *Bangor*, and his Successors, all the Rights, Liberties, Possessions, and Customs, they had formerly used and enjoyed.

In the sixteenth year of this King's Reign, *Gilbert de Sancto Leofardo*, was elected, and confirmed Bishop of *Chichester*, by the King's Royal assent.

This year there was a great contest between the Archbishop of *Canterbury*, and the Abbot of *St. Augustines*, about the carrying up his cross.

First,

First, The Abbot opposed the bearing up his own Crofs before him in the Monastery of St. *Augustines*, even within his own *Metropolis* and See of *Canterbury*, when specially sent for thither to dine with the King.

Secondly, Observe the Archbishop's pride and obstinacy, in refusing to subscribe such a Letter, as the King directed, to reconcile this difference, and preserve the Abbot's Privildges, or repair to the King, without his Crofs carried before him; together with his malice against the Abbot and Covent, for not admitting him to carry up his Crofs within their Monastery.

Pat. 17. Ed. 1. Bishop *Godwin* observes, That from the year 1284. the See of *Salisbury* had five Bishops within the space of five years, whereof *William de Comer* (as he styles him) was the fourth. But Mr. *William de Corner* was his name, as the King's Writ for restoring of his Temporalities, together with the Patent of the King's Royal assent to his election, assure us.

The King having Conquered *Wales*, confirmed all the ancient Rights, Liberties, Possessions, and Customes of the Church of *Asaph*, to the present Bishop and his Successors, which they formerly used and enjoyed, and that he might freely make his Testament.

Pope *Nicholas* the fourth, being settled in his Pontifical Chair, in the first year of his Papacy, sent a Bull to King *Edward* the first, to demand five years Arrears of the Annual pension of one thousand Marks, granted by King *John*. The King hereupon, the better to promote his cousin *Charles* to the Realm of *Sicily*, and expedite his own affairs in the Court of *Rome*, concerning a dispensation for his Son, to Marry the heir of the Crown of *Scotland*, and other business touching *Gascoign* and *France* (for which he had then sent special Ambassadors to *Rome*, with Letters both to the Pope and Cardinals) issued a Writ for the payment of these five years Arrears accordingly. Mr. *Prynne* saith, That this was the last payment made by King *Edward* the first, of this Annual pension.

The Pope upon receipt hereof, granted a dispensation to the King's Son, Prince *Edward*, to Marry with the heir of the Crown of *Scotland*, thereby to unite these two Crowns and Kingdomes, and prevent the long bloody Wars between them, though within the prohibited degrees of Consanguinity.

King *Edward*, upon the receipt of this Dispensation, sent Letters and Proxies to *Ericus* King of *Norway*, and likewise to the Guardians of the Realm of *Scotland*, to consummate this Marriage, upon diverse Articles and agreements.

King *Edward* likewise to perfect the Marriage between his Son, Prince *Edward*, and *Margaret* Queen of Scots, with the general approbation of the Keepers, Nobles, and Natives of that Realm, granted and ratified

fixed to the Nobles and People of *Scotland* diverse Articles, agreed on by special Commissioners sent on both sides, and approved by him, by Letters, under his great Seal, which he took an Oath to observe, under the penalty of forfeiting one hundred thousand pounds to the Church of *Rome*, towards the holy Wars, and subjecting himself to the Pope's Excommunication, and his Kingdom to an Interdict, in case of Violation, or Non-performance, as the Patent attesteth, enrolled both in French and Latine. Pat. 8. Edw. I. m. 8.

The King, after this, appointed the Bishop of *Durham*, to be this Queen *Margaret's*, and his Son Prince *Edward's*, Lieutenant in *Scotland*, for the preservation of the Peace and Government thereof. At which time he and his Son likewise constituted Proctors to Treat with the King of *Norway* in his, and his Son *Edward's*, Name, concerning his Sons Marriage, and Espousals, with his Daughter *Margaret* Queen of *Scotland*. To facilitate this Marriage, the Bishop of *Durham*, at the King's request, obliged himself to pay four hundred pounds by the year, to certain persons in *Norway*; to discharge which annuity, the King granted him several Manors amounting to a greater value.

But the sickness and death of this Queen, in her voyage toward *Scotland* and *England*, frustrated this, much desired, Marriage between Prince *Edward* and her, and raised new questions between the Competitors for the Crown.

Thomas Walsingham saith, That about this time (the Pope requiring it) the Churches of *England* were taxed according to their true value, to raise his Dismes and exactions higher.

In the same year 1290. the King, out of his zeal to Christian Religion, banished all the Jews out of *England*, by a publick Act in Parliament, and Confiscated all their Houses and Lands, for their Infidelity, Blasphemy, Crucifying of Children, in contempt of Christ Crucified, and clipping of his Coyn. In *August* they were commanded to depart the Land, with their Wives and Children, between that time and the Feast of all Saints, with their moveable Goods. The Jews banished out of *England* by Act of Parliament.

Their number was said to be sixteen thousand five hundred and eleven; they were banished, never to return again into *England*.

There hapning many contests between the Bishop of *Lincoln*, and the Masters and Scholars of the University of *Oxford*, concerning the Presentation and Confirmation of their Chancellor, whether he ought to come out of the University in Person to the Bishop, or to be admitted by his Proxies: the King by his Prerogative to advance Learning, and settle Peace between them, made a friendly accord for the future.

Pope *Nicholas* preferring his own lucre, and favour of King *Edward* and his Chaplains, before God's Service, or Peoples Souls, against sundry Canons, Licensed twenty of the King's Clerks employed in his service,

service, which he should nominate to be Non-residents from their Ecclesiastical Benefices for ten years space.

This year the King confirmed the grant of several Tithes, Churches, and Advoufons, formerly made by *Robert de Candos* to the Monastery of *Bek and Goldclive*.

Then *Peter de Divion*, Abbot of *Rewley*, an Alien, born in *France*, and most Abbots and Priors that were Aliens, took an Oath, and gave sufficient Pledges for their Fidelity and true Allegiance to the King in that Age (especially in time of War) and not to send the Goods of their Monasteries out of the Realm, which they frequently did to the Kingdoms prejudice. The King issuing a *Dedimus potestatem* to the Abbot of *Thame* to take this Oath of *Peter de Divion*, the Abbot endorsed this return thereon.

Ego Frater Johannes, Abbas de Thame, virtute istius Mandati, recepi Sacramentum Dom. Petri de Divione, Abbatis de Regali loco juxta Oxon. apud Oxon. Dominica in festo Apostolorum Simonis & Jude: & etiam recepi Manuceptores ipsius Domini Petri Abbatis de Regali loco, viz. Johannem de Doclynton Majorem Villa Oxon. Johannem de Crokesford Juniores, Ricardum Cary, Johannem de Fallee, & Johannem le Peyntour, Burgenfis dicta Villa Oxon. Qui conjunctim & divisim manuceperunt dictum Dom. Petrum Abbatem de Regali loco, quod idem Abbas bene & fideliter erga dominum Regem se habeat; & omnia alia in Breui isto contenta persiciat & observabit.

The King granted two hundred pounds to the Pope's Chaplain in *Scotland* for his expences, pains, and labour therein taken in the service of Queen *Margaret* deceased.

The same year *William de Luda* was elected and confirmed Bishop of *Ely*. This year the King gave several sums of Money to buy Books and Ornaments for Religious Houses, that were burnt in *Gascoign* and *England*.

The King converted the Profits of the Archbishoprick of *York* (then void) to the repairing and building the Castle of *Carnarvan* in *Wales*, after his Conquest thereof.

Parker de Antiqu. Eccles. Anglic. f. 205. Anno 1250.

Matthew Parker, Archbishop of *Canterbury*, *Storieth*, that *John Peckham*, Archbishop of *Canterbury*, this year, after the visitation and subjugation of his whole Province, summoned a Council of his Clergy at *Reding*, wherein he propounded the drawing of all causes concerning Advoufons, meerly belonging to the King's Temporal, to their Ecclesiastical Courts, and to cut off all Prohibitions to them from the King's Courts in personal Causes. Which the King hearing of, expressly commanded them by special Messengers, to desist from it, whereupon this Council was dissolved.

In the nineteenth year of King *Edward* the First, Queen *Eleanor* deceased in *December*, the King thereupon out of his devotion (according

to the practice of that blind Age) on *January* the fourth, issued a Writ to all the Religious Houses and Monks of *Cluny* in *England*, to sing Masses and Prayers for her Soul, to purge it from all the remaining spots of sin, and to certify him the number of the Masses they would say for her, that proportionably he might thank them.

William Thorn saith, that the Prior of *Christ-church* in *Canterbury* granted to the King, in the Feast of the Translation of *St. Edward*, fifty Hymns, and two thousand three hundred and fifty Masses for the Souls of his Progenitors, and Queens of *England*, as a great extraordinary Liberality and Spiritual Alms. The Abbot of *Condam* also sent a Letter to the King, to inform him, what Prayers, Masses, and Anniversaries, He, and his Monastery, had ordered for the Queens speedy translation to Heavenly Joies.

Anno 1292. died *John Peckham*, Archbishop of *Canterbury*, and *Pope Nicholas* also died, who fate four years, one month, and eighteen dayes, after whose death, one delivered this Verse for an Epitaph.

*Gloria, laus, speculum fratrum Nicolae Minorum,
Te vivente vigent, te moriente cadunt.*

The Frier Minors pride, insolvency, and avarice was great while they lived, who were both of their Order. Archbishop *Peckham's* death this year, put a period to the Contests between him, and the Abbot of *St. Augustines*.

King *Edward* in the twentieth year of his Reign, out of his blind devotion, and love to his late deceased Consort, Queen *Eleanor*, instituted a solemn Anniversary to be kept for her every year, issuing sums of Money, and granting several Manors, and Lands to the Abbot and Convent of *Westminster* for that end, wherein he prescribed how many Tapers, and of what weight, they should find; how many and what Masses, Dirges, Pater-nosters, Ave-Maries they should sing; and what Alms they should distribute to the poor for her Soul; obliging the Abbot, Prior, and Monks by a solemn Oath duly to perform the same, under pain of forfeiting all their Goods, Chattels, and the Lands thus given to them for this end.

Anthony, Bishop of *Durham*, erecting the Parish-Churches of *Chester*, and *Langecheester*, which were very rich and large, into a Deanary and seven Prebendaries, for the advancing of God's Service, and the good of the peoples Souls, and obliging the Dean and Prebends by Oath, to personal Residence thereon, and discharge of their duties and God's Service therein, according as he had prescribed by his Ordinances and Charters. The King to promote God's Service, and the good of his Peoples Souls, ratified the Bishop's Ordinances by two Charters which recite them, warranting the division of great and rich Parishes and Bishopricks

into many; and obliging the Dean, Prebends, Ministers, Chaplains thereof, by Oath, to personal Residence, and discharge of their Duties, and Divine offices therein.

John Lytgraines, and *Alice* his Wife, erecting a Chappel and Chauntry to the Virgin *Mary* in their Manor of *Lasingby*, consisting of one Master and six Chaplains, to sing Mass for their Souls, and the Souls of their Ancestors, and of King *Edward* and his Heirs, of the present Bishop of *Durham* and his Successors, and of all faithful Souls deceased, prescribing an Oath to them of perpetual Residence, and discharge of the particular Divine Services, and trusts reposed in them, procured the King to ratifie this his Charter, by his Royal Charter enrolled in the Tower.

Chart. 20 Ed.
3. 11. 5.

King *Edward* the First, in the twenty one year of his Reign, as Superior Lord of *Scotland* in that Age, exercised a Sovereign Authority, in and over the King, Clergy, and Kingdom of *Scotland*, in Causes and Inheritances which concerned the Church, Clergy, or Religious Persons, as well as in Secular mens cases, notwithstanding any Preences, or Appeals to *Rome*, where Justice was delayed, or refused to them by the King of *Scots*, whereof there are sundry Presidents in the Patent, and Plea-Rolls of *Scotland* in this and succeeding years.

Vid. Godw.
Catal. p. 427.

Robert Winchelsey, Archbishop of *Canterbury*, was no sooner consecrated at *Rome*, but he procured a Bull from Pope *Celestine* the Fifth, by his Papal provision to confer the Bishoprick of *Landaff* (which had been void for nine years space, and thereby devolved to the Pope by lapse, as he pretended) on any Person he should think meet for that employment. Whereupon, without the King's previous Authority, he conferred it, by way of provision, upon *John de Monmouth*. Yet the King was not forward to restore the Temporalities of the Archbishoprick of *Canterbury* to this Archbishop, or of *Landaff* to *John de Monmouth*, thus intruded into it against his Prerogative, but detained them near two years after in his hands as vacant, receiving the profits, and presenting to the Benefices belonging to them.

Upon the death of *Robert Burnel*, Bishop of *Bath* and *Wells*, the King's Chancellor, *William de Marchia* (then Treasurer of *England*) was elected to succeed him in that Bishoprick.

This year *John de Langton* succeeded *Robert Burnel* in the Chancellors Office of *England*.

Matth. Westm.

The King in the twenty two year of his Reign, notwithstanding a Subsidy granted to him, wanting Moneys, searched all the Monasteries and Churches throughout *England*, where any Moneys were deposited by Religious persons or others, and forcibly carried it away to supply his occasions, by the advice of his Treasurer *William de Marchia*, Bishop of *Bath* and *Wells*.

The same year the King granted Protections to divers Abbots and Clergy-men, who aided him with their Contributions against the French. He also desired the assistance of their devout Prayers unto God for a blessing upon him and his Military Forces, in defence of his Inheritance against their armed Powers, as appears by his Writs, under his Privy Seal, issued to his Bishops, and other Religious persons.

John Duke of Brabant (the King's dear Friend and Kinsman) dying this year, the King issued Writs to all his Bishops, and sundry Abbots and Priors, to make Prayers, and chaunt Masses for him, according to the superstition of that Age.

Then the Roman See (through the Cardinals divisions) continuing void about three years and three months after the decease of Pope Nicholas the Fourth, the Cardinals at last elected Peter de Murrone, an Hermite, and Monk of the Order of St. Benedict, whom they named Celestine the Fifth. He, during his short continuance in the Papacy, granted our King Edward the First a Disme for seven years from all the Clergy of England, out of zeal to the relief of the Holy Land. But his Wars with the French, Welch-men and Scots, waited all these Dismes. Pope Celestine in the month of September created twelve Cardinals, among whom were two Hermits. But the Cardinals being weary of this precise, reforming Pope, perswaded him to resign his Papacy, as being unfit to manage it without the Churches ruine, and his own destruction. So after he had sate five months and seven dayes, he resigned the Papacy. Then Benedict Cajetan, his grand Counsellor, was chosen Pope, and called by the name of Boniface. How unsutable, yea contradictory, his actions were to both his good names, he immediately discovered, which occasioned this Distich to be made of, and applied to him.

Audi, tace, lege, bene dic, bene fac Benedicte,

Aut hac perverte, male dic, male fac, Maledicte.

Celestine returned to his Cell, from whence Boniface drew him forth, and cast him into a close Prison, where he abode till his death; whence it is reported, that Celestine prophesied of him,

Ascendisti ut Vulpes, Regnabis ut Leo, Morieris ut Canis,

Thou hast ascended into the Papacy like a Fox, thou shalt reign like a Lion, and die like a Dog: and so it came to pass.

This Pope Boniface by his Bull having appropriated the Church of *Wormington* to the Abby of *Peterburgh*, whereof they had the Patronage, the King authorized them accordingly to appropriate it to them and their Successors, against him and his Heirs, notwithstanding the Statute of *Mortmain*.

This Pope sent two Cardinal Legats *a latere*, first to the King of France, and from him to the King of England, then engaged in Wars against each other, under a specious pretext of mediating a Truce between England and France: but instead thereof these Cardinals did twice prey upon the English and Irish Churches and Clergy, and transported their Treasure into France, to enrich themselves and the King's Enemies there.

Then King Edward sent Writs to his Archbishops, Bishops, Abbots, and others, to make Prayers, sing Masses, and do other Works of Piety for the Soul of his Brother Edmond, and after that of Margaret Queen of France, according to the superstition of that Age.

*Thos. Walsingham.
Hist. Angl.
2. 24.*

In the twenty fourth year of King Edward's Reign, there arose a great Sedition and Combat between the Scholars and Townsmen in the University of Oxford, wherein many were slain on both sides, and the Goods of the Scholars plundered and carried away: upon complaint whereof to the King by the Scholars, he sent his Justices thither to punish the Malefactors, and repair the Scholars damages.

King Edward strenuously opposed Pope Boniface's Anti-monarchical Constitution, against demanding or imposing Subsidies on the Clergy. Robert Winchelsey, Archbishop of Canterbury, was stout in the prosecution of the Popes Bull which he had procured for it: for which all his Temporalities were seized; and he being forced to hide his head, and reduced to great extremities, was restored to the King's favour by the earnest mediation of his Suffragan Bishops on his behalf. Whereupon the King issued out Writs to restore his Temporalities, with all his Oxen, Goods, and Chattels formerly seized, in the state now they were.

In the twenty fifth year of this King's Reign, Henry de Newark being elected Archbishop of York, and his election approved by the King, his Proctors sent to Rome, procured the Pope's confirmation of his election, together with a License to be consecrated in his own Church at York by the Bishop of Durham. The King, upon the receipt of the Pope's Bull, issued a Writ for the restitution of his Temporalities.

Pope Boniface having confirmed the election of David Martyn to the Bishoprick of St. Davids in Wales, the King upon notice given accepted thereof.

The Bishoprick of Ely becoming void by the death of William Luda, the minor part of the Chapter elected John their Prior, but the better John de Langten, the King's Chancellor. The King confirmed the election of his Chancellor.

Annus Reg. 26. The King, by his Prerogative, having granted a License to the Bishop of Coventry and Litchfield, to hold the Hospital of St. Leonards in York in Commenda with his Bishoprick during his life, out of his free Gift, and special Grace, confirmed it by his Parents, so as this Dispensation should not prove prejudicial to him or his Heirs.

The

The Monks of *Battel-Abbey*, by ancient Charters, having the custody of the Abby and Lands, during the vacancy upon their Abbot's death, the King issued a Writ to restore them to their custody.

Mr. *Prynne* observeth, and relateth diverse things of this year.

1. That the Contests between the Archbishop, Abbots and Monks of *Prynne's Hist.* Canterbury, about Exemptions, Priviledges, and Jurisdictions, was a of Popes great cause of advancing the Pope's usurped Jurisdiction over them both, and Usurpations, over the Rights, Prerogative of the Crown and Church of England. Tom. 3.

2. The Pope's Insolvency in exempting the Abbots, and Monks of Canterbury, and all their Lands, Hospitals, Churches, Impropriations, Priests, Tenants, from all Archiepiscopal, and other Ecclesiastical Jurisdiction, and subjecting them solely to the See of Rome: as likewise in subjecting the Archbishop of Canterbury, the Bishops of London and Rochester, to the commands and censures of the Abbots of Westminster, Waltham, and St. Edmond.

3. The pride of the Abbots in erecting Deanaries, Officials, Ecclesiastical Consistories, and in prescribing Oaths of Canonical obedience upon the Priests and Curats of their Churches belonging to their Monastery.

4. The strange injustice and contradiction of Popes Bulls, nulling, repealing each other by Non obstantes, with all former Priviledges granted by themselves, and Contracts made or ratified by others through bribery and corruption.

CENT. XIV.

IN the beginning of this Century King *Edward* the First waged cruel Wars against the Scots. Then Pope *Boniface* the Eighth sent his Letters to the King, to quit his claim to Scotland, to cease his Wars, and release his Prisoners of the Scotch Nation, as a people exempt, and properly belonging to his own Chappel. He grounded his Title thereunto, because (it was said) Scotland was first converted, by the Relicks of *S. Peter*, to the unity of the Christian Faith. Hereupon King *Edward* called a Council of his Lords at *Lincoln*, where he returned a large Answer to the Pope's Letter, endeavouring by evident Reasons, and ancient Precedents to prove his propriety in the Kingdom of Scotland. This was seconded by another from the English Peerage, subscribed with all their hands; declaring that the King ought by no means to answer in judgment in any case, or should bring his Rights into doubt, and ought not to send any Proctors or Messengers to the Pope, &c. The Pope foreseeing the Verdict would go against him, wisely non-suited himself.

Then Pope *Boniface* sent forth a Declaration in favour of the Archbishop, and proceeded so violently against the Abbot, Monks, and their

For Acts and Monum. lib. i. p. 444, 445.

chron. viii. Thorn. col. 1997. ad Adherents, 2003.

Adherens, by Excommunications, Interdicts, &c., that he enforced them to submit, and sue unto him for Absolution, and a friendly agreement between them.

After the death of *Henry de Newark*, *Thomas Corbridge* being elected Archbishop of *York*, repaired to *Rome* for his Confirmation, where he was forced to resign his right of Election into the Pope's hands, and to receive the Archbishoprick from him by way of provision, who thereupon not only confirmed, but consecrated him Archbishop at *Rome*, and gave him his Pall; and the King restored his Temporalities upon receipt of the Pope's Bull.

Thomas Stubbs tells us of an high Contest that happened soon after betwixt the King and him, about the Chappel of *St. Sepulchres* in *York*, for which the King seized his Temporalities, and detained some of them till his death, for obeying the Pope's Provision and Commands before the King's Writ, in refusing to admit his Clerk to this Chappel, and to remove the Pope's Clerk, whom he had placed therein by his Papal Provision. This Archbishop's Liberties in *Beverley* were seized into the King's hands, *Anno* 29. of his Reign, for a contempt committed by him in the King's presence.

The King's Daughter *Mary*, being a Nun, professed at *Ambresbury*, the King granted her forty Oaks each year, twenty tun of Wines, and several Manors of above the value of two hundred pounds a year, for her maintenance.

In the thirtieth year of the Reign of King *Edward*, the French King *Philip*, with all the Peers, Earls, Barons, Archbishops, Bishops, Abbots, Priors, Clergy, University of *Paris*, and the Cities and Commonalty of *France*, did Appeal, and Article against Pope *Boniface* the Eighth his Person, Crimes, Interdicts, Excommunications, to the next General Council, in the ruffe of his Papal pride, as a most detestable Heretick, Simoniack, Adulterer, Sorcerer, and Monster of Impiety: and soon after seized, imprisoned, and brought him to a shameful Tragical end. The particular Articles are recorded by Mr. *Fox*. Of this Pope a certain Versifier wrote thus.

Ingreditur Vulpes, Regnat Leo, sed Canis exit.

Re tandem vera, si sic fuit ecce chimera.

Alter vero sic.

Vulpes intravit, tanquam Leo Pontificavit;

Exiit utque Canis, de divite factus inanis.

Then was the Bishop of *Offa* created Pope, and called *Benedict* the Eleventh: Of whom one faith,

A te nomen habet, bene dic, bene fac, Benedicte :

Aut rem perverte, maledic, malefac, Maledicte.

The Archbishop of *Canterbury*, *Robert Winchelsey*, having plotted Treason, with some others of the Nobility, against the King, projecting to depose him, and set up his Son *Edward* in his Room, lurked in a Convent at *Canterbury*, till fourscore Monks were, by the King's Command, thrust out of their places, for relieving him out of their Charity, and were not restored till the Archbishop was banished the Kingdom.

In the year 1305, the King sent a Letter to the Pope for the Canonizing of *Thomas de Cantelupe*, late Bishop of *Hereford* deceased, famous for fundry Miracles (as was suggested) that so he and his Realm might enjoy the benefit of his Intercession for them in Heaven, according to the Superstition of that blind Age.

After the death of Pope *Benedict*, Pope *Clement* was no sooner elected, and enthroned in *France*, but he began to exercise his new Rapines in *England*, by complying with King *Edward*, in granting him a two years Disme from his Clergy for his own use, though pretended for the aid of the Holy Land, that himself might more easily exact the First-fruits of vacant Ecclesiastical Benefices to fill his own Coffers, though out of his Dominions. Which occasioned these Satyrical Verses to be made of him and the King this year:

Ecclesia navis tenebat, Regni quia moris.

Errat, Rex, Papa, falsi sunt unica Capa.

Hoc faciunt do, des, Pilatus hic, Alter Herodes.

This is the first president of any Pope's reserving, or exacting Annates, or First-fruits of all Ecclesiastical Dignities, and Benefices throughout *England*, extant in our Histories: which, though reserved but for two years by this Pope at first, grew afterwards into custom by degrees, both in *England* and elsewhere.

As this Pope thus introduced these First-fruits into *England*, so he likewise frequently sent abroad his Bulls of Provisions for Ecclesiastical Benefices and Promotions therein for his Favourites and Clerks, which were then void, or should afterwards fall void by death, or otherwise.

Manifold were the Cautions inserted into Pope's Provisions for poor Clerks, though Learned and Honest, which must be confined to an Archbishop's Living in one Diocese of small value, and those not formerly granted to any others, and they bound to personal residence thereon;

when

When First-fruits were first brought into *England*

when as others, that were rich, and more able to pay great sums for them, were not clogged with so many Cautions. Many Instruments, under the hands of publick Notaries, these poor Clerks must procure, with vast sollicitation, travel, and expence, before they get the least hopes of enjoying any small Prebend, or Benefice, by Popes Bulls, and yet, in fine, not enjoy actual possession of them. Many of the Pope's Provisions to every small, as well as great, Prebendary, nor Benefice, were granted to several persons, in possession; or expectancy, by sundry Bulls at once, contradicting, repealing each other by *Non obstantes*, engendring infinite Suits, and Appeals in the Pope's Court, to the great vexation of the Patrons, Provisors, and other Competitors, and neglect of the Peoples souls, during such Contests concerning them.

The King granted the Tithes and Appropriations of all his new *Assarts* within his Forrest of *Deane*, which were extraparochial to the Bishop of *Landaff*, to augment his small Bishoprick, and maintain a Chauntry in the Church of *Newland*. The like Grant the King made this year of extraparochial Tithes, within the Forrest of *Sherwood*, to the Prior of *Pelley*. The King likewise ordered the Tithes of all his Mills in *Holderness* to be paid to the Parsons of all Parish-churches, wherein they were, as the Nobles and others there used to pay them.

Then the King (according to the manner of that Age) commanded Prayers and Masses to be made for the Soul of *Joan*, late Queen of *France*, and for *Blanch*, late Dutches of *Austria*, deceased.

In *Scotland* there arose a great Rebellion through the treachery of the perjured Archbishop of *St. Andrews*, the Bishop of *Glasgo*, and Abbot of *Sehone*, who confederating with *Robert Brus*, Earl of *Carrick*, and others of the Scottish Nobility, resolved to make and Crown *Robert* King of *Scotland*: who being opposed therein by *John Comyn* his Cousin-German, a man of great power in *Scotland*, he set upon and murdered the said *John Comyn* in the Church of *Dunfreess*, and was soon after crowned King by the premised Bishops and Abbot.

Pope *Clement* the Sixth, being informed of this murder of *John Comyn* by King *Robert*, ordered the Archbishop of *York*, and Bishop of *Carlisle* to excommunicate him, and his Complices, with sound of Bells and Candles in all places of *England*, *Scotland*, *Ireland*, *Wales*, and elsewhere (though without their Dioceses) and to Interdict all their Lands and Castles, till they should submit themselves. This Bull was executed accordingly.

King *Edward* sent a great and strong Army into *Scotland* against *Robert Brus*. And *Aymery de Valence*, Earl of *Pembrook*, put to flight King *Robert*, took his Wife, his Brother *Nigellus*, and others: but himself escaped into the utmost Isles of *Scotland*. The Earl of *Arbol* was put to death at *London*, and *Nigellus* at *Barwick*. The Bishops of *St. Andrews*, and *Glasgo*, and the Abbot of *Seone*, were put in Iron-chains, and

and kept close prisoners in *Porchester-castle*. King *Robert* was brought to such misery, that he was sometime naked, and hungry, without meat or drink, save only water and roots of Herbs, and his life always in danger.

Robert Bruce came forth at length out of the *Scottish Islands*, with such forces as he had gotten together, taking the Castles of *Carrick*, *Inverness*, and many other.

To put an end to all which trouble, King *Edward* appointed a great Host to attend him at *Carlisle*, three weeks after *Midsummer-day*. There he held his last Parliament, wherein the State got many Ordinances to pass, for reformation of the abuses of the Pope's Ministers, and his own former exactions, wringing from the elect Archbishop of *York*, in one year, nine thousand five hundred Marks. And *Anthony*, Bishop of *Durham*, to be made Patriarch of *Jerusalem*, gave the Pope and his Cardinals mighty sums. The Pope required the Fruits of one years revenue, of every Benefice that should fall void in *England*, *Wales*, and *Ireland*, and the like of Abbies, Priories, and Monasteries.

*Daniel's
Chron. in
Edw. 1*

King *Edward* in *July* enters *Scotland* with a fresh Army, and dyes at *Burgh upon Sands*, having reigned thirty four years, seven months, aged sixty eight.

This King had founded the Abbey of *Val-royal*, in *Cheshire*, for the *Cistercians*, and by Will bequeathed thirty two thousand pounds to the Holy Land. He was obedient, not servile to the See of *Rome*.

Edward the Second, his Son, called of *Caernarvan*, succeeded in the Kingdom, in *July* 1307. He soon caused *Walter de Langton*, Bishop of *Chester*, Treasurer of *England*, and principal Executor of the last Will of the deceased King, to be arrested by Sir *John Felton*, Constable of the Tower, and imprisoned in *Wallingford-castle*, seizing upon all his Temporalities, till afterwards, by means of the Papal authority, he was restored, and they were seemingly reconciled. The Bishop's crime was a good freedom which he used in the late King's dayes, in gravely reproving this Prince for his misdemeanours, and shortening his wast of coin by a frugal moderation. All the Bishop's Goods he gave to *Piers Gaveston*, makes a new Treasurer of his own; removes most of his Father's Officers, and all without the advice and consent of his Council.

The King was married to *Isabel*, Daughter of *Philip* the fair, King of *France*, which was performed magnificently at *Boleyn*. *Piers Gaveston* was the King's great Favourite, who filled the Court with Buffoons, Parasites, Minstrels, Stage-players, and all kind of dissolute persons.

King *Edward* the Second, by Letters to the Pope, requested, that *Robert Winchelsey* might be restored to his Archbishoprick, which was done accordingly; though he returned too late to Crown the King,

which solemnity was performed by *Henry Woodlock*, Bishop of *Winchester*.

The Order of the Knights Templars abolished throughout Christendom.

Shortly after his Coronation, all the Knights Templers throughout *England* were at once arrested, and committed to prison. In the General Council of *Vienna*, this Order was utterly abolished through Christendom. The French King caused fifty four, of that Order, together with their great Master, to be burnt at *Paris*: And the Pope and Council annexed their possessions to the Order of the Knights Hospitallers, called commonly Knights of the *Rhodes*. But in *England* the Heirs of the Donors, and such as had endowed the Templars here with Lands, entred upon those parts of the ancient Patrimonies, after the dissolution of the Order, and detained them, until not long after they were by Parliament wholly transferred unto the Knights of Saint *John of Jerusalem*.

Guy, Earl of *Warwick* surpriseth *Piers Gaveston*, and causeth him to be beheaded.

Guy, Earl of *Warwick*, surpriseth *Gaveston*, carried him to his Castle of *Warwick*, where in a place called *Blacklow* (afterwards *Gaveshed*) his head was stricken off, at the commandment, and in the presence of the Earls of *Lancaster*, *Warwick*, and *Hereford*.

A great Battel was fought, between the *English* and *Scots*, at *Bannockborough*. There perished in this Battel *Gilbert Clare*, Earl of *Glocester*, *Robert Lord Clifford*, the Lord *Tiptoft*, the Lord *Marshal*, the Lord *Giles de Argenon*, the Lord *Edmond de Maule*, and seven hundred Knights, Esquires, and Gentlemen of Quality; of common Souldiers ten thousand. There were taken prisoners, *Humphry Bohun*, Earl of *Hereford*, *Ralph de Monthelemere* (who married *Joan de Acres*, Countess Dowager of *Oxford*) with many others. The Earl of *Hereford* was exchanged for King *Robert's* Wife, who was all this while detained in *England*.

This disaster was attended with Inundations, which brought forth Dearth; Dearth Famine; Famine Pestilence, all which exceeded any that ever before had been known.

Anno 1313. died *Robert Winchelsey*, Archbishop of *Canterbury*, in whose room *Robert Cobham* was elected by the King and Church of *Canterbury*. But the Pope did frustrate that election, and placed *Walter Reynold*, Bishop of *Worcester*.

About this time died Pope *Clement*, and *John XXII.* succeeded, who sent two Legats from *Rome*, under pretence to make agreement between the King of *England* and the *Scots*. They, for their charges, required of every Spiritual person four pence in every Mark, but all in vain: for the Legats, as they were in the North parts, about *Derlington*, with their whole Family and Train, were robbed and spoiled of their Horses, Treasure, Apparel, and whatsoever else they had, and so retired back again to *Durham*: thence they returned to *London*, where they first excommunicated all those Robbers, Then for supply of those losses they received,

ceived, they exacted of the Clergy, to be given unto them eight pence in every Mark. But the Clergy would only give them four pence in every Mark : So they departed to the Pope's Court again. This King Edward refused to pay the *Peter-pence*.

In the time of this King the Colledge in Cambridge, called *Michael-house*, was founded by Sir Henry Staunton Knight.

King Edward the Second builded two Houses in Oxford for good Letters, *Oriel Colledge*, and *St. Mary Hall*.

England may dare all Christendom besides, to shew so many eminent School-Divines, bred within the compass of so few years. And a foreign Writer saith, *Scholastica Theologia, ab Anglis, & in Anglia sumptus exordium, fecit incrementum, pervenit ad perfectionem*.

Of these School-men *Alexander Hales* leads the way, Master to *Thomas Aquinas*, and *Bonaventure*. He was in the time of *Henry the Third*. At the command of Pope *Innocent the Fourth*, he wrote the Body of all School-Divinity in four Volumes.

Roger Bacon succeeded him, who lived in the time of King Edward the First ; he was excellently skilled in the Mathematicks.

The next was *Richard Middleton*, entitled *Doctor Fundatissimus*.

Then flourished *John Duns Scotus*, in the time of *Edward the Second* : he was Fellow of *Merton-colledge* in Oxford. He was called *Duns* by abbreviation for *Dunenſis*, that is, born at *Down*, an Episcopal See in *Ireland*.

In this King's Reign *Walter Stapleton*, Bishop of *Exeter*, founded and endowed *Exeter-colledge* in Oxford.

It is charged on this King Edward the Second, that he suffered the Pope to encroach on the Dignity of the Crown. His Father had recovered some of his Priviledges from the Papal usurpation ; which, since, his Son had lost back again.

About that time an English Hermite preached at *Paul's* in London, That some Sacraments that were then in use in the Church, were not of Christ's Institution ; therefore he was committed to prison.

King Edward went into Scotland with another great Army : King Robert thought so great an Army could not long continue, therefore he retired into the High-lands. King Edward wandred from place to place, till many died for hunger, and the rest returning home half starved. *James Douglas* followed the English, and slew many of them ; and King Edward himself hardly escaped. Then a Peace was concluded at *Northampton*, Anno 1327. That the Scots should abide in the same estate, as in the dayes of King *Alexander the Third* ; the English should render all subscriptions and tokens of bondage, and have no Land in Scotland, unless they shall dwell in it.

In *England* the two *Spencers* ruled all things, till the *Queen* and her Son (who politicly had got leave to go beyond the Seas) returned into *England*, with a Navy and Army, landing in *Suffolk*: She denounced open war against her Husband, unless he would presently conform to her desires. The young *Spencer* was taken with the King at the Abby of *Neath*, and is hanged on a Gallows fifty foot high. Many Persons of Quality were sent down to the Parliament, then sitting, to King *Edward*, to *Kenelworth-castle*, to move him to resign the Crown, which at last he sadly surrendered: and Prince *Edward*, his Son, is crowned King.

The late King is removed from *Kenelworth* unto *Barkley-castle*, where he was barbarously butchered, being struck into the Postern of his Body with an hor Spit, as it is commonly reported.

Among the Clergy, besides *Walter Stapleton*, Bishop of *Exeter*, whose head the *Londoners* caused to be smitten off at the *Standart* in *Cheapside*; only *John Stratford*, Bishop of *Winchester*, heartily adhered to him. *Robert de Baldock*, though no Bishop, yet as a Priest, and Chancellor of *England*, may be ranked with these, who attended the King, and was taken with him in *Wales*, Hence he was brought up to *London*, and committed to *Adam Tarlton*, Bishop of *Hereford*.

Many of the Bishops ungratefully sided with the Queen against her Husband, and their Sovereign. *Walter Reynolds*, Archbishop of *Canterbury*, led their Van, preferred to that See at the King's great Importunity, and by the Pope's power of *Provision*.

Henry Burwash, Bishop of *Lincoln*, lately restored to the favour of King *Edward*: yet no sooner did the Queen appear, in the field, with an Army against him, but this Bishop was the first who publicly repaired to her.

Adam Tarlton, Bishop of *Hereford*, was the grand contriver of all mischief against the King. Witness the Sermon preached by him at *Oxford* before the Queen (then in hostile pursuit against her Husband) taking for his Text the words of the Son of the sick *Shunamite*) my Head, my Head. Thence he urged, That a bad King (the distempered Head of a State) is past cure. His writing was worse than his preaching: for when such Agents, set to keep King *Edward* in *Berkley-castle*, were (by secret order from *Roger Mortimer*) commanded to kill him, they by Letters addressed themselves for advice to this Bishop (then not far off at *Hereford*) craving his counsel what they should do in so difficult and dangerous a matter. He returned unto them a ridling Answer unpointed, which carried in it Life and Death, yea Life or Death, as variously construed.

Life and Death.

To kill King Edward you need not to fear it is good.

• Life.

To kill King Edward you need not, to fear it is good,

Death.

To kill King Edward you need not to fear, it is good.

The Body of King Edward, without any Funeral Pomp, was buried among the *Benedictines* in their Abbey at *Glocester*.

Edward of Windsor, called King Edward the Third. being scarce fifteen years of age, took the beginning of his Reign on January the twentieth; his Throne was established upon his Fathers ruine. Upon *Candlemas-day* he received the Order of Knighthood by the hands of the Earl of Lancaster, while his deposed Father lived; and within five days after he was Crowned at Westminster, by Walter, Archbishop of Canterbury. anno 1327.

Twelve men were appointed to manage the Affairs of the Kingdom during the King's minority: the Archbishop's of Canterbury and York: the Bishops of Winchester, Hereford, and Worcester; Thomas Brotherton Earl Marshal, Edmond Earl of Kent, John Earl Warren, Thomas Lord Wake, Henry Lord Percy, Oliver Lord Ingham, and John Lord Roos: but the Queen, and Roger Lord Mortimer, usurped this charge.

Adam Tarlton was accused of Treason in the beginning of the Reign of this King, and arraigned by the King's Officers, when in the presence of the King he thus boldly uttered himself.

My Lord the King, with all due respect unto your Majesty; I Adam, an humble Minister, and Member of the Church of God, and a consecrated Bishop, though unworthy; neither can, nor ought to answer, unto so hard Questions, without the connivance and consent of my Lord Archbishop of Canterbury, my immediate Judge under the Pope, and without the consent of other Bishops who are my Peers.

Three Archbishops were there present in the place, Canterbury, York, and Dublin, by whose Intercession Tarlton escaped at that time. Not long after he was arraigned again at the King's Bench: whereupon the foresaid Archbishops set up their Crosses, and with ten Bishops more, attended.

attended with a numerous Train of well-weaponed Servants, advanced to the place of Judicature. The King's Officers frighted at the sight, fled away, leaving Bishop *Tarleton* the prisoner alone at the Bar: whom the Archbishops took home into their own custody, denouncing a Curse upon all such who should presume to lay violent hands upon him.

The King offended hereat, caused a jury of Lay-men to be impanelled, and to enquire according to form of Law, into the Actions of the Bishop of *Hereford*. This was the first time that ever Lay-men passed their verdict upon a Clergy-man. These Jurors found the Bishop guilty, whereupon the King seized his Temporalities, proscribed the the Bishop, and despoiled him of all his moveables. But afterwards he was reconciled to the King, and by the Pope, made Bishop of *Winchester*, where he died.

The former part of this King's Reign affordeth but little Church-history, as wholly taken up with his Atchievements in *France* and *Scotland*, where his success by Sea and Land was to admiration. He had both the Kings he fought against, viz. *John de Valois* of *France*, and *David* King of *Scotland*, his prisoners, at one time, taken by fair Fight in open Field.

There was granted to the King of *England*, for these Wars, a Fifteenth of the Temporalty, a Twelfth of Cities and Boroughs, and a Tenth of the Clergy, in a Parliament holden at *London*. And afterwards in a Parliament at *Northampton* there was granted him, a Tenth peny of Towns and Boroughs, a Fifteenth of others, and a Tenth of the Clergy. All such Treasure as was committed to Churches throughout *England* for the holy War, was taken out for the King's use in this.

The next year after, all the Goods of three Orders of Monks, *Lombards*, *Cluniacks*, and *Cisterciens*, are likewise seized into the King's hands, and the like Subsidy as before, granted at *Nottingham*. Now the *Cisterciens*, or *Lombards*, did not drive so full a trade as before: whereupon they betook themselves to other Merchandise, and began to store *England* with Forreign Commodities, but at unreasonable rates, whilst *England* it self had as yet but little and bad Shipping, and those less employed.

About this time the Clergy were very bountiful in contributing to the King's necessities, in proportion to their Benefices. Hereupon a Survey was exactly taken of all their Glebeland, and the same (fairly engrossed in Parchment) was returned into the Exchequer, where it remaineth at this day, and is the most useful Record for Clergy-men (and also for Impropriators as under their claim) to recover their right.

It was now complained of, as a grand grievance, that the Clergy engrossed all places of Judicature in the Land. Nothing was left to Lay-men,

men, but either Military commands, as *General, Admiral, &c.* or such Judges places, as concerned onely the very letter of the Common Law, and those also scarcely referred to the Students thereof. As for Ambassies into Forreign parts, Noblemen were employed therein: when *Ex-
pence*, not *Experience* was required thereunto, and *Ceremony* the substance of the Service: otherwise when any difficulty in Civil Law, then Clergy-men were ever entertained. The Lord Chancellor was ever a Bishop, yea, that Court generally appeared as a Synod of Divines, where the Clerks were Clerks as generally in Orders. The same was also true of the Lord Treasurer, and Barons of the Exchequer.

Robert Eglesfield, Chaplain to Queen *Philippa*, Wife to King *Edward* the third, founded a Colledge on his own ground in *Oxford*, by the name of *Queens Colledge*; and diverse Queens have been nurling Mothers to this Foundation, as Queen *Philippa*, Wife to King *Edward* the third; Queen *Elizabeth*, Wife to King *Edward* the fourth; Queen *Mary*, Wife to King *Charles*; and our Virgin Queen *Elizabeth*.

In the mean time the Pope bestirred him in *England*, while the King was busied about his Wars in *France*: so that before Livings were actually void, he pre-provided Incumbents for them. But at last the King looking into it, this *Statute of Provision* was made, whereby such forestalling of Livings to Forreigners was forbidden.

Another cause of the King's displeasure with the Pope, was, that when the Pope created twelve Cardinals at the request of the King of *France*, he denied to make one at the desire of the King of *England*.

The Papal party (notwithstanding this Law of Provision) struggled for a time, till the King's Power overwayed them. Indeed this grievance continued, all *this*, and most of the *next* King's Reign, till the Statute of *præmunire* was made: and afterward the Land was cleared from the encumbrance of such provisions.

Three years after the Statute, against the Pope's Provisions, was made, the King presented unto the Pope *Thomas Hatlis*, to be Bishop of *Darham*, one who was the King's Secretary, but one void of all other Episcopal qualifications. However the Pope confirmed him, and being demanded why he consented to the preferment of so worthless a person, he answered, that *rebus sic stantibus*, if the King of *England* had presented an *Ass* unto him, he would have confirmed him in the Bishoprick.

In this King's Reign were diverse Learned Men in *England*, *John Baconthorp*, a Man of a very low stature, of whom one saith,

Balens in ejus
vita.

Ingenio magnus, Corpore parvus erat.

His wit was Tall, in Body small.

Coming to Rome, he was hissed at in a publick Disputation, for the badness, forsooth, of his Latin and pronounciation: but indeed, because he opposed the Pope's power in dispensing with Marriages contrary to the Law of God. He wrote on the Sentences, where he followeth the truth in many things; especially he refuteth the subtilties of *John Scotus*, as *Baptist Mantuan* hath marked.

*Iste tenebrosi damnat vestigia Scoti,
Et per sacra novis it documenta viis.
Hunc habeant quibus est sapientia grata, redundat
Istius in sacris fontibus omne sophos.*

John. Bale.

Cent. 4. Sect. 82.

He wrote *De dominio Christi*, where he proveth, that the highest Bishop in every Kingdom should be in subjection to Princes.

Richard Primate of Ireland (*alias Armachanus*) was his Disciple, and taught the same Doctrine: he Translated the Bible into Irish. He discovered the hypocrisie of Friars, in that though they professed poverty, yet they had stately Houses like the Palaces of Princes, and more costly Churches than any Cathedral; richer Ornaments than all the Princes, &c.

William Ockham an English Man sided with *Lewis of Bavaria* against the Pope, maintaining the Temporal Power above the Spiritual. He was forced to fly to the Emperor for his safety. He was a Disciple of *John Scotus*, but became Adversary of his Doctrine. He was the Author of the Sect of *Nominales*. He was a follower of Pope *Nicholas* the fourth, and therefore was Excommunicated by Pope *John*. This *Ockham* was *Luther's* chief School-man, who had his Works at his finger's end.

Robert Holcot was not the meanest among them, who died of the Plague at *Northampton*, just as he was reading his Lectures on the seventh of *Ecclesiasticus*.

About that time a Book was written in English, called, *The complaint and prayer of a Pough-man*. The Author of it is said to have been *Robert Langland*, a Priest. After a general complaint of the Iniquity of the time, the Author wrote zealously against Auricular Confession, as contrary to Scripture, and profit of the publick, and as a device of man: against the Simony of selling Pardons: against the Pope as the Adversary of Christ. He complaineth of the unmarried Priests committing wickedness, and by bad example provoking others; of Images in Churches

Churches as Idolatry; of false Pastors, which feed upon their flocks, and feed them not, nor suffer others to feed them. He wrote also against Purgatory.

In this King's Reign were diverse Archbishops of *Canterbury*.

I will begin with *Simon Meopham*, made Archbishop in the first year of his Reign.

John Stratford was the second, Consecrated first Bishop of *Winchester*.

The third was *Thomas Bradwardine*, Fellow of *Merton Colledge* in *Oxford*, and afterwards Chancellor of *London*, and commonly called *The profound Doctor*. He had many disputes with the School-men against the errors of *Pelagius*, and reduced all his Lectures into three Books, which he entitled, *De causa Dei*. He was Confessor to King *Edward* the third. He died a few Months after his Consecration.

Simon Islip was the fourth, he founded *Canterbury Colledge* in *Oxford*. This Colledge is now swallowed up in *Christ-Church*.

Simon Langham is the fifth, much meriting by his Munificence to *Westminster-Abbey*.

William Witlesee succeeded him, famous for freeing the University of *Oxford* from the Jurisdiction of the Bishop of *Lincoln*, formerly the Diocesan thereof.

Simon Sudbury was the last Archbishop of *Canterbury* in this King's Reign.

In his Reign also flourished *Nicholas Trivet*, a black Frier, born in *Norfolk*, who wrote two Histories, and a Book of Annals. *Richard Stradley*, born in the Marches of *Wales*, a Monk and a Divine, who wrote diverse excellent Treatises of the Scriptures. *William Herbert*, a Welchman, who wrote many good Treatises in Divinity. *Thomas Wallis*, a Sir Rich. B. Dominican Frier, and a writer of many excellent Books. *Walter Burley*, *key's Chron.* a Doctor in Divinity, who wrote many choise Treatises in Natural and Moral Philosophy. *Roger*, a Monk of *Chester*, and an Historiographer. *John Burgh*, a Monk, who wrote an History, and also diverse Homilies. *Richard Aungervil*, Bishop of *Durham*, and Lord Chancellor of *England*. *Richard Chichester*, a Monk of *Westminster*, who wrote a good Chronicle, from the year 449. to the year 1348. *Matthew Westminster*, who wrote the Book, called, *Flores Historiarum*. *Henry Knighton*, who wrote an History, entitled, *De gestis Anglorum*. *John Mandevill* Knight, Doctor of Physick, a great Traveller; and Sir *Geoffry Chaucer*, the *Homer* of our Nation.

About the fortieth year of his Reign, there was a Priest in *England*, called *William Wickham*, who was great with King *Edward*, so that all things were done by him, who was made Bishop of *Winchester*.

Towards the latter end of this King's Reign arose *John Wickliff*, a Learned Divine of *Oxford*, who did great service to the Church in promoting

moting Reformation, and in opposing Papal power, for he wrote sharply against the Pope's authority, the Church of *Rome*, and diverse of their Religious Orders. Certain Divines, and Masters of the University entertained his Doctrine, viz. *Robert Rigges*, Chancellor of the University, together with the two Proctors, and many others. He not onely Preached this Doctrine in *Oxford*, but also more publickly in *London*: At the Court before the King himself, the Prince of *Wales*, his Son, *John Duke of Lancaster*, the Lord *Clifford*, the Lord *Latimer*, and others: likewise the Lord *Montacute*, who defaced Images throughout all his Jurisdiction; and *John Earl of Sarum*, who at the point of death refused the Popish Sacrament, with diverse others of the chiefest Nobility, the Major of *London*, with diverse other worthy Citizens, who many times disturbed the Bishop's Officers, who were called for the suppressing of *Wickliff*.

This Man being much encouraged by the Duke of *Lancaster*, and Sir *Henry Piercy*, Marshall, went from Church to Church Preaching his Opinions, and spreading his Doctrine; whereupon he is cited to answer before the Archbishop, the Bishop of *London*, and others, in *St. Paul's London*. At the day appointed, the Duke of *Lancaster*, and the Lord Marshall, go to conduct him: there the Archbishop and Bishop declared the Judgement of the Pope concerning *Wickliff's* Doctrine. The Archbishop sent *Wickliff's* Condemnation to *Robert Rigges*, Chancellor of the University of *Oxford*, to be divulged. *Rigges* appointed them to Preach that day, whom he knew to be the most zealous followers of *Wickliff*; and among others he ordered one *Philip Rippinton*, a Canon of *Leicester*, to Preach on *Corpus-Christi* day, who concluded his Sermon with these words: *For speculative Doctrine (saith he) such as is the Sacrament of the Altar, I will set a bar on my lips, while God hath otherwise instructed, or illuminated the hearts of the Clergy.*

King *Edward* the third, died June 21. Anno 1377. in the sixty fifth year of his Age, when he had Reigned fifty years four Months, and odd dayes, whose Body was solemnly buried at *Westminster*. *Richard* the second, born at *Burdeaux*, the Son of *Edward*, called, *The black Prince*, being but eleven years old, succeeded his Grandfather in the Kingdom.

In the first year of his Reign Pope *Gregory* sendeth his Bull, by the hands of one *Edmund Stafford*, directed to the Chancellor and University of *Oxford*, rebuking them sharply for suffering so long the Doctrine of *John Wickliff* to take root.

At the same time also he directed Letters to *Simon Sudbury*, Archbishop of *Canterbury*, and to *William Courtney*, Bishop of *London*, with the Conclusions of *John Wickliff* therein enclosed; commanding them to cause the said *Wickliff* to be apprehended, and cast into prison, and that
the

the King and the Nobles of England should be admonished by them, not to give any credit to the said *John Wickliff*, or to his Doctrine, in any wise.

Wickliff was summoned personally to appear before the Archbishop, and the rest of the Bishops, at his Chappel at *Lambeth*. He came accordingly: when in comes a Gentleman and Courtier, named *Lewis Clifford*, on the very day of examination, commanding them not to proceed to any definitive sentence against the said *Wickliff*. The Bishops affrighted, proceeded no farther: onely the Archbishop summoned a Synod at *London*, in which he made four Constitutions, three whereof concerned Confession, grown now much into disuse by *Wickliff's* Doctrine.

Linwood's
provinc. lib. 3.
fol. 183.

The Popish Bishops and Monks obtained of King *Richard*, that *Wickliff* should be banished out of England. He therefore repairing into *Bohemia*, brought a great Light to the Doctrine of the *Waldenses*, where *John Huss*, being but yet a young man, had diverse Conferences with him about diverse divine matters. But at length he was recalled home again from Exile; and the year before he died, he wrote a Letter to *John Huss*, Encouraging him to be strong in the grace that was given to him, to fight as a good Soldier of *Jesus Christ*, both by word and work, Doctrine and conversation, &c. *John Huss* hereby took heart very daringly, in the University Church at *Prague*, to inveigh against the overflowing abominations of the times; and not onely at *Prague*, but throughout the whole Kingdom of *Bohemia*, did he Preach against them. The same year *Jerome* of *Prague* returning out of England, and carrying *Wickliff's* Books with him, rooted up the [then] prevailing error with the like boldness in the Schools, as *John Huss* did in the Church.

Comen. hist.
Sclavon. Eccles.

Wickliff died the last of December 1387. and was buried in his Church of *Lutterworth* in *Leicester-shire*.

In the second year of the Reign of King *Richard* the second, a Parliament was called at *Westminster*, where the Lairy moved, That no Officer of the Holy Church should take pecuniary sums, more or less, of the people, for correction of sins; but onely enjoyn them Spiritual penance, which would be more pleasing to God, and profitable to the Soul of the offender. The Clergy stickled hereat for by this craft they got their gain. But here the King interposed, That Prelates should proceed herein as formerly, according to the Lawes of the Holy Church, and not otherwise. Yea, diverse things passed in Parliament in favour of the Clergy. As,

Ex Rotulis in
Turri Lond.

That all Prelates and Clerks shall from hence-forth commence their Suits against Purveyors and Buyers disturbing them (though not by way of crime) by actions of Trespasse, and recover treble damages.

Also, That any of the King's Ministers arresting people of the Holy Church, in doing Divine Service, shall have imprisonment, and thereof

be ransomed at the King's will, and make gree to the parties so arrested.

In the Parliament held at *Glocester* the same year, the Commons complained that many Clergy-men, under the notion of *Sylva cadua*, *lop-wood*, took Tithes even of Timber it self: requesting, that in such cases, Prohibition might be granted, to stop the proceedings of *Courts Christian*. But this took no effect. Then the Archbishop of *Canterbury* inveighed as bitterly, of the Franchises infringed of the Abbey-Church of *Westminster*; wherein *Robert de Hanley* Esquire, with a Servant of that Church, were both horribly slain therein, at the High Altar, even when the Priest was singing high Mass, and pathetically desired reparation for the same. Complaints were also made against the extortion of Bishops Clerks; to which (as to other abuses) some general Reformation was promised.

In the next Parliament called at *Westminster*, one of the greatest grievances of the Land was redressed, namely, Forreigners holding of Ecclesiastical Benefices; for many Italians had the best livings in *England* by the Pope collated on them: yea many great Cardinals resident at *Rome*, were possessed of the best Prebends and Parsonages in the Land, who generally farmed out their places to Proctors their own Countrey-men; and by this means the wealth of the Land leaked out into Forreign Countries, to the great impoverishing of this Land. Therefore the King and Parliament now enacted, *That no Aliens should hereafter hold any such preferments, nor any send over unto them the Revenues of such Benefices.*

Sir Rich. Baker's Chron.
in Rich. 2.

Then burst forth the dangerous rebellion of *Wat Tyler*, and *Jack Straw*, with thousands of their wicked company, who burnt the *Savoy*, the Duke of *Lancaster's* house: from the *Savoy* they went to the Temple, where they burnt the Lawyers lodgings, with their Books and Writings: also the house of *St. Johns*, by *Smithfield*, they set on fire, which burned for seven days together. Then came they to the Tower, where the King was lodged, where they entred, and finding there *Simon Sudbury*, Archbishop of *Canterbury*, and Lord Chancellor, and Sir *Robert Hales* Lord Treasurer, they led them to the Tower-hill, and there in most cruel manner struck off their Heads, as also of diverse others. Neither spared they Sacred places, for, breaking into the Church of the *Augustine* Friars, they drew forth thirteen Flemmings, and beheaded them in the open Streets, as also seventeen others out of other Churches. They committed outrages afterwards at *St. Albans*, cancelling the ancient Charters of the Abbots and Monks there. At the same time there were gathered together in *Suffolk* to the number of fifty thousand, by the instigation of one *John Wraw*, a lewd Priest. These destroyed the Houses of the Lawyers; they beheaded Sir *John Cavendish* the Lord Chief Justice of *England*, and set his Head upon the Pillory in *St. Edmunds-bury*.

Then

Then *Henry Spencer*, the valiant Bishop of *Norwich*, gathered together a great number of Men Armed, with which he set upon the Rebels, discomfited them, and took *John Lister*, and their other Chieftaines, whom he caused all to be Executed: and by this means the Countrey was quiered, *Jack Straw*, *John Kirkby*, *Alane Tredder*, and *John Sterling*, lost their Heads; *Wat Tyler* was slain by *William Walworth* Lord Mayor of *London*. These had to their Chaplain a wicked Priest, called *John Ball*, who counselled them to destroy all the Nobility and Clergy, so that there should be no Bishop in *England*, but one Archbishop, which should be himself: and that there should not be above two Religious persons in one house; and their possessions should be divided among the Lay-men, for the which Doctrine they held him as a Prophet. But he was executed at *St. Albans*.

*Stowes Chro.
in Rich. 2.*

William Wickham about this time finished his beautiful Colledge in *Oxford*, called new Colledge, which giveth the Armes of *Wickham*, viz. two Cheverons betwixt three Roses, each Cheveron alluding to two beams fastned together (called couples in building) to speak his skill in Architecture. There is maintained therein, a Warden, seventy Fellows, and Scholars, ten Chaplains, three Clerks, one Organist, sixteen Choristers, besides Officers and Servants of the Foundation, with other Students, being in all one hundred thirty five.

Within few years after the same Bishop finished the Colledge at *Winchester*, wherein he established one Warden, ten Fellows, two School-masters, and seventy Scholars, with Officers and Servants, which are all maintained at his charge: out of which School he ordained should be chosen the best Scholars always to supply the vacant places of the Fellows of this Colledge.

Anno 1391. There was a Synod in *England*, which (because many were vexed for causes which could not be known, at *Rome*) ordained, That the authority of the Pope of *Rome* should stretch no farther than to the Ocean Sea; and that who so Appealed to *Rome*, besides Excommunication, should be punished with loss of all their goods, and with perpetual imprisonment.

Then came the Parliament wherein was Enacted the Statute, called the Statute of *Præmunire*, which gave such a blow to the Church of *Rome*, that it never recovered it self in this Land. The Statute of *Mortmain* put the Pope into a swear, but this put him into a Fever. That concerned him onely in the Abbies, his darlings; this touched him in his person.

The Statute
of *Præmunire*.

About this time died that faithful, Learned, and aged Servant of God, *John de Trevisa* born at *Crocadon* in *Cornwal*, a Secular Priest, and Vicar of *Berkley*, painful in Translating the Old and New Testament into English, with other great Books.

The History of *William Swintherby* Priest in the Diocess of *Lincoln*, wherunto he was forced by the Friars: the Process of *John Tresham*, Bishop of *Hereford* (into whose Diocess he removed) had against him, in the cause of Heretical pravity, as the Papists call it: the Articles that were exhibited against him, with his protestation and answer to the same. The Process against *William Swintherby*, with his answer and declaration to certain Conclusions: the Bishop's sentence against him, and his Appeal from the Bishop to the King with the causes thereof together with *Swintherby's* letter to the Parliament, may be read at large in Mr. Fox his Acts and Monuments of the Church. And then the Bishop said, Then were there Articles exhibited against *William Bruse*, of the Diocess of *Hereford*, a Lay-man and Learned, touching the cause of Heresie, as they called it, unto the Bishop of *Hereford*; his examination and answer is also largely described by Mr. Fox.

Fox in Ric. 2.

Then were there two Bulls sent out by Pope Boniface the ninth, one against the Lollards; another to King *Richard* the second. Queen *Anne* Wife, to King *Richard*; at the same time had the Gospels in English, with four Doctors upon the same.

King *Richard* wrote a notable Letter to the Pope; wherein he sheweth, That the election of the Pope was not as before, comparing the Popes to the Souldiers that crucified Christ. That Secular Princes are to bridle the outrages of the Pope; and seemeth to Prophecy of the desolation of the Roman Pope.

King *Richard* was not long after deposed; and barbarously murdered at *Ponfreca* castle. In the time of the conspiracy against King *Richard*, among all the Bishops, onely *Thomas Merke* Bishop of *Carlisle* was for him. For, when the Lords in Parliament, not content to depose King *Richard*, were devising more mischief against him, up steps the foresaid Bishop, and thus expresseth himself.

There is no man here worthy to pass his sentence on so great a King, as to whom they have obeyed as their lawful Prince, full two and twenty years. This is the part of Traitors, Cut-throats, and Thieves: None is so wicked; none so vile; who though he be charged with a manifest crime, we should think to condemn before we heard him. And you, do ye think it equal to pass sentence on a King anointed and Crowned, giving him no leave to defend himself? How unjust is this? But let us consider the matter it self. I say, nay openly affirm, that Henry Duke of Lancaster (whom you are pleased to call your King) hath most unjustly spoiled *Richard* (as well his Sovereign as ours) of his Kingdom.

More would he have spoken, but the Lord Marshal enjoyned him silence: and the other Bishops said, he discovered (having been a Monk) more

more Covert-devotion, than Court-discretion, in dissenting from his Brethren: yet at that time no punishment was imposed upon him. But the next year 1400. when some discontented Lord's arose against King Henry the fourth, this Bishop was taken prisoner, and judiciously arraigned for high Treason, for which he was condemned, and sent to St. Albans. The Pope gave unto him another Bishoprick in Samos, a Greek Island. But before his translation he died.

CENT. XV.

King Henry the fourth, held a Parliament at Westminster, during which Thomas Arundel Archbishop of Canterbury had convoked a Synod, which was held in St. Paul's Church, to whom the King sent the Earls of Northumberland, and Westmorland, who declared to the Clergy, That they were from the King to acquaint them, that the King resolved to confirm all their Priviledges unto them, and to joyn with them as they should desire him, in the punishment of all Hereticks, and opposites to their Religion received: for which so doing he craved but their supplications to God for him and his posterity, and prosperity of the Kingdom, which was by all there present religiously promised.

*Trassel in vit.
Henric. IV.*

In the second year of his Reign, King Henry ordained, That if any person should obtain from the Bishop of Rome, any provision, to be exempt from obedience Regular or Ordinary; or to have any Office perpetual in any House of Religion; he should incur the pains of Præmunire. He also gave authority unto Bishops and their Ordinaries; to imprison and fine all Subjects who refuse the Oath *ex Officio*. In the same Parliament it was ordained, That all Lollards [that is, those who professed the doctrine which Wickliff had taught] should be apprehended; and if they should remain obstinate, they should be delivered to the Bishop of the Diocese, and by him unto the secular Magistrate to be burnt. This Act was the first in this Island for burning in case of Religion, and began to be put in execution,

The Statute made, pro Heretico comburendo.

Annæ 1401.
The first on whom his cruel Law was hanelled, was William Sautre, formerly Parish-priest of St. Margaret in the Town of Lyn, but since of St. Osib in the City of London. It seemeth, he had formerly abjured those Articles (for which he suffered death) before the Bishop of Norwich. Therefore he was first adjudged to be degraded and deposed, which was in order, as followeth.

From the
Order of
Deacon

1. Priest,	by taking	1. The Patin, Chalice, and plucking the Chasule from his Back.
2. Deacon,	from him,	2. The New Testament and the Stole.
3. Subdeacon,		3. The Alb and the Maniple.
4. Acolyte,		4. The Candlestick, Taper, <i>Urceolum</i> .
5. Exorcist,		5. The Book of Constitutions.
6. Reader,		6. The Book of Church-Legends.
7. Sexton,		7. The Key of the Church-door and Surplice.

How many steps are required to climb up to the top of Popish Priesthood! how many trinkets must be had to compleat a Priest? and here we behold them solemnly taken asunder in *Sauvres* degradation. And now he no longer Priest, but plain Lay-man, with the Tonsure on his crown rased away, was delivered to the Secular Power, with this complement worth the noting. *Beseeching the Secular Court, that they would receive favourably the said William unto them thus recommitted.* But see their hypocrisy; The Popish Bishops at the same time (for all their fair language) called upon the King to bring him to speedy execution.

Hereupon the King in Parliament issued out his Warrant to the Mayor and Sheriff of London, that the said William, being in their custody, should be brought forth into some publick place within the liberty of the City, and there really to be burnt to the great horror of his offence, and manifest example of other Christians; which was done accordingly.

After this, *Richard Scroop*, Archbishop of *Tork*, with the Lord *Monbray*, Marshall of *England*, gathered together a great company against King *Henry*, in the North Countrey, to whom was adjoyned the ayd of the Lord *Bardolf*, and *Henry Piercy*, Earl of *Northumberland*. They drew up ten Articles against the said King, and fastened them upon the doors of Churches and Monasteries, to be read of all men in English. The Earl of *Northumberland*, and the Lord *Bardolf* were slain in the field, fighting against the Kings part, *Anno 1408*. But the Archbishop of *Tork*, and the Lord *Monbray* were taken and beheaded.

Anno 1409. *Thomas Badby*, a Tailor, was by *Thomas Arundel* Archbishop of *Canterbury*, condemned for the Testimony of the truth. He was

was brought into *Smithfield*, and there being put into an empty barrel, was bound with Iron bars fast to a stake, and dry wood put to him, and so burned.

Some Professors of the Gospel at that time did shrink back, as *John Purvey*, who wrote many Books in defence of *Wickliff's* Doctrine, and among others a Commentary upon the *Apocalypse*, wherein he declarereth the Pope of *Rome* to be that great Antichrist. He recanted at *Paul's Cross*. *John Edwards* Priest revoked at the *Green-yard* at *Norwich*. *Richard Herbert*, and *Emmot Wilky* of *London*, and *John Beck* also at *London*. *John Seynons* of *Lincoln-shire* revoked at *Canterbury*.

Then was *William Thorp* examined before the Archbishop of *Canterbury*, who rehearsed his belief before the Archbishop; afterwards he was committed to close Prison, where he was so straitly kept, that either he was secretly made away, or else there he died by sickness. *John Ashton* also, another follower of *Wickliff*, who, for the same Doctrine of the Sacrament held by *Thorp*, was committed to close Prison, after he was condemned, where he continued till his death.

Philip Rippington was made Bishop of *Lincoln*, who of a Professor, became a cruel Persecutor of the Gospel.

Synods of the Clergy were very frequent in this King's Reign; but most of these were but Ecclesiastical meetings for secular Money.

Sir *John Tipoff* (made afterwards Earl of *Worcester*) put up a Petition to the Parliament touching *Lollards*, which so wrought on the Lords, that they joyned in a Petition to the King, that they and every of them be taken, and put in Prison, without being delivered in Bail, or otherwise, except by good and sufficient mainprise, to be taken before the Chancellor of *England*, &c.

The Popish Clergy had gained Prince *Henry* (set as a Transcendent by himself in the Petition) to their Side, entering his youth against the poor *Wickliffists*: and this earnest engaged him to the greater Antipathy against them, when possessed of the Crown.

A Petition was put up in the Parliament, That the King might enjoy half of the profits of any Parson's Benefice, not resident thereon: whereunto the King answered, That Ordinaries should do their duties therein, or else he would provide further remedy, or stay their pluralities.

The ninth year of the King's Reign, the Commons desired of the King, That now presented be received by any Ordinary, to have any Benefice, of any Incumbent, for any cause of privation, or inhabitation, whereof the Process is not founded upon Citation made within the Realm: and also that such Incumbents may remain in all their Benefices, untill it be proved by due Inquest in the Court of the King, that the Citations whereupon such privations, and inhabitations are granted, were

made within the Realm: and if such Ordinaries do, or have presented, or others do present to the contrary, that then they and their Procurators, &c. incur the pain contained in the Statute made against Provisors, Anno 13. Ric. 2.

Also that no Pope's Collector should from thenceforth levy any Money within the Realm, for first Fruits of any Ecclesiastical dignity, under pain of incurring the Statute of Provisors.

The Commons in the same Parliament put up a Bill to the King to take the Temporalities out of the Hands of the Spirituality, which amounted to three hundred and two and twenty thousand Marks by the year.

Then came the Cardinal of Burges into England, being sent from the Colledge of Cardinals, to inform the King and Clergy of the unconformable dealing of Pope Gregory.

Anno 1409.
Sigwys Chro.
in Henry 4.

After the Feast of the Epiphany, the Archbishop of Canterbury Convoked an Assembly of the Clergy at London, to chuse meet persons to go to the General Council holden at Pisa: whereunto were chosen Robert Holam, Bishop of Salisbury, Henry Chisely, Bishop of St. Davids, and Thomas Chillindon, Prior of Christ-Church in Canterbury: and the King had sent before, Sir John Colvil Knight, and Nicholas Rixton Clerk, with letters to be given to them. A letter also was sent unto the Pope, wherein the King chargeth him with Perjury.

At Pisa there assembled a great number of Cardinals, Archbishops, Bishops, and Mitred Prelates, who elected a new Pope, viz. Alexander the fifth (a man trained up at Oxford) rejecting the two other Schismatical Popes, Gregory and Benedict.

Thomas Arundel, Archbishop of Canterbury, came with a Pompous train to Oxford. His intent was Juridically to visit the University, expecting to be solemnly met, and sumptuously entertained according to his place and dignity. But Richard Courtney, the Chancellor of Oxford, with Benedict Brent, and John Birch, the two Proctors, denied the Archbishop entrance into the University under the notion of a Visitor. The Archbishop angry at the affront, fairly retreated, *re infecta* to London.

King Henry at the joynt instances of both parties, summoned them to Lambeth, to hear and determine the Controversie: where the King pronounced sentence on the Archbishop's side. Afterward the King confirmed the same, with the consent of the Lords and Commons in Parliament, as in the Tower-Rolls doth plainly appear.

The King though courteous, was not servile to the Pope, and the Clergy terrified with the wavering doubtfulness of the King, granted him a tenth every year for diverse years.

Fuller Church
Hist. of Brit.

King Henry the fourth, is not observed (as all English Kings before and after him) to have erected and endowed any one entire house of Religion,

Religion, as first or sole-founder thereof, though a great Benefactor to the Abby of *Leicester*, and Colledge of *Fotheringhay* in *Northamptonshire*. His picture is not so well known by his Head, as his Hood, which he weareth upon it in an odd fashion peculiar to himself. He died *Anno 1413*.

Henry the fifth, his Son, succeeded in the Kingdom. An universal Synod of all the Bishops and Clergy was called at *London*, where, among other weighty matters, it was determined, That the day of *St. George*, and also of *St. Dunstan*, should be a double Feast in holy Church.

At the Petition of the Commons in Parliament, to the King, all Irish begging Priests, called *Chamberdawns*, were ordered to depart the Realm by *Michaelmas* following, upon pain of loss of goods, and imprisonment during the King's pleasure.

Rotul. in Turri Lond.

In the beginning of this King's Reign arose Sir *John Oldcastle*, who Married *Joan de la Pole*, Baroness of *Cobham*, the Lord whereof he became: a Man (saith one) *Regi propter probitatem, charum & acceptum*, in great favour with King *Henry* the fifth, for his honesty, and likewise renowned for his valour, and great skill in feats of Arms: who sent into the Diocesses of *London*, *Rocheſter*, and *Hereford*, some to publish the truth of the Gospel, without the leave and License of the Ordinaries, who were especially in their Sermons to confute the Doctrine of Transubstantiation, the Popish Sacrament of Penance, Peregrinations, worshipping of Images; the Keys usurped by the Church of *Rome*.

Cand. Brit. in Kent.

At that time there resorted to the Synod in *London*, twelve Inquisitors for Heresie, whom they appointed at *Oxford* the year before, to search out for Hereticks, withall *Wickliff's* Books; who brought two hundred forty six Conclusions, which they had collected as Heresies out of the said Books.

The Names of the Inquisitors, were these; *John Wiamam*, a Master in *New Colledge*. *John Langdon*, Monk of *Christ-church* in *Canterbury*. *William Ufford*, Regent of the *Carmalites*; *Thomas Clayton*, Regent of the *Dominicks*; *Robert Gilbert*, *Richard Enthisdale*, *John Luck*, *Richard Sindisham*, *Richard Fleming*, *Thomas Rotborn*, *Robert Rouberry*, *Richard Grasdale*; who all concluded, that the chief favourers of *Wickliff's* Doctrine, were to be first dealt against. The Lord *Cobham* was complained of by the General Proctors, to be the chief, principal abettor of suspected Preachers, contrary to the mind of the Ordinaries, and to have assisted them by force of Arms.

The King sent for the Lord *Cobham*, and when he was come, he admonished him secretly to submit himself to his Mother the holy Church: Unto whom he made this Answer.

You most Worthy Prince (saith he) I am always ready to obey, forasmuch as I know you a Christian Prince, and the Minister of God, bearing the Sword to the punishment of evil doers, and safeguard of them that do well: Unto you (next unto my eternal God) owe I most reverence, and submit thereunto (as I have done ever) all that I have either of Nature or Fortune, ready at all times to fulfill whatsoever You in the Lord command me. But as touching the Pope, and his Spirituality, I owe them neither Suit nor Service, forasmuch as I know him by the Scriptures to be the Great Antichrist, the Son of Perdition, the open Adversary of God.

The King having heard this, would talk no longer with him, but utterly left him: And the Archbishop resorting to the King, he gave him authority to Cite him, Examine, and Punish him according to their Decrees.

The Archbishop Cited him to appear before him at the Castle of Leeds in Kent, and because he appeared not, he Excommunicated him. Then the Lord Cobham wrote a draught of the Confession of his Faith, and Sealed it with his own Hand, in which he answered the four chiefest Articles that the Archbishop laid against him; and that done, he took the Copy with him, and went therewith to the King, who would not receive it, but commanded it to be delivered to those who should be his Judges. Then he desired in the King's presence, that an hundred Knights and Esquires might be suffered to come, as upon his Purgation, which he knew would clear him of all Heresies.

Moreover, he offered himself, after the Law of Armes, to fight for Life, or Death, with any man living, Christian, or Heathen, in the quarrel of his Faith, the King's Majesty and the Lords of his Council excepted: and furthermore protested, *That he would obey all manner of Laws agreeable to the Word of God*: yet for all this, the King suffered him to be summoned personally in his own Privy-chamber.

He appeared before the Archbishop sitting in the Chapter-house of *Joh. Capgraw. Pauls, with Richard Clifford, Bishop of London, Henry Bullinbrook, Lib. 2. de nobi- Bishop of Winchester. He professed, That the Pope was true Anti- Fro. Henricid. christ, That he is his Head, and that the Popish Bishops were his Members; the Friars his Tayl. And as touching the other Points (saith he) they are Ordinances of the Church of Rome, made against the Scriptures, after it grew rich, and the poison had dispersed it self therein, and not before. Another Annalist saith, That he had openly said in Parliament, that it would never be well in England, till the Pope's power were banished beyond the Seas.*

The Archbishop read a Bill of Condemnation against him, after which Bill read, the Lord Cobham said with a cheerful countenance, *Though you judge my Body, which is but a wretched thing, yet I am sure ye can do no harm to my Soul, no more than Satan could do to the Soul of Job. And as concerning these Articles, I will stand to them to the very death by the grace of my eternal God.* And after a short instruction to the people, he fell down upon his Knees, holding up his Hands and Eyes to Heaven, *And prayed God to forgive his Prosecutors.* The Lord Cobham was condemned to dye, being led back to the Tower, he escaped out of the Tower, and fled into *Wales*, where he continued by the space of four years.

In January 1414. Sir Roger Aston Knight, Mr. John Brown, and John Beverley a Minister, suffered Martyrdom in the Fields of St. Giles, with thirty six more. Some say, that Sir Roger Aston was hanged naked at Tyburn, saving that certain parts of him were covered, and after certain dayes, a Trumpetter of the King's, called Thomas Cliffe, gat leave of the King to take him down, and bury him.

The next Month after the Execution of these Men, died Thomas Arundel Archbishop of Canterbury, famished to Death, not for want of Food, but of a Throat to swallow it: such the swelling therein, that he could neither speak nor eat for some days.

After him succeeded Henry Chicheley, whose mean birth interrupted the chain of Noble Archbishops, his two Predecessors and Successors being Earls Sons by Extraction. Although many Laws had been made against the Pope's usurped Authority in bestowing Ecclesiastical preferments by way of Provision; yet durst not this man consent unto his election made by the Covent of Canterbury, but committed the matter unto the Pope's determination, who first pronounced the election of the Monks void, and then bestowed the Archbishoprick upon him.

The same year the King began the Foundation of two Monasteries: one of the Friars observants on the one side of *Thames*; and the other on the other side of the same River, called *Shene*, and *Sion*, dedicated unto the Charter-house Monks, with certain Nuns of St. Brigid; to the number of sixty, dwelling within the same precinct: so that the whole number of these, with Priests, Monks, Deacons, and Nuns, should equal the number of thirteen Apostles, and seventy two Disciples. These were to eat no Flesh, to touch no Money, to wear no Linnen.

The King held a Parliament at *Leicester*, in which the Commons put up their Bill again, which was put up, Anno 11. Henry the fourth, that the Temporalities wasted so disorderly by the Clergy, might be converted to the use of the King, and of his Earls, and Knights, &c. In fear of which Bill, the Clergy put him upon a long War with the French, offering to him in behalf of the Clergy, great and notable sums, by reason whereof the Bill was put off again.

Godwin's Catalogue of Bishops.

The

The Archbishop, *Henry Chicheley*, condemned *John Claydon's Books*, and condemned him, and shortly after he was burnt in *Smithfield* with *Richard Turning, Baker*, Anno 1415.

The next year the said Archbishop, in his Convocation holden at *London*, made sharper Constitutions, than were before, against the *Lollards*. There two Priests, noted for Hereticks, were brought before the Bishops, the one *John Barton*, the other *Robert Chappel*. *Barton* was committed to *Philip*, Bishop of *Lincoln*, to be kept in prison, till otherwise it were determined. *Chappel* submitted himself, and with much ado received pardon: and was (in stead of penance) enjoyned certain Articles to publish at *Paul's Cross*.

Then divers persons were forced to abjure, as *John Tailor* of the Parish of *St. Maries* at *Quern*, *William James* Physitian, who had long lain in prison. *John Gourdley* of *Lincoln-shire*, a learned man, *John Duerfer*, *Katherine Deriford*, the Parson of *Higley* in *Lincoln-shire*, named *Mr. Robert*, *William Henry* of *Tenterden*; *John Gaul*, a Priest of *London*, *Richard Monk*, Vicar of *Cheesham* in *Lincoln-shire*, with divers others.

During the time of the Provincial Convocation, Pope *Martin* had sent to the Clergy of *England* for a Subsidy to maintain the Pope's Wars against the *Lollards* of *Bohemia*. Another Subsidy was demanded to persecute *William Clerk*, Master of Arts in *Oxford*, who sailing out of *England*, was at the Council of *Basil* disputing on the *Bohemians* side. A third Subsidy was also required, to persecute *William Russel*, Warden of the *Grey-Friers* in *London*, who was fled, having escaped out of prison.

Ralph Mungin, Priest, refusing to abjure, was condemned to perpetual prison. The recantation of *Thomas Granter*, and *Richard Monk*, Priests, was read openly at *Paul's Cross*, after which *Granter* was put to seven years imprisonment, under the custody of the Bishop of *London*. *Edmond Frith* recanted, who was Butler to *Sir John Oldcastle*.

Besides these, many other *Wicklivites* were sore vexed in *Kent*, in the Towns of *Romney*, *Tenterden*, *Woodchurch*, *Cranbrook*, *Staplehurst*, *Bevennden*, and *Rolvenden*; where Men and their Wives, and whole Families were driven to forsake their Houses, and Towns, for fear of persecution. Among whom were *William White*, and *Thomas Greensted*, Priests, *Bartholomew Chronomonger*, *Joan Waddon*, *Joan* his Wife, *Thomas Evernden*, *Stephen Robins*, *William Chineling*, *John Tame*, *John Facolin*, *William Somer*, *Marian* his Wife, *John Abraham*, *Robert Munden*, *Laurence Cook*: which persons, because they appeared not, were excommunicated by the Archbishop.

The Lord *Cobham*, having lived four years in *Wales*, and being at last discovered, was taken by the Lord *Powis*: yet so, that it cost some blows and blood to apprehend him, till a Woman at last with a stool broke

broke the Lord *Cobham's* legs, whereby being lame, he was brought up to *London* in an Horfe-litter. At last he was drawn upon an Hurdle to the Gallows, and there was hanged and burnt,

In the ninth year of King *Henry* the Fifth, he suppressed the French Houses of Religious Monks and Friars, and such like, in *England*, because they spake ill of the King's Conquest over *France*. Their Lands were given by him, and King *Henry* the Sixth, to Monasteries, and Colledges of learned men. *Stow's chron. in Hen. 8.*

King *Henry* died in *France*, and was brought over, and buried at *Westminster*.

This King ordained the King of Heraulds over the English, which is called *Garter*.

In this King's Reign *Richard Fleming*, Bishop of *Lincoln*, founded a Colledge, named *Lincoln-colledge* in *Oxford*.

King *Henry* the sixth, an Infant of eight months old, succeeded his Father in the Kingdom of *England*, Anno 1422.

In the eighth year of his Age he was crowned at *Westminster*, and in the tenth year crowned King at *Paris*; Cardinal *Henry*, Bishop of *Winchester*, being present at them both.

The Clergy had then a strong party In the Privy Council, viz.

1. *Henry Chicheley*, Archbishop of *Canterbury*.
2. *John Kemp*, Bishop of *London*.
3. *Henry Beauford*, Bishop of *Winchester*, lately made Cardinal.
4. *John Wackering*, Bishop of *Norwich*, Privy-seal.
5. *Philip Morgan*, Bishop of *Worcester*.
6. *Nicholas Bubwith*, Bishop of *Bath* and *Wells*, Lord Treasurer.

In the first year of this King's Reign, was burned a faithful Witness of God's Truth, *William Taylor*, a Priest, under *Henry Chicheley*, Archbishop of *Canterbury*, March 1. Anno 1422.

In the year 1424. *John Florence*, a Turner, appeared before *Will. Bernam*, Chancellor to the Bishop of *Norwich* being accused for holding and teaching divers Heresies. But being threatened, he submitted himself, and abjured: and for his penance he was whipped three Sundayes, in a solemn procession, in the Cathedral Church of *Norwich*, before all the people. The like also was done about his Parish-church of *Sbelton* three other several Sundayes, he being bare-headed, bare-footed, and bare-necked, after the manner of a publick Penitentiary, his body being covered with a canvass shirt and breeches, carrying in his hand a Taper of a pound weight.

In the same year *John Goddesel* of *Dichingham*, Parchment-maker, abused and was set at liberty till the year 1428.

Richard

Richard Belward of *Erifam* sware, that he would neither teach nor assist any againſt the Church of *Rome*, and was diſmiſſed.

The like happened to *Hugh Pie*, Chaplain of *Ludney*.

In the year 1428. King *Henry* the Sixth ſent down Letters of Commiſſion to *John Exeter*, and *Jaſes Germain*, keeper of the Caſtle of *Colcheſter*, for the apprehending of *William White* Prieſt, and others ſuſpected of Hereſie. *John Exeter* attached ſix perſons in the Town of *Bungay*, in the Dioceſs of *Norwich*, and three of them were committed to the Caſtle of *Fremingham*, belonging to the Duke of *Norfolk*, namely *John Waddon* of *Tenterden* in *Kent*; *Bartholomew Monk* of *Erſham*, and *William Skutt*.

In the Towns of *Beckles*, *Erſham* and *Ludney*, a great number both of Men and Women were caſt into priſon, and after their abjuration brought to open ſhame in Churches and Markets by the Biſhop of *Norwich*, and his Chancellor *William Bernham*, *John Exeter* being Register: ſo that within the ſpace of three or four years about one hundred and twenty Men and Women were examined, and ſuffered great vexation for the profeſſion of Chriſtian Faith. Some taken upon ſuſpicion only, more eaſily eſcaped, as *Robert Skirring* of *Harlſtone*, *William Skirring*, and ſome others. Some were burned, among whom ſpecial mention is made of theſe three, *Father Abraham* of *Colcheſter*, *William White*, and *John Waddon*, Prieſts. The reſidue abjured, and ſuffered penance, as *John Beverley*, *J. Wardon*, *John Capper*, Vicar of *Tunſtal*, with more than threeſcore others. They had their Doctrine from *William White* who was a Scholar and follower of *John Wickliſſ*.

Anno 1428.

Such was the Spleen of the Council of *Sienna*, as they not only curſed the memory of *John Wickliſſ*, as dying an obſtinate Heretick, but ordered, that his bones ſhould be taken out of the ground, and thrown far off from any Chriſtian burial. In obedience hereunto, *Richard Fleming*, Biſhop of *Lincoln*, Dioceſan of *Lutterworth*, ſent his Officers to ungrave him accordingly, who took his bones out of the grave, and burnt them to aſhes, and caſt them into *Swift*, a neighbouring Brook running hard by.

Anno 1430. *R. Hovedon*, a Wool-winder, and Citizen of *London*, was burnt at the Tower-hill for the Doctrine of *Wickliſſ*. The year following *Thomas Bagley*, a Prieſt, Vicar of *Monenden* beſides *Malden*, was condemned of Hereſie at *London*, about the miſt of *Lent*, degraded, and burned in *Smithfield*.

petriſ church
History.

At *St. Andrews* in *Scotland*, Anno 1431. *Paul Craw* was burnt for denying that the ſubſtance of the Bread and Wine are changed in the Eucharift; or that Confeſſion is neceſſary to be made unto Prieſts, or Prayers unto Saints departed. At his condemnation they put a Bull of Braſs in his mouth, to the end he ſhould not ſpeak unto the people, nor tell for what he was burnt.

Henry

Henry Beauford, Bishop of Winchester, Cardinal *Santi Eusebii*, was by consent of Parliament made one of the King's Council, with this condition, that he should make a protestation to absent himself from the Council, when any matters were to be treated betwixt the King and Pope. The Cardinal took the Protestation, and promised to perform it. *Ex Archivis Turris Lond.*

The Clergy complained to the King in Parliament, that their Servants, which came with them to Convocations, were often arrested; and they prayed that they might have the same Priviledge, which the Peers and Commons of the Kingdom have, which are called to Parliament, which was granted accordingly.

Great at this time was the want of Grammar-schools, and the abuse of them that were even in London it self, it being penal for any (to prevent the growth of *Wickliviſm*) to put their Children to private Teachers. Hence it was, that some hundreds were compelled to go to the same School, where (to use the words of the Records) *The Masters waxen rich in money, and Learners poor in cunning*. Whereupon this grievance was complained of by four eminent Ministers in London, viz.

William Lichfield, Parson of *Alhallowes the Great*.
Gilbert, Parson of *St. Andrew's Holborn*.
 Mr. *John Cote*, Parson of *St. Peter's Cornhil*.
John Neele, Master of the House of *St. Thomas Acre's*, and Parson of *Colehitch*.

To these it was granted, by the advice of the Ordinary, or Archbishop of Canterbury, to erect five Schools (*Neele* having a double License for two places) in their respective Parishes. Know, that the House of *St. Thomas Acre's* was where *Mercers* Chappel standeth at this day.

Then was the Lady *Eleanor Cobham* (so called from the Lord *Cobham*, her Father, otherwise *Eleanor Plantagenet* by her Husband, *Hunfry Duke of Gloucester*) and *Roger Only*, Priest, her Chaplain, condemned: the Dutchess (after solemn penance, and carrying a Taper barefoot at *Paul's Crosse*) to perpetual banishment, for plotting with *Only* (say *Hall* and *Fabian* in their Chronicles) an abominable Necromancer) with three others, by Witchcraft to destroy the King, so to derive the Crown to her Husband, who was next Heir in the line of *Lancaster*: And *Roger Only* was burned. But the main cause of their condemnation was for the profession of the Truth, although Treason was pretended against them. *Polydor Virgil* makes no mention thereof, otherwise quick-sighted enough in matters of this nature.

At this time *William Heiworth* late Bishop of *Coventry and Lichfield*, being translated thither from being Abbot of *St. Albans*.

Fuller's Chur.
History of
Britain.

At this time *William Lynwood* finished his industrious and useful Work of his Constitutions. He was bred in *Cambridge*, first Scholar of *Convil*, then Fellow of *Pembroke-hall*. His younger years he spent in the Law; afterwards he became Keeper of the Privy-seal unto King *Henry the Fifth*, who employed him in an Embassy into *Spain* and *Portugal*, which he exactly performed. After the King's death he re-assumed his Official's place of *Canterbury*, and then at spare hours collected and digested the Constitutions of the fourteen latter Archbishops of *Canterbury*, from *Stephen Langton* unto *Henry Chickley*, unto whom he dedicated the Work, a worthy Work, highly esteemed by foreign Lawyers, his Comment thereon is a Magazine of the Canon Law. It was printed at *Paris*, Anno 1503. (but at the cost and charges of *William Bretton*, an honest Merchant of *London*) revised by the care of *Walsingham Hippelin*, and pre-faced unto, by *Iodocus Badius*. This *Linwood* was afterwards made Bishop of *St. David*.

Anno 1434. began the active Council of *Basil*, to which our Ambassadors were to represent both their Sovereign, and the English Nation, where they were received with honour and respect. This was a troublesome Council, and continued seventeen years. In this Council it was concluded (as before at *Constance*) that the General Councils were above the Pope. Fourteen Ambassadors were sent from the King unto *Basil*. One Earl (not that he was to vote in the Council, but only behold the transactions thereof) viz. *Edmond*, Earl of *Morton*. Five Bishops, viz. *Robert*, Bishop of *London*, *Philip*, Bishop of *Lisieux*, *John*, Bishop of *Rocheſter*, *John*, Bishop of *Baieux*, and *Bernard*, Bishop of *Aix*. Two Abbots, *Nicholas*, Abbot of *Glaſton*, *William*, Abbot of *St. Maries* in *York*. One Prior, *William*, Prior of *Norwich*. Two Knights, *Henry Brounſteet*, and *John Calvil*. Mr. *Thomas Brown*, Doctor of Laws, Dean of *Sarum*. *Peter Fitz-Maurice*, D.D. and Mr. *Nicholas David*, Archdeacon of *Constance*, and Licentiate in both Laws.

John, Bishop of *Rocheſter*, here mentioned, was *John Langdon*, intruded by the Pope into that Bishoprick, to the prejudice of the Archbishop of *Canterbury*. But he was indeed a Learned man, and died this year in his Embassy at *Basil*. This Council deposed Pope *Eugenius*, and substituted in his room *Amideus*, the most devout Duke of *Savoy*, who was called *Felix* the Fifth, and was crowned in the City of *Basil*.

Anno 1437. *Henry Chickley*, Archbishop of *Canterbury*, founded a Colledge in *Oxford*, by the name of *All-souls*, for a Warden, and forty Fellows: which number, by Statute, was never to be augmented, or impaired; and all void places (by death or otherwise) once in a year to be supplied. Six years did he survive the first founding of this Colledge. He founded another Colledge in *Oxford*, called *Barnard-colledge*, suppressed by King *Henry the Eighth*, and renewed by Sir *Thomas White*, who named it *St. John's-colledge*, one of the fairest of the University.

This

This Archbishop bestowed much money in repairing the Library at *Canterbury*, and then replenished the same with a number of goodly Books. He gave unto his Church many rich Ornaments and Jewels of great price, and built a great part of the Tower, called *Oxford-tower*, in the said Church. He founded a goodly Colledge, and an Hospital, at *Higham-ferries*, where he was born; for eight secular Priests, Fellows, four Clerks, and six Choristers: it was so endowed, as at the suppression of the same, it was valued at 156 pounds *per annum*. The Hospital was for poor people likewise liberally endowed.

John Stafford, Son unto the Earl of *Stafford*, succeeded in the place of *Henry Chicheley* deceased. Pope *Eugenius* the Fourth translated him from *Bath and Wells*.

About the year 1446. King *Henry* the Sixth founded *Eaton Colledge*, incorporate by the name of *Præpositi & Collegii Regalis, Col. Beata Maria de Eaton juxta Winsor*.

This Colledge consisteth of one Provost, Fellows, a School-master and Usher; besides many Oppidanæ maintained there at the cost of their Friends. This *Eaton* is a Nursery to *King's-colledge* in *Cambridge*.

Humphry, Duke of *Glocester*, the King's Uncle, at a packt Parliament at *Bury*, was condemned of High-treason, and found dead in his Bed, not without rank suspicion of cruel practices upon his person. He gave to the Library in *Oxford* many pretious voluminous Manuscripts. He was buried in *St. Albans*, to which Church he was a great Benefactor.

The same month, with the Duke of *Glocester*, died *Henry Beaufort*, Bishop of *Winchester*, and Cardinal. He was a man of such Wealth, that at once he lent King *Henry* the Fifth twenty thousand pounds, who pawned his Crown to him. He built the fair Hospital of *St. Cross*, near *Winchester*.

The Clergy moved in vain against the recalling of the Statute of *Provisore*.

About the year 1453. began the broyls to break out out between the two Houses of *Lancaster* and *York*, so mutually heightened, that scarce a County betwixt *York* and *London*, but a set Battel hath been fought therein, besides other Counties in the *Marches of Wales*: besides many other Skirmishes (Corrivals with Barrels) so that such, who consider the blood lost therein, would admire *England* had any left. And such as observe how much it had left, would wonder it had any left.

In the midst of these Civil wars, *William*, Surnamed *Parin* from his Parents, but *Wainfleet*, from the place of his Nativity, now Bishop of *Winchester*, founded the fair Colledge, dedicated to *Mary Magdalen*, in *Oxford*, for one President, forty Fellows, thirty Demies, four Chaplains, eight Clerks, and sixteen Choristers. This *William Wainfleet* first founded *Magdalen-hall*, hard by, and afterwards undertook

and finished this most stately piece of Architecture. There is scarce a Bishoprick in *England*, to which this Colledge hath not afforded one Prelate at the least, doubling her files in some places. At this day (besides those forementioned) there are one Schoolmaster and an Usher, three Readers, *viz.* of Divinity, Natural and Moral Philosophy, besides divers Officers and Servants of the foundation, with other Students, being in all two hundred and twenty.

John Kemp, Archbishop of *Canterbury*, built the Divinity-School in *Oxford*, and *Paul's Cross*.

King *Henry* being conquered in a fatal Battel at *Touton* in *Nottinghamshire*, fled with his Queen into *Scotland*, and to make himself the more welcome, resigned *Berwick* to the King thereof. *Edward*, Duke of *York*, reigned in his stead. This King's Reign affordeth very little Church-story. This good was done by the Civil Wars, it diverted the Popish Prelates from troubling the *Lollards*.

Thomas Bourchier (Son unto *Henry Bourchier*, Earl of *Essex*) Archbishop of *Canterbury*, kept a Synod of his Clergy at *London*. The Parliament sitting at the same time bestowed many priviledges on the Clergy.

In the time of this Archbishop, *Raynold Peacock*, Bishop of *Chichester*, was afflicted by the Popish Prelates for his Faith and profession of the Gospel, after he had laboured many years in translating the Holy Scriptures into English. He was accused and convicted for holding and publishing certain Opinions, at that time held Heretical, which at last openly at *Paul's Cross* he revoked, but was notwithstanding deprived of his Bishoprick; only a certain Pension was assigned him to live on in an Abby, where soon after he died.

About the year 1465. there was here in *England* one *Thomas Holden*, a Carmelite Friar, who preached in *Michaelmas Term* at *Paul's Cross* in *London*, That our Lord *Jesus Christ* was in poverty, and did beg in the world. A manifest untruth! For great is the difference betwixt begging, and taking what the bounty of others doth freely confer, as our Saviour did from such who did minister unto him of their substance: This Sermon caused a great stir. The principal Champions on both sides, whose Pens publickly appeared, were

For Mendicants.

1. *Henry Parker*, a Carmelite, bred in *Cambridge*, living afterward in *Doncaster-Covent*, imprisoned for preaching.

2. *John Milverton*, bred in *Oxford*, Carmelite of *Bristol*, being excommunicated by the Bishop of *London*, and appealing to the Pope, found no favour, but was kept three years captive in *St. Angelo*.

Against

Sir Rich. Baker's Chron.

Fox Acts and Monuments
Luke 8. 3.

Against Mendicants.

1. *Thomas Wilson*, Doctor of both Laws, and say some, Dean of *S. Paul's*, a zealous Preacher and Disputant.

2. *William Iuy*, Canon of *S. Paul's*, who wrote in the Defence of *Richard Hill*, Bishop of *London*, who Imprisoned two Mendicants for their proud Preaching.

But after *Pope Paul* the second had interposed herein, concluding that this ought to be declared in all places for a dangerous Doctrine, and worthy to be trodden down under all mens feet, the controversy ceased.

At this time *George Nevil*, brother to *Richard Nevil*, the Great Earl of *Warwick* that set up and pulled down Kings at his pleasure, was Archbishop of *York*. He was famous for a prodigious feast made at his Installation, unto which he invited, as Guests, all the Nobility, most of the prime Clergy, many of the Great Gentry of the Land. The Bill of Fare may be read in *Bishop Godwins Catalogue of Bishops*. Seven years after, *King Edward* seized on all his Estate, to the value of twenty thousand pounds, among which he found so rich a Mitre, that he made himself a Crown thereof. The Archbishop he sent over prisoner to *Calis*, where he was kept bound in extreme poverty, justice punishing his former prodigality. He was afterwards restored to his Liberty and Archbishoprick, but went drooping till the day of his death. It added to his sorrow, that the Kingdom of *Scotland*, with twelve Suffragan Bishops therein (formerly subjected to his See) was now, by *Pope Sixtus*, freed from any further dependance thereon; *S. Andrews* being advanced to an Archbishoprick, and that Kingdom in Ecclesiastical matters made entire within it self: whose Bishops formerly repaired to *York* for their consecration.

Anno 1473. in August, *John Goose*, sole Martyr in this King's Reign, was condemned and burned at *Tower-hill*. This man, when ready to suffer, desired meat from the Sheriff which Ordered his Execution, and had it granted unto him. *I will eat* (saith he.) *a good competent dinner, for I shall pass a sharp shower, ere I come to Supper.*

King Edward 14. died April 9. 1483. In his Reign flourished *Thomas Littleton*, a Reverend Judge of the Common-pleas, who brought a great part of the Law into method, which lay before confusedly dispersed, and his book called *Littletons Tenures*. Then *John Harding* Esquire wrote a Chronicle in English verse. *John Fortescue* a Judge, and Chancellor of *England*, wrote divers Treatises concerning the Law, and Politick Government. *Reclus*, a Charter-house Monk, born in *London*, wrote divers Epigrams. *William Caxton* also wrote a Chronicle.

Miserable

Miserable King *Edward* v. ought to have succeeded his Father, but he, by the wicked practice of his Uncle *Richard* Duke of *Glocester*, chosen Protector, was quickly made away. The Protection of the young King's Person was by the last King appointed to Earl *Rivers* the Queen's brother, and by the mother's side Uncle to the said Prince, who kept his Residence and Court at *Endlow*. The Queen with the Earl *Rivers*, her brother, and with her Son *Richard* Lord *Gray*, and other Friends, being guarded with a strong power of Armed men and Souldiers, intended to bring the Young King from *Ludlow* to *London* to be Crowned. But the Duke of *Glocester* wrought so cunningly with the Queen, that she dispatched messengers to her Brother and Son, who (though unwilling) upon her request were perswaded to Disband and Cashier all their Souldiers: and attended only with their own Menial Servants, they set forward, with the Young King towards the Queen. They came to *Northampton*; and soon after the Dukes of *Glocester* and *Buckingham* dismounted themselves in the Earls Inn, being accompanied with great store of resolute attendants. There they surprized the Earl *Rivers*, and committed him to safe Custody. Then the two Dukes rode to *Stratford*, where the King then was. There they seized on *Richard* Lord *Grey*, the King's half-brother, and on Sir *Richard* *Vaughan*, and some others, all which they sent under a strong guard to *Pomfret-castle*, where without any judicial sentence, or legal trial, they were beheaded upon the same day that the Lord *Hastings*, (who conspired in that action with the two Dukes) lost his head.

Mart. Chron.
in Edw. v.

The Queen with the rest of her Children enters the Sanctuary at *Westminster*. The young King is brought to *London*, and the Duke of *Glocester* by the contrivement of the Duke of *Buckingham* is made Protector of the King and Kingdom, by the Decree of the Council-Table: and now he wickedly plottereth to make away the young King and his Brother, and in order thereunto he labourerth first to get into his hands the Duke of *Tork*, the King's brother; And to that end the Archbishop of *Canterbury* was employed with instructions to procure the Queen to part with her younger son, to accompany the elder. The Protector having gotten both the brothers into his hand, causeth them within few days in great pomp and State to be conveyed through *London* to the Tower. The Sunday following he caused Doctor *Shan* at *Paul's* cross to blazon the Honourable birth and parentage of the Protector, to relate his virtues, to commend his valour, to weaken the Fame and Honour of the deceased King *Edward*, by reason of his lascivious wantonness with *Shore's* wife and others, to bastardize all his Children; because the King was in the person of *Richard* Earl of *Warwick* (before his said marriage) affianced unto the Lady *Bona*, sister to the wife of the French King. He also accused the Protector's own mother of great incontinency. When King *Edward*, and *George* Duke of *Clarence* were

were begotten. Then setting forth the worthiness of the Protector, he supposed, that the people could not chuse but receive him for their King.

Pynkney the Provincial of the *Augustinian* Friars, who in the same place used so loud adulation, lost his credit, conscience, and voice altogether. These two were all of the Clergy, who engaged actively on his party.

His Coronation was performed with more pomp than any of his Predecessors. Soon after followed the murder of King *Edward*, and his Brother *Richard*, Duke of *York*.

After this bloody act, having visited his Town of *Gloucester*, which he endowed with ample Liberties and Privileges, he took his journey towards *York*. At a certain day appointed the whole Clergy assembled in Copes richly vested, and so went about the City in Procession, after whom followed the King with his Crown and Scepter, apparelled in his Circot Robe Royal, accompanied with many of the Nobility of the Realm: after whom marched in order Queen *Anne*, his wife, Crowned, leading in her left hand Prince *Edward* her Son, having on his head a demy-crown appointed for the degree of a Prince. The Northern people hereupon extolled and praised him far above the Stars. After this glorious pomp, and a solemn feast, having done all things discreetly, he returned by *Nottingham*, and afterwards came to *London*, whom the Citizens more for fear than love, received in great Companies. Now King *Richard* made good Laws in that sole Parliament kept in his time. He began to found a Colledge of an hundred Priests, which foundation with the founder shortly had end. He built a Monastery at *Middleham* in the North, and a Colledge at *Alhallows Bark*—ing hard by the Tower: and endowed *Queens-Colledge* in *Cambridge* with five hundred marks of yearly revenue. Soon after the Duke of *Buckingham* requireth the Earldom of *Hereford*, and the Hereditary Constableship of *England*, laying title to them by descent. The King rejected the Duke's request with many spiteful and minatory words. *Buckingham* storms thereat, and withdraws to *Brecknock* in *Wales*, with his Prisoner *John Morton* Bishop of *Ely* (committed to him by the King on some distast) who tampered with him about the marriage of *Henry* Earl of *Richmond* with the eldest daughter of King *Edward* IV. But the Duke was surprized by King *Richard*, and beheaded before this marriage was compleated. More cunning was Bishop *Morton* to get himself over into *France*, there to contrive the union of the two Houses of *York* and *LANCASTER*.

Sir Th. Moore's
History of
King Rich. 3.

In the year 1485, *Henry* Earl of *Richmond* landeth with small Forces at *Milford-Haven*. From *Milford* he marcheth North-East through the bowels of *Wales*, and both his Army and the same thereof increased by marching. Into *Leicester-shire* he came, and in the navel thereof:

thereof is met by King *Richard*. The next day the Armies joyned in battel. The scales of Victory seemed for a long time so equal, that none could discern on which side the beam did break. At length the coming in of the Lord *Stanley* with three thousand fresh men, decided the controversie on the Earl's side. King *Richard* fighting valiantly in the midst of his enemies was slain, and his Corps were disgracefully carried to *Leicester*, without a rag to cover his nakedness. The Crown ornamental being found on his head, was removed to the Earl's, and he Crowned in the field, and *Te Deum* was solemnly sung by the whole Army. The body of King *Richard* lay for a spectacle of hate and scorn by the space of two days bare, and uninterred. At last without solemn funeral pomp, scarce with ordinary solemnity, by the charity of the Gray-friers he was inhumed in their Monastery there.

Lord Ferul.
Hisor. of
Henr. VII.

King *Henry VII.* coming to *London* the Mayor and Companies received him at *Shoreditch*, whence with great Honourable attendance, and Troops of Noblemen and persons of quality he entred the City, himself nor being on horseback, or in any open Chair, or Throne, but in a close Chariot, as one that chose rather to keep State, and strike a reverence into the people than to fawn upon them. He went first into *S. Paul's Church*, where he made offertory of his Standards, and had *Orizon*, and *Te Deum* again sung, and went to his lodging prepared in the Bishops palace.

Thomas Bourchier, Cardinal, and Archbishop of *Canterbury*, Crowned the King on the last of *October*. At which day for the better security of his person the King did institute a band of fifty Archers under a Captain to attend him, by the Name of *Yeomen of his Guard*. The Archbishop also Married King *Henry* to the Lady *Elizabeth*, eldest daughter to King *Edward* the fourth. And then having sate in a short Synod at *London*. (wherein the Clergy presented their new King with a tenth) died, having sate in his See two and thirty years.

He gave to the Univerlity of *Cambridge* an hundred and twenty pounds, which was joyned with another hundred pound; which *Mr. Bilingforth* (Master of *Bennet-Colledge*) had some years before given to the said Univerlity.

John Morton, born at *S. Andrews Milbourn* in *Dorset-shire*, succeeded him in the See at *Canterbury*. He was formerly Bishop of *Ely*, and appointed by King *Edward IV.* one of the Executors of his will, and on that account hated of King *Richard* the third, the Executioner thereof. He was (as aforesaid) imprisoned, because he would not betray his trust, fled into *France* and returned, and was justly advanced by King *Henry*, first to be Chancellor of *England*, and then to be Archbishop of *Canterbury*. He was also created Cardinal of *S. Anastasius*.

Now

Now began the Pope to be very buſie by his Officers to collect vaſt ſumms of money in *England*, preſuming at the King's connivance there-
ar, whom he had lately gratified with a needleſs diſpenſation, to legitimate
his marriage with the Lady *Elizabeth*, his Couſin ſo far off, that it would
half poſe a Herald to recover their kindred.

The Pope in favour of the King, and indeed of equity it ſelf, ordered
concerning Sanctuaries.

1. That if any Sanctuary man did by might, or otherwiſe, get Lord Verul.
out of Sanctuary privily, and commit miſchief and treſpaſs, and in *Henry VII.*
then come in again, he ſhould loſe the benefit of Sanctuary for ever
after.

2. That howſoever the Perſon of the Sanctuay-man was protected
from his Creditors, yet ſhould not his goods out of Sanctuary.

3. That if any took Sanctuary for cauſe of treaſon, the King might ap-
point him keepers to look to him in Sanctuary.

The King Confined the Queen Dowager (his wives mother) to a
Religious houſe in *Bermondſey*, becauſe three years ſince ſhe had ſur-
rendered her two daughters out of the Sanctuary at *Weſtmiſter* to King
Richard.

A Synod was holden by *Archbiſhop Morton* at *London*, wherein the Antiq. Brit.
Luxury of the *London* Clergy in Cloathes, with their frequenting of pag. 298.
Taverns was forbidden: Such Preachers alſo were puniſhed, who in-
veighed againſt Biſhops in their abſence. *John Giglis*, an *Italian*, about
this time employed by the Pope, got an infinite maſs of money, having
power from the Pope to abſolve people from all crimes whatſoever, ſa-
ving ſmiting of the Clergy, and conſpiring againſt the Pope. This *Giglis*
gat for himſelf the rich Biſhoprick of *Woreſter*. Yea, in that See four
Italians followed each other,

- | | |
|-----------------------------|---|
| 1. <i>John Giglis.</i> | 3. <i>Julius Medices</i> , afterwards Pope
<i>Clement VII.</i> |
| 2. <i>Silveſter Giglis.</i> | 4. <i>Hieronymus de Negutiis.</i> |

The Pope gave power to *Archbiſhop Morton*, to viſit all places for-
merly exempt from Archiepiſcopal juriſdiction; and to diſpence his par-
dons where he ſaw juſt cauſe. Hereupon *Rochefter-bridge* being broken
down, the *Archbiſhop* beſtowed Remiſſion from Purgatory, for all ſins
whatſoever committed within the compaſs of fourty dayes, to ſuch as
ſhould bountifully contribute to the building thereof.

King *Henry VII.* deſired much that King *Henry VI.* might be Camd. Brit.
nonized. But Pope *Alexander III.* delayed, and in effect denied the in Surrey.
King's deſire herein. The reaſon given by Mr. *Camden*, was the Pope's
Covetouſneſs, who demanded more than thirſty King *Henry* would al-
low. This King removed the Corps of *Henry VI.* from *Cherſey* in

Surrey, where it was obscurely interred to a place of greater note, viz. Windsor Chappel.

But the Saintship of *Anselm* Archbishop of *Canterbury* was procured by Archbishop *Morton* on cheaper terms.

King *Henry* was submissive to Pope for his own ends, never servile. The deserving Clergy he employed in State affairs more than his Nobility. To the vicious Clergy he was very severe, ordaining that Clerks Convict should be burnt in the hand, both that they might taste a Corporal punishment, and carry a brand of infamy.

To the Lollard's (so godly men were called) he was more cruel than his Predecessors: for he not only in the beginning of his Reign connived at the cruel persecutions which *John Halse* Bishop of *Coventry* and *Litchfield* raised against them, but in the middle and towards the latter end of his Reign he appeared very bloody to them. An Aged old man was burnt in *Smithfield*, and one *Joan Boughton* widow, mother to the Lady *Young* (who was afterward Martyred) she being fourscore years of Age, was burnt for an Heretick. In the year 1497. Janu. 17. being Sunday, *Richard Milderall*, and *James Sturdy* bare faggots before the Procession of *S. Paul's*, and after stood before the Preacher in the time of his Sermon. And the Sunday following stood other two men at *Paul's* Crosse all the Sermon-time; one garnished with painted and written papers, the other having a Faggot on his neck. Upon Passion Sunday one *Hugh Glover* bare a Faggot before the Procession of *S. Paul's*, and after with the Faggot stood before the Preacher all the Sermon-while. And on the next Sunday following four men stood, and did their open penance at *Paul's* Crosse, and many of their books were there burnt before them.

Fox Acts and
Monum. p. 556

Anno 1498. The King was in *Canterbury*, where was an old Priest so resolute in his opinions, that none of the Clergy there could convince him of the contrary. Some say the King, by what Arguments we know not, converted this Priest, and then presently gave Order he should be burnt.

About this time *William Smith*, Bishop of *Lincoln*, began the foundation, of *Bracon-nose* Colledge in *Oxford*. The work was after his death accomplished by *Richard Sutton* Esquire. It maintaineth a Principal, twenty Fellows, besides Scholars and Officers of the Foundation in all amounting to one hundred eighty six.

In the year 1499, a constant Martyr of Christ, named *Babram*, was burnt in *Norfolk*.

In the year 1500. died *John Morton* Archbishop of *Canterbury*, at his Manour of *Knoll*. He gave much to good uses, and was very bountiful to his Servants.

CENT. XVI.

Henry Dean succeeded in the place of Archbishop Morton deceased, and sat but two years in that See. His Pall was sent unto him by Hadrian de Castello the Pope's Secretary, and delivered by the Bishop of Coventry in these words: *Ad honorem Dei omnipotentis, & B. Mariae Virginis, ac Bb. Petri, & Pauli Apostolorum, & D. N. Alexandri P. VI. & S. Romanae Ecclesiae, necnon & Cantuariensis Ecclesiae tibi Commissae, tradimus pallium de corpore B. Petri sumptum, plenitudinem viz. Pontificalis officii; ut utaris eo infra Ecclesiam tuam certis diebus qui exprimuntur in privilegiis ei ab Apostolica sede concessis.* Having received his Pall, he was to take his Oath unto the Pope, which I will set down once for all.

Ego Henricus Archiep. Cantuar' ab hac hora in antea fidelis & obediens ero B. Petro Sanctaeque Apostolicae Romanae Ecclesiae, & Domino meo Alexandro P. VI. suisque successoribus canonice intrantibus. Non ero in Consilio aut consensu, vel facto, ut vitam perdant vel membrum, seu capiantur mala captione, Concilium vero quod mihi credituri sunt, per se aut nuntios ad eorum damnum me sciente nemini pandam Papatum Rom. & Regalia S. Petri, adiutor ero eis ad retinendum & defendendum, salvo ordine meo, contra omnem hominem Legatum sedis Apostolicae ineundo & redeundo honorifice tractabo, & in suis necessitatibus adjuvabo. Vocatus ad Synodum veniam, nisi praepeditus fuero Canonica praepeditione. Apostolorum limina Rom. Curiae existente citra Alpes singulis annis, ultra vero montes singulis Bienniis visitabo, aut per me, aut per meum Nuntium, nisi Apostolica absolvar licentia. Possessiones vero ad mensam mei Archiepiscopatus pertinentes non vendam neque donabo, neque impignerabo, neque de novo infundabo, vel aliquo modo alienabo inconsulto Romano Pontifice, sicut me Deus adjuvet, &c. He enjoyed his honour but two years, and left it to William Warham. Archbishop Dean bequeathed to his Church a Silver Image of fifty one ounces weight, and appointed five hundred pounds to be bestowed on his funerals. He built the most part of Oxford-house, and made the Iron-work upon the coping of Rochester-bridge.

Buckinghamshire a small County, had more Martyrs in it before Luther's time, than all the Kingdom besides. William Tyllsworth was burnt at Amersham (the Rendezvous of God's children in those dayes) and Joan his only daughter, and a faithful woman was compelled with her own hand to set fire to her dear Father. At the same time more than sixty Professors did bear Faggots for their penance, and were enjoined to wear on their right sleeves for some years after, a square piece of cloth, as a badge of disgrace to themselves, and difference from

Godwins Catalog of Bishops

others. And a new punishment was found out of branding them in the cheek. The manner thus, Their necks were tyed fast to a post with towels, and their hands holden that they might not stir, and so the hot Iron was put to their cheeks whether branded with L. for *Lollard* or H. for *Heretick*, I am not certain; but this is sure, *they bare in their bodies the marks of the Lord Jesus*. *Father Reive*, though branded at that time, did afterwards suffer at a stake. One *Father Roberts* was burned at *Buckingham*. *Father Rogers* was in the Bishop's prison fourteen weeks together, and was so pinched with cold, hunger, and Iron, that after his coming out of prison he was so lame in his back, that he could never go upright, as long as he lived.

An. 1506. Thomas Chafe of Amer sham, (was after other sore afflictions) strangled in the prison at *Woodburn*, who to cover their cruelty gave it out that he had hanged himself, and in colour thereof caused his body to be buried by the High-way's side, with a stake knockt into his grave. One *Thomas Novice* was burnt at *Norwich*, Anno 1507. and *Laurence Glest* at *Salum*, at whose burning *William Ruffel* was burnt in the Cheek.

After this a Godly woman was burnt at *Sadbury* by the Chancellor of *Glocester*, *Doctor Whittington*, after she was burned, as the people were returning homeward, a Bull brake loose from a Butcher that was in hand to have killed him, and singled out *Doctor Whittington* from all the Company; and (hurting neither old nor young) took him alone, gored him thorough and thorough, carrying his guts upon his horns all the streets over, to the great amazement of the people.

All the Arrears of money due to the Pope for pardons in the year of *Jubilee*, five years since were fully collected, and safely returned to *Rome* by the Popes Officers: the money which was sent last thither, came soon enough to be received there. This payment was the last in this kind which *Rome* did generally receive out of *England*. Meantime the King did share with the Pope, to connive at the rest, he had a part allowed to him.

Sir Rich. Baker's Chron.

King *Henry VII.* died of a Consumption at his palace of *Richmond*, April 22. 1508. Of our own Country there lived in his time, *George Ripley*, a Carmelite Friar of *Boston*, who wrote divers Treatises in the *Mathematiques*. *John Rouse*, born in *Warwick-shire*, a diligent searcher of *Antiquities*.

Thomas Scroop entred into diverse Orders of Religion, and after withdrew himself to his house, where for twenty years he lived the life of an Anchorite; and after coming abroad again was made a Bishop in *Ireland*, and went to *Rhodes* in Ambassage; from whence being returned he went barefooted up and down in *Norfolk* teaching the ten Commandments, and lived till near an hundred years old. Now also lived *Robert*

bert Fabian, a Sheriff of London, and Historiographer. *Edmond Dudley*, who wrote a book Entitled, *Arbor Reipublica*. *John Bockingham*, an Excellent School-man. And *William Blackney D.D.* a Carmelite Friar, and a Necromancer.

Henry VIII. succeeded his Father. On June 3. He was Married to the Lady *Katherine Dowager*, formerly wife to his brother Prince *Arthur* deceased. *Pope Julius* by his dispensation, removed all obstructions, against the Laws of God or man, hindering or opposing the said Match.

Cruelty still increased on the poor *Lollards* (as they were called) after abjuration forced to wear the fashion of a Faggot wrought in thread, or painted on their sleeves as long as they lived, it being death to put on their clothes without that cognizance. Their case was sad, if they put it off, they must be burned, if they put it on, they must be starved; for none generally would set them on work that wore that badge. On this account were *William Sweeting*, and *James Brewster* re-imprisoned. In vain did *Brewster* plead, that he was commanded to leave off his badge, by the Controller of the Earl of *Oxford's* house. And as little did *Sweeting's* plea prevail, that the Parson of *Mary Magdalen's* in *Colehester*, caused him to lay his faggot aside. Soon after they were both burnt together in *Smithfield*, Anno 1511.

One *John Brown*, who had born a faggot before in the days of King *Henry the Seventh*, was burned at *Ashford* in *Kent* for the Profession of the Truth, condemned by Archbishop *Warham*, first having had his Feet burned to the Bones, to compel him to deny the Truth.

Richard Hunn, a wealthy Citizen of *London*, imprisoned in *Lollards* Tower, for adhering to *Wickliff's* Doctrine, had his neck therein secretly broken. To cover their cruelty, they gave it out, that he hanged himself on December 20. 1514. the dead Body of the said *Richard Hunn* was burnt in *Smithfield* Sixteen days after he was murdered. But the matter having been fully examined by the Council and Judges, and Justices of the Realm, it was evidently proved, that *Dr. Horsley* the Chancellor, *Charles Joseph* the Sumner, and *John Spalding* the Bel-ringer had committed the Murder.

Thomas Man and *John Stileman*, were also burned in *Smithfield*. *Thomas Man* confessed, he had converted Seven hundred from Popery to the Truth. *Robert Cofin* was also condemned, and burned at *Buckingham*, for holding against Pilgrimages, Confession to Priests, and Worshipping of Image. *Christopher Shoemaker* was burned at *Newbery* upon the like account.

Cardinal *Bainbrigg*, Archbishop of *York*, being then at *Rome*, was so highly offended with *Rivaldus de Modena*, an Italian, his Steward, that he cudgelled him: but being soon after poisoned, his Body was buried in the English Hospital at *Rome*.

Waller Church
Hist.

Richard Fox, Bishop of *Winchester*, Founded and Endowed *Corpus Christi-Colledge* in *Oxford*, bestowing thereon Lands to the yearly value of Four hundred and one pounds, eight shillings and two pence. There are maintained in it a President, Twenty Fellows, Twenty Scholars, Two Chaplains, Two Clerks, and Two Choristers, besides Officers and Servants of the Foundation, with other Students. *Hugh Oldhan*, Bishop of *Exeter*, was a great Benefactor to this Colledge.

Poling Church
Hist.

Anno 1519. died *John Colet* at *Shene* in *Surrey*, he had learned humane Sciences at home, and travelled into *France* and *Italy*: when he returned, he studied the Scriptures, and expounded *St. Paul's* Epistles publicly at *Oxford*. *Henry* the Seventh promoted him to the Deanry of *Pauls*: He professed to distrust many things that he had heard in *Sorbon*. He called the *Scotists* men without judgement, and the *Thomists* arrogant. He said, *He reaped more fruit by the Books which the Doctors of Sorbon called Heretical, than by their Books, that were full of divisions and definitions, and were most approved of them*. He never married, and yet regarded not Monks without Learning. In his Sermons he said, *Images should not be worshipped, and Clerks should not be covetous*. Two Friars, viz. *Bricot* and *Standish* accused him for Heresie unto *Richard Fitz-James* Bishop of *London*; and He unto the Archbishop first, and then unto King *Henry* the Eighth. But both the King and the Archbishop became his Patrons. He was the eldest, and sole surviving child of *Sir Henry Collet Mercer*, twice Lord Mayor of *London*; who with his ten Sons and as many Daughters, were depicted in a Glass-window on the North-side of *St. Antonie's* (corruptly *St. Antlin's*) to which Church he was a great Benefactor. His Son *John* Founded the Free-school of *St. Pauls*; in it are One hundred fifty and three Scholars, whereof every year some appearing most pregnant, have salaries allowed them for Seven years, or untill they get better preferment in the Univerſity, or in the Church. *William Lily* was the first School-master thereof, by *Colet's* own appointment. An excellent Scholar, born at *Odiam* in *Hampshire*, and afterward he went on Pilgrimage to *Jerusalem*. In his return through *Italy*, he applied himself to his Studies. His Teachers and Instructors were *John Sulpitius*, and *Pomponius Sabinus*, two eminent Criticks. Returning home into his native Countrey well accomplished with Latin, Greek, and all Arts and Sciences, he set forth a Grammar, which still goes under his Name, and is generally taught over all *England*.

Ston's Sur-
vey, p. 295.

Anno 1517. *Luther* wrote against Popish Indulgences, shewing the abuses of them.

King *Henry* the Eighth, set forth a Book against *Luther*, endeavouring the Confutation of his Opinions, as novel and unsound. To requite his pains, the Pope honoured him and his Successors with a specious Title, *Defender of the Faith*. *Luther* sharply answered that Book.

Cardinal

Cardinal *Wolfey* was now the Pope's *Legat de latere*, by vertue whereof he visited all Churches and Religious houses, even the Friars observants themselves, notwithstanding their stoutness and stubbornness that first opposed him. Papal and Royal power met in him, being the Chancellor of the Land; and keeping so many Bishopricks in *Commendam*, his yearly income is said to equal, if not exceed, the Revenues of the Crown.

Being to found two Colledges, he seized on forty small Monasteries, turning their Inhabitants out of House and home, and converting their means principally to a Colledge in *Oxford*. This alienation was confirmed by Pope *Clement* the Seventh, so that in some sort the Pope may thank himself for the demolishing of Religious houses in *England*.

His Colledge in *Oxford* did thrice change it's name in seven years, first called Cardinals Colledge, then King's Colledge; and at last *Christchurch*, which it retaineth at this day.

King *Henry* took just offence that the Cardinal set his own Arms above the King's on the Gate-house, at the entrance into the Colledge. There have been maintained in this Colledge, one Dean, eight Canons, three publick Professors of Divinity, Hebrew, and Greek, sixty Students, eight Chaplains, eight Singing-men, an Organist, eight Choristers, twenty four Almes-men: at this present Students of all sorts, with Officers and Servants of the Foundation, to the number of two hundred twenty three.

John Higdon, first *Dean* of this Colledge, was a great Persecutor of Protestants, viz.

John Clark,
John Frith,
Henry Sumner,
Baley,

+ *John Fryer,*
Goodman,
+ *Nicholas Harmer,*
+ *Michael Drumme,*

William Betts,
Lawney,
Richard Cox,
Richard Taverner.

Such whose names are noted with a Cross, did afterwards turn zealous Papists.

All these were for their Religion imprisoned in a deep Cave underground, where the Salt-fish of the Colledge was kept. Some of them died soon after with the stench thereof, and others escaped with great difficulty. *Taverner* was well-skilled in Musick, on which account he escaped, though vehemently accused, the Cardinal pleading for him, that he was but a Musitian, though afterward he repented to have set Tunes to so many Popish ditties.

The example of *Wolfey's* haughtiness, made the English Clergy so proud and insolent, that their labours formerly applyed to the studies of moral' virtues, and of Divinity, were now employed to devise curious fashions in their behaviour, in their apparel, and in their diet.

Martin's Chr.
in Henry 8.

In the fifteenth, sixteenth, and seventeenth year of King *Henries* Reign, this proud Cardinal (under colour of the King's partaking with the Emperor in his Wars against the French King) of his own authority, and without the King's commandement, granted forth Commissions, under the Great Seal of *England*, into every Shire and Province of the Kingdome, and directed them unto the chiefeſt men. And therein every man was required to depose the true value of their Estates; and then of every fifty pounds there was demanded four shillings in the pound. And in *London* he made himself the chief Commissioner. The like Commissions he granted forth against all the Clergy of the Land, of whom he demanded four shillings in the pound of all their livings.

These things grieved the Clergy and Common People at the heart. The Cardinal perceiving this, recalled those Commissions, and sent forth others, which also being not endured, the King by his Letters directed into every County, commanded a present cessation of all executions of the said Commissions, and protested they were granted forth without his knowledge or consent. But, if they would by way of a Benevolence, of their own accord, enlarge themselves towards him, he would take it as an infallible proof of their love toward him.

The Cardinal now resolved to revenge himself on the Emperor *Charles* the Fifth, for not doing him right, and improving his power in preferring him to the Papacy, according to his promises, and intends to smite *Charles* through the sides of his Aunt, *Katharine*, Queen of *England*, endeavouring to alienate the King's affections from her. *Wolsey* now put this scruple into the head of Bishop *Longlands*, the King's Confessor, and he insinuated the same into the King's Conscience. King *Henry* greedily resented the motion; and principles of pure Conscience puts him upon endeavours of a divorce.

The business is brought into the Court of *Rome*, there to be decided by Pope *Clement* the Seventh. But the Pope at this time was a prisoner to the Emperor, who constantly kept a guard about him: Yet after some delay, the Pope dispatched a Commission to two Cardinals, *Wolsey* and *Campegius*, an Italian, to hear and determine the matter at *London*. The Pope draws back the cause unto himself, and the King being impatient, having the consent of both Universities, as also of that of *Paris*, he forsaketh *Katharine*, and Marrieth *Anna Bolen*, Anno 1533.

And in the year 1534. he denieth obedience to the Pope, and chargeth all his Subjects, that they send no Money unto *Rome*, nor pay *Peter-pence* unto any of the Collectors, which vexeth the Roman Court.

Then he published an Edict, whereby he declares himself under Christ, *The Supreme Head of the Church of England*, and chargeth upon pain of Death, that no man ascribe any Power to the Pope within *England*,

England, and commandeth all the Collectors of *Peter-pence* to be gone. These things were confirmed by the Parliament, who also enacted, *That the Archbishop of Canterbury should invest all the Bishops of England, and that the Church-men shall pay to the King yearly one hundred and fifty thousand pounds for defence of the Kingdom.*

Wolsey was accused in Parliament for exercising his power Legantine without leave, to the prejudice of the King's Crown and dignity. *Mr. Cromwel*, Servant to the Cardinal, being a Burges, defendeth his Master: yet were all his goods of inestimable value confiscated to the King, and he outed of most of his Ecclesiastical promotions. His enemies get the King to command him away to *York*, leaving him the whole revenues of *York-Archbishoprick*: (then worth little less than four thousand pounds yearly) besides a large pension paid him out of the *Bishoprick of Winchester*.

As he was preparing there in a Princely Equipage for his Installation, he is Arrested by the Earl of *Northumberland*, by Commission from the King, in his own Chamber at *Cawood*.

By slow and short Journeys he setteth forward toward *London*, and coming to *Leicester* he died, where he was obscurely buried.

Then *John Fisher*, Bishop of *Rochester*, was imprisoned for refusing the Oath of Supremacy. The Clergy in the Province of *York* did a long time deny the King's Supremacy. *Edward Lee*, Archbishop of *York*, fomented this difference. He was a virulent Papist, one that wrote against *Erasmus*, and a persecutor of Protestants, witness *John Bale*, Convented before him for suspicion of Heresie; who in vain pleaded Scripture, in his own defence, till at last he casually made use of a distinction out of *Scorum*, which the Archbishop more valued, than all which he had before more pertinently alledged out the Old and New Testament.

The King wrote a fair and large Letter to the Convocation of *York*, claiming nothing more than what Christian Princes in the Primitive times assumed to themselves in their own Dominions; so that it seems he wrought so far on their affections, that at last they consented thereunto.

Soon after the Clergy in the Convocation so submitted themselves to the King, that each one severally promised, *in verba Sacerdotis*, never henceforth to presume to Alledge, Claim, or put in ure any new Canons, unless the King's most Royal assent might be had unto them; and soon after the same was ratified by Act of Parliament.

After the Statute of *Præsumptio* was made (which did much restrain the Papal power, and subject it to the Laws of the Land) Archbishops called no more Convocations by their sole and absolute command, but

at the pleasure of the King, as oft as his necessities and occasions with the distresses of the Church did require it. Yea now their meetings were by vertue of a Writ or Precept from the King.

L. Herbert's
Hist. of Hen. 8.

For, it was Enacted in the Parliament of the twenty fifth, of Henry the Eighth, That all Convocations shall be thenceforth called by the King's Writ, and that in them nothing shall be promulged, or executed without his Highness's Licence, under pain of imprisonment of the Authors, and Mult at the King's will. And that his Highness shall, at his pleasure, appoint thirty two men, to survey the said Canons or Constitutions, for the Confirmation or Abolition of the same.

And as concerning Appeals, they shall be made from inferiour Courts to the Archbishop's, and for lack of Justice there, to the King's Majesty in his Court of Chancery.

Bishop Fisher was Arraigned of high Treason, I will insert the Sting of the indictment out of the Original.

Diversis Domini Regis veris subditis, false, malitiose, & proditorie loquebatur, & prepalabat, viz. The King our Sovereign Lord is not Supreme Head yn erthe of the Cherche of England. & la dicti Domini Regis immund. despect. & vilipendium manifest.

Of this he was found Guilty, had Judgement, and was remanded to the Tower.

The King by the advice and consent of the Clergy, in Convocation, and Great Council in Parliament, resolved to reform the Church, under his inspection from gross abuses crept into it.

Thomas Hitten, a Preacher at Maidstone, for the Testimony of the Truth, after long Torments and sundry imprisonments, by William Warham Bishop of Canterbury, and John Fisher, Bishop of Rochester, was burned at Maidstone for the Testimony of the Truth, Anno 1530.

In the year 1531. Thomas Bilney of Cambridge, Professor of both Laws, converted Thomas Arthur, and Mr. Hugh Latimer, then Cross-bearer at Cambridge, on procession days. Afterwards Bilney recanted, but for the space of two years after his abjuration, Bilney lived in great anguish of mind: and repenting, Preached publicly the Doctrine which he before abjured. He was afterwards taken, condemned, and burned without Bishops-gate, in a low Valley, called the Lollards pit, under St. Leonard's Hill.

Going to Execution, one of his friends wished him to stand sure and constant: to whom he answered, That whatsoever storms he passed in this venture, yet shortly after, my Ship, saith he, shall be in the Haven.

There

There came forth in print a Book called, *The Supplication of Beggars*, made by *Simon Fish*, which Book, the Lady *Anna Bolen* delivered to the King, who gave him his protection. Sir *Thomas Moor* wrote an Answer to that Book, under the Title of, *Poor silly Souls pewling out of Purgatory*; to which *John Erish* made a pithy and effectual Reply.

Tindal's Translation of the New Testament came forth in English.

Richard Bayfield suffered for the truth, and was burned in *Smithfield*. He was sometime a Monk of *Surrey*, and converted by Doctor *Barnes*.

After him *John Tewksbury* was burned in *Smithfield*.

Valentine Freese, and his Wife, gave their Lives at one Stake for the testimony of the Truth.

Afterwards, the Billiops, which had burned *Tindal's* Testaments, were enjoined by the King to cause a new Translation to be made, but they did nothing at all. And on the contrary, the Bishop of *London* caused all the translations of *Tindal*, and many other Books which he had bought, to be burnt in *Paul's Church-yard*.

James Bainham, a Gentleman of the Middle-Temple, was put in a Prison in Sir *Thomas Moore's* House, and whipped at a Tree in his Garden, called *The tree of Truth*, and was by him afterward sent to the Tower to be racked: by racking he was lamed, because he would not accuse the Gentlemen of the Temple of his acquaintance, nor shew where his Books lay. He abjured, had his liberty, but he asked God and the world forgiveness, before the Congregation in those dayes, in a Warehouse in *Bow-lane*. And immediately the next Sunday after, he came to St. *Austins's*, with the New Testament in his hand in English; and the obedience of a Christian-man in his bosom, and there with tears declared before the people, that he had denied God, and prayed the people to forgive and beware of his weakness. He was shortly after apprehended, and committed to the Tower of *London*, and after three appearances, he was condemned, and burnt in *Smithfield*.

Fox Afts and
Monuments.

About this time *John Benet*, a Tailor, was burnt at the *Devizes* in *Wilt-shire*, for denying the Sacrament of the Altar.

In the year 1532. *Robert King*, *Nicholas Marsh*, and *Robert Gardiner*, men of *Dedham*, and one *Robert Debnam*, had overthrown and burned the Rood of *Dover-court*, ten miles from *Dedham*: for which fact, half a year after, they were hanged in Chains. *King* at *Burchet* in *Dedham*, *Debnam* at *Cattaway-caushey*, *Marsh* at *Dover-court*. *Gardiner* escaped and fled.

Many Images were cast down, and destroyed in many places. As the Crucifix by *Coggeshal* in the High-way. St. *Petronel* in the Church of Great *Horkesleigh*; St. *Christopher* by *Sudbury*; St. *Petronel* in a Chappel by *Ipswich*: Also *John Seward*, of *Dedham*, overthrew a Cross in *Stoke-park*, and took two Images out of a Chappel in the same Park, and cast them into the water.

John Frith, who was first a Student in *Cambridge*, and afterward one of those whom Cardinal *Wolsey* gathered together to furnish his new College, was condemned by the Bishop of *London*, and was burnt in *Smithfield*. Great was his learning, gravity and constancy, though but six and twenty years of age. With *Frith* was *Andrew Hewet* burned, after he had given testimony to the truth.

Thomas Benet, a Schoolmaster, of fifty years of age, born in *Cambridge*, was burned at *Exeter*. Divers others were condemned to perpetual prison.

During the time of Queen *Anne*, no great persecution, nor abjuration was in the Church of *England*.

Sir *Thomas Moore*, Doctor *Nicholas Wilson*, and Bishop *Fisher*, refused the Oath to the Act of Succession, made Anno 1534. and Sir *Thomas Moor*, and Doctor *Wilson*, were also sent to the Tower. The Doctor dissembled the matter, and so escaped, but the other two remained obstinate.

On November the third this Parliament was again assembled, in which the Pope and Cardinals with his Pardons and Indulgences, were wholly abolished: to the abolition of which, and to the ratifying of the King's Title of Supreme Head, *Stephen Gardiner* gave his Oath; so did *John Stokesley*, Bishop of *London*, *Edward Lee*, Archbishop of *York*, *Cuthbert*, Bishop of *Durham*, and all the rest of the Bishops in like sort: to this Title also agreed the sentence of the University of *Cambridge*. *Edmond Bonner*, then Archdeacon of *Leicester*, was also of the same judgment.

To this also agreed the whole Clergy of the Church of *England*, and subscribed with the hands of the Bishops, and other learned Men, to the number of forty six Doctors of Divinity, and of both Laws.

Polydor Virgil, who being sent into *England*, had been the Pope's Collector General of the *Peter-pence*, exacting them in the notion of a Rent and Tribute due to the Pope his Master, was made Archdeacon of *Taunton*, and Dignitary of the Cathedral Church of *Wells*, on the Quire whereof he bestowed Hangings flourished with the Lawrel-tree, and wrote upon them.

Sunt Polydori munera Virgilii.

He wrote a Latin History of *Britain*, until the year of our Lord 1533. out of many rare Manuscripts which he had collected together.

John Fisher, Bishop of *Rocheſter*, was beheaded, soon after the Pope had made him Cardinal of *St. Vitalis*. He was Chaplain and Confessor to the Lady *Margaret*, Countess of *Richmond*, at whose Instance, and by whose advice, she founded, and endowed *Chriſt's* and *St. John's* College in *Cambridge*. He died in the seventy seventh year of his Age, on June 22.

Sir

Sir Thomas Moor was beheaded the next month after Bishop Fisher, and was buried at Chelsey. He was a great Enemy to the Protestants.

On June the eighth began a Parliament, which was dissolved on July the eighteenth following. A parallel Convocation began the day after, wherein the Lord Cromwel, Prime Secretary, sat in State above all the Bishops, as the King's Vicar, or Vicegerent General in all Spiritual matters. *Deformi satis spectaculo* (saith Bishop Godwin) *indocto Luco catui Presidente Sacrorum Antistitum, omnium, quos ante hac tempora Anglia unquam habuisset, doctissimorum.* But the Lord Cromwel had in Power and Policy what he wanted in Learning. In that Convocation the said Lord tendered unto them an Instrument to be publickly signed by all the Convocation, concerning the nullity of the King's Marriage with the Lady Anna Bolen. Some ten dayes before Archbishop Cranmer had pronounced it invalid, frustrate and of none effect at Lambeth. No particular cause is specified in that sentence. Sure I am! there is no dashing on the credit of the Lady, nor any the least insinuation of unchastity in that Instrument. *Præclava Domina, & Serenissima Regina*, being the worst Titles that are given her therein. King Henry got her Divorce confirmed both by Convocation and Parliament. She was beheaded May 19. 1536. The King on the next day was married to the Lady Jane Seymour.

Godwin's
Annals.
Anno 1536.

Soon after by little and little began the ruine of the Abbeyes and Religious Houses, for all Religious Houses, whose possessions in yearly revenue exceeded not the sum of two hundred pounds, were suppressed and dissolved, and all their Sites and Possessions whatsoever were given for ever to the King. The Clergy also at the same time, of their own accord, and to insinuate themselves into grace and favour with the King, composed and published in printed Books, certain Articles, for the ordering and governing of the Church, in which mention was made of three Sacraments only, and the rest of them (which former times did superstitiously receive and maintain) were left out of the said Books.

These proceedings of the King and Clergy against the Pope and Holy Church, were so generally disliked by the rude and ignorant people, that they openly affirmed, that the King's Council irreligiously directed him amiss, and that the temporizing Clergy of the Land practised by all means possible, to extinguish all Devotion, and utterly to subvert all the ancient Rites, Ceremonies, and commendable Government of the Church. And the unruly people in Lincolnshire, to the number of twenty thousand, assembled themselves in Arms, taking upon themselves to frame better Orders for the governing of the Church and Commonwealth. But the King approaching near them with an Army, they ran away, and Doctor Mackarel, their Ring-leader, with some others, were shortly after apprehended and executed.

Then

Then there arose another Insurrection in the North, and the number of those Rebels exceeded the number of forty thousand men, who termed themselves, *The holy Pilgrims*, who intended nothing, but the establishing of true Religion, and the reformation of great abuses, which defaced the Government of the Church. The King's Army drawing near (upon the faithful promise of the Dukes of *Norfolk*, and *Suffolk*, that commanded his Army, that the King should pardon them) the Rebels left the field, and quietly departed to their own houses.

Now the King waxed more absolute in his Government, especially concerning his Clergy, and the ordering of the Church.

William Tindal, who translated the New Testament in English, and the five Books of *Moses*, with many other godly Works, was burned at the Town of *Filford* in *Flanders*, by vertue of the Emperor's Decree, made in the Assembly at *Ausburgh*. He was first strangled, and after consumed with fire. At the Stake he cried with a loud voice, *Lord open the King of England's eyes*.

The King began with a little Book of Articles, for the instruction of the people, bearing this Title, *Articles, devised by the King's Highness, to establish Christian quiet and unity among the people*. It contained the Creed, three Sacraments, Baptism, the Eucharist, and Penance, how Images might safely be worshipped, and how Saints departed ought to be revered; that the Parsons should teach their people, that Christ is their only Mediator, and how the Ceremonies of holy Water, holy Bread, Candles, &c. should without superstition be used. It took away also the abuses which arose upon the imagination of Purgatory, as Masses for Souls departed, Pardons, &c. Not long after these Articles, certain other Injunctions were also given out about the same year: whereby a number of Holy-dayes were abrogated, especially such as fell in Harvest-time. Other Injunctions were also given out by the King concerning Images, Relicks, and blind Miracles: for abrogating of Pilgrimages. Also for the Lord's Prayer, Creed, and ten Commandements, and the Bible to be done into English.

Anno 1538, the Parsons of Churches, and the Parishes together, were bound to provide in every Parish Church a Bible in English. Also for every Parishioner to be taught by the Minister, to understand and say the Lord's Prayer and Creed in their own vulgar tongue, with other necessary Injunctions, as for the free preaching of the Word of God, against Images, Pilgrimages, Avies, Suffrages of Saints, &c. and for a Register-book to be kept in every Church.

This year was Friar *Forrest* burned quick, hanging in Chains in *Smithfield*, for denying the King's Supremacy: with this *Forrest* was *Darvel Gatheren*, an abominable Idol of *Wales*, burned.

Great was the King's profit at this time from the Office for the receipt of Tenths and First-fruits, which was now first set up in *London*. Such

The First-fruits Office first set up in *London*.

moneys

moneys were formerly paid to the Pope, who had his Collectors in every Diocess, which sometimes by Bills of Exchange, but generally in *specie* (to the great impoverishing of the Land) yearly returned the Tenths and First-fruits of the English Clergy to *Rome*.

The Pope being now dead in *England*, the King was found his Heir at Common Law, as to most of the power and profit the other had usurped. But now as the Clergy had changed their Landlord, so their Rents were new rated, Commissioners being employed in all Counties (the Bishop of the Diocess being alwayes one of them) to value their yearly Revenue, that so their Tenths and First-fruits may be proportioned accordingly. These Raters were the chiefest in all Counties under the degrees of Barons.

These Commissioners were impowred by the King, to send for the Scribes and Notaries of all Bishops and Archdeacons, to swear the Receivers, and Auditors of Incumbents, to view their Register-books, *Easter-books*, and all other Writings, and to use all other wayes to know the full value of Ecclesiastical preferments, with the number and names of persons enjoying the same. They were to divide themselves by *Three* and *Three*, allotting to every number so many Deaneries, and to enquire the number and names of all Abbies, Monasteries, Priors, Brotherhoods, Sisterhips, Fellowships, &c. Houses Religious and Conventual, as well *CHARTER-HOUSE* as others (these *Carthusians* being specified by name, because pretending privilege of Papal exemption) and meeting together to certifie into the Exchequer (at the time limited in their Commission) the true value of such places or preferments.

Fuller. Church history.

This work took up some years in the effecting thereof; *Devon-shire* and *Somerset* were done in the twenty seventh; *Stafford-shire*, and many other Counties, in the thirty fourth year of King *Henry* the Eighth, and most of *Wales* not till the Reign of King *Edward* the Sixth. In *Ireland* the Commissioners found the work so troublesome, that they never came into the County of *Kerrey*, the South-West extremity of that Island, so that the Clergy thereof are put into their Benefices without any payments. But in *England* all were unpartially rated, and Vicaridges valued very high, according to their present Revenue, by personal Requisites. In that Age he generally was the richest Shepherd that had the greatest Flock, where Oblations from the living, and Obits for the dead (as certainly paid as predial Tithes) much advanced their Income. In consideration whereof Vicaridges (mostly lying in Market-Towns and populous Parishes) were set very high, though soon after those obventions sunk with superstition. And the Vicars, in vain, desired a proportionable abatement in the King's Books; which once drawn up, were no more to be altered.

Idem ibid.

Now Queen *Mary* did by Act of Parliament, exonerate, acquit, and discharge the Clergy from all First-fruits.

As for Tenths, the same Statute ordered them to be paid to Cardinal *Pool*, who from the same was to pay the Pensions allowed to Monks and Nuns by her Father at the dissolution of Abbeys: yet so, that when such persons, who were but few and aged, (all named in a Deed indented) should decease, all such payments of the Clergy, reserved *Nomine Decime*, should cease, and be extinct for ever.

Vide Statut. 1 Eliz. cap. 4. But her Sister, Queen *Elizabeth*, succeeding her, was exact to have her Dues from the Clergy. Sir *Christopher Hatton*, who was Master of this *First-fruits Office*, was much indebted to her for Moneys received. All which Arrears her Majesty required so severely and suddenly from him, that the grief thereof cost him his life. I say, this Queen, in the first of her Reign, resumed First-fruits and Tenths, only with this case, to Parsonages not exceeding ten Marks, and Vicaridges ten pounds, that they should be freed from First-fruits.

In the months of *October* and *November*, Anno 1538. the Abbeys and Monasteries in *England* were dissolved. *Cromwel* being made General Visitor, employed *Richard Layton*, *Thomas Lee*, *William Detre*, Doctors of the Law, Doctor *John London*, Dean of *Wallingford*, with others, giving them instruction, in eighty six Articles, for visiting Monasteries every where, by which they were to enquire into the government, behaviour, and education of the persons of both Sexes: to find out all their offences, and to this purpose give them encouragements, to accuse both their Governors, and each other. To command them to exhibit their *Mortmains*, Evidences, and Conveyances of their Lands: to produce their Plate and Money, and give an Inventory thereof.

*Lord Herbert
in vit. Henry 8.*

The King also gave forth Injunctions to be observed, some tending to the establishing of his Supremacy: Some touching the good Government of the Houses.

As that no Brother go out of the Precinct.

That there be but one entrance.

That no Woman frequent the Monks, nor any Man the Nuns, &c.

And some for Education:

As that a Divinity-lecture be every where read and frequented.

That the Abbot daily expound some part of the Rule of their Order, shewing yet, that these Ceremonies are but Introductions to Religion, which consisteth not in Apparel, shaven Heads, &c. but in purity of mind.

That none shall profess, or wear the Habit, till twenty four years of age.

That no feigned Relicks, or Miracles be shewed: no Offerings to Images, &c.

Lee, and the rest at their return, gave that account of their feigned Miracles and Relicks, as well as sinful and sluggish life of the Religious Orders, as not only *Cromwel* said, their Houses should be thrown down

to the foundation; but the whole Body of the Kingdom, when it was published to them, became so scandalized thereat, as they resolve, if the King ever put it into their hands, to give remedy thereunto. Yet were not all alike criminal, for some Societies behaved themselves so well, as their life being not only exempt from notorious faults, but their spare times bestowed in writing Books, Painting, Carving, Graving, and the like Exercises, their Visitors became Intercessors for them. But these being not many, were at last involved in the common fate.

Not long after this, the King caused all Colledges, Chantryes, and Hospitals, to be visited, not omitting to take a particular survey of all the Revenues and Dignities Ecclesiastical within his Kingdom; which was returned to him in a Book, to be kept in the Exchequer.

Then King *Henry* sent *Fox*, Bishop of *Hereford*, to the Protestant Princes in *Germany*, assembled at *Smalcald*, to exhort them to an unity in Doctrine, wherein he offered his assistance by conference with their Divines.

Immediately after the ruine of Monasteries, in the Month of *November* followed the condemnation of *John Lambert*, that faithful Servant of Christ. On a set day *Lambert* was brought forth, where he had not only the King's fierce countenance against him, but also ten Disputers against him, from twelve of the clock till five at night, among which were the Archbishop, *Stephen Gardiner*, *C. Tunstal*, Bishop of *Durham*, and *J. Stokesley*, Bishop of *London*. Through *Winchester's* perswasion, to gratifie the people, the King himself condemned *Lambert*, and commanded *Cromwel* to read the Sentence. He was burned in *Smithfield*, where he suffered most horrible torments before he expired.

The King, after the burning of many Images, caused the bones of *Thomas Becket*, Archbishop in the time of *Henry* the Second, to be burned. He also seized on that immense Treasure and Jewels that were offered to his Shrine; there being few, since the time of *Henry* the Second, that passed to *Canterbury*, that did not both visit his Tomb, and bring rich Presents to it. Among which there being one Stone eminent, which, it was said, *Lewis* the Seventh, coming hither on Pilgrimage from *France*, *Anno Dom.* 1179. bestowed: Our King wore it in a Ring afterwards.

The number of Monasteries, first and last, suppressed in *England* and *Wales*, were (as *Mr. Camden* accounts them) six hundred forty five; whereof these had voices among the Peers. The Abbot of *St. Albans*, declared the first Abbey of *England*: *St. Peters* in *Westminster*, *St. Bennet* of *Helm*, *Berdsey*, *Shrewsbury*, *Crowland*, *Abingdon*, *Evesham*, *Glocester*, *Ramsay*, *St. Maries* in *York*, *Tewksbury*, *Reading*, *Battel*, *Winchcomb*, *Hide* by *Winchester*, *Cirencester*, *Waltham*, *Malmesbury*, *Thorney*, *St. Augustine* in *Canterbury*, *Selby*, *Peterborough*, *St. John's* in *Colchester*, *Coventry*, *Tavestock*.

Cam. l. Erit.

Of Colledges were demolished, in divers Shires, ninety. Of Chauntries, and Fire-chappels, two thousand three hundred seventy four; and Hospitals one hundred and ten; the yearly value of all which were, one hundred sixty one thousand, one hundred pounds, being above a third part of all our Spiritual Revenues, besides the money made of the present stock of Cattle and Corn, of the Timber, Lead, Bells, &c. and lastly, but chiefly of the Plate and Ornaments, which was not valued, but may be conjectured by that one Monastery of *St. Edmond's-bury*, whence was taken five thousand Marks of Gold and Silver, besides Stones of great value.

L. Herbert's
Hist. of Hen. 8.

But the King not only augmented the number of the Colledges and Professors in his Universities, but erected, out of the Revenues gotten hereby, divers new Bishopricks, whereof one at *Westminster*, one at *Oxford*, one at *Peterborough*, one at *Bristol*, one at *Chester*, and one at *Glocester*; all remaining at this day, save that at *Westminster*: which being revoked to its first Institution, by *Queen Mary*, and *Benedictines* placed in it, was, by *Queen Elizabeth* afterward, converted to a Collegiate-church, and a School for the teaching and maintenance of young Scholars. Besides many of the ancient Cathedral-churches, formerly possessed by Monks only, were now supplied with Canons, and some new ones erected and endowed; the Revenues allotted by the King to those new Bishopricks, and Cathedrals, amounting to about eight thousand pounds *per Annum*. Besides, the King in demolishing the Abbies, did not only prefer divers Learned men which he found there, but took special care to preserve the choicest Books of their well-furnished Libraries, wherein *John Leland*, a curious searcher of Antiquities, was employed.

Martin's
Chron. in
Hen. 8.

These Houses, Sires, Possessions, were by the Parliament settled on the King, who (to prevent the future restoring of them back again to their former uses) exchanged them liberally for other Lands with the Nobles and Gentry of his Realm, many of whose Estates at this day do wholly consist of Possessions of that nature, or else are greatly advanced by those Lands.

A Match being made up betwixt King *Henry*, and the Lady *Anne of Cleve*, by the Lord *Cromwel's* contrivance, many Dutch-men flocked into *England*, whose heads were busied about points of Divinity, whilst their hands were busied about their Manufactures. Soon after they broached their strange Opinions, being branded with the general name of *Anabaptists*.

Stow's Chron.
p. 576.

This year 1539. their name first appears in our English Chronicles: for I read, that four *Anabaptists*, three Men, and one Woman, all Dutch, bear Faggots at *Paul's Cross*, and three dayes after a Man and Woman, of their Sect, were burnt in *Smithfield*.

The King liked not *Anne of Cleve*, who was a very vertuous Lady, but in her countenance not well composed, fair, nor lovely. Some feminine impotency was objected against her, though only her precontract with the Son of the Duke of *Lorrain* was publickly insisted on, for which, by Act of Parliament now sitting, she was solemnly divorced. And the Bishops and Clergy of this Land, in their solemn Convocation, published an authentical Instrument in writing, under the Seals of the two Archbishops, *That the King's Marriage with the said Lady Anne of Cleve was void, and of none effect.*

From thence forth the King frowneth upon the Lord *Cromwel*.

Then the six Articles, called by some, *The bloody Statute*, by others, *The Whip with six strings*, by the perswasion of Bishop *Gardiner* (in defiance of Archbishop *Cranmer*, and the Lord *Cromwel*, opposing it) was enacted, being

- I. *That in the Sacrament of the Altar, after Consecration, no substance of Bread or Wine remaineth, but the natural Body and Blood of Christ.*
- II. *That the Communion in both kinds is not necessary, ad salutem, by the Law of God to all persons.*
- III. *That Priests, after Orders received, may not marry by the Law of God.*
- IV. *That Vows of Castity ought to be observed.*
- V. *That it is meet and necessary, that private Masses be admitted and continued in Churches.*
- VI. *That Auricular confession must be frequented by people, as necessary to Salvation.*

The Lord *Cromwel* was soon after arrested, and ten dayes after his Arrest, he was attainted of High-treason in Parliament, and he, with the Lord *Hongerford*, the next week after, was beheaded on *Tower-hill*.

After the execution of the Lord *Cromwel*, the Parliament still sitting, a motly Execution happened in *Smithfield*: three Papiists hanged by the Statute, for denying the King's Supremacy, viz.

Edward Powel.

Thomas Abley.

Richard Fetherston.

And as many Protestants burned at the same time and place, by vertue of the six Articles, viz.

Robert Barnes, Doctor of Divinity.

Thomas Gerard

William Jerom, } Batchelors of Divinity.

This was caused by the difference of Religions in the King's Privy Council, wherein the Popish party called for the execution of these Protestants, whilst the Protestant Lords in the Council, cried as fast, that the Laws might take effect upon the Papists.

A Statute
made for the
recovery of
Tithes.
32 Hen. 8. c. 7.

In the Parliament a Statute was made, commanding every man, *Fully, truly, and effectually to divide, set out, yield, or pay all and singular Tithes and Offerings, according to the lawful customs and usages of the Parishes and places where such Tithes, or Duties, shall grow, arise, come, or be due.* And remedy is given for Ecclesiastick persons before the Ordinary; and for Lay-men, that claimed appropriated Tithes by grant from the Crown, in the secular Courts, by such Actions, as usually Lay-possessions had been subject to. This Statute, in favour of Lay-impropriators, was beneficial to the Clergy, to recover their Predial Tithes at Common Law.

A Statute also was made, *That it was lawful for all persons to contract marriage, who are not prohibited by the Law of God:* for after the time of Pope Gregory, other Popes did not only forbid the marriage of Cousin-Germans, but other degrees farther off, thereby to get money for Dispensations.

This Law came seasonably to comply with King Henry's occasions, who had the first-fruits thereof, and presently after married Katherine Howard, Cousin-german to Anna Bolen, his second Wife, which by the Canon-law formerly was forbidden, without a special Dispensation first obtained.

In the third Session of the Convocation at St. Paul's several Bishops were assigned to peruse several Books of the Translation of the new Testament. Cranmer stickleth for the Universities approbation.

The Parliament, Anno 1544. mitigated the six Articles; for it was required, that all Offenders should first be found guilty by a Jury of twelve men, before they should suffer.

Anno 1545. began the last Parliament in this King's Reign, wherein many things of consequence were enacted.

1. Against Usury.
2. For Tithes in London.
3. For an exchange of Lands betwixt the King's Majesty, and Thomas Cranmer, Archbishop of Canterbury, Robert Holgate, Archbishop of York, and Edmond Bonner, Bishop of London; which the King annexed to the Duchy of Lancaster.
4. An Act for union of Churches, not exceeding the value of six pounds.
5. That Doctors of the Civil Law might exercise Ecclesiastical jurisdiction.

At this time also, by the King's command, were the Stews suppressed.

The Favourers of the truth among the Noblemen were, the Earl of *Suffolk*, Viscount *Beauchamp*, Viscount *Liste*, Lord *Ruffel* Treasurer, Lord *Awdley* Chancellor, Lord *Paget*, and *Sadler*, and *Thomas Cranmar* Archbishop of *Canterbury*. Fox, Acts and Monuments.

The Parrons of Popery were, the Bishop of *Winchester* and *Durham*, the Duke of *Norfolk*, and Earl of *Southampton*, *Anthony Brown*, *William Pawlet*, *John Baker*, *Richard* Chancellor of the Augmentation, *Winckfield* Vice-chancellor.

Four and twenty were Executed for Traitors, in the time of King *Henry*, for the cause of Supremacy.

Adam Damlip, who before had escaped, and lay hid in the West-countrey, teaching a School about a year or two, by the miserable Inquisition of the six Articles, was again taken and brought up to *London*, where he was by *Stephen Gardiner* commanded to the *Marshall-sea*, and after two years space he was Condemned and Executed for Treason. One *Henry* was burnt at *Colchester*, and one *Kerby* at *Ipswich*, for the Testimony of the Truth.

In the year 1546. in *June*, *Anne Ashcough*, aliàs *Kyme*, Daughter of *Sir William Ashcough* of *Kelsey* in *Lincoln-shire*, of the age of 25. years, whose Wit, Beauty, Learning and Religion, procured her much esteem on the Queens side of the Court, and as much harred from the Popish Bishops, was burned for the profession of the Truth, in *Smithfield*, with three men, *Nicholas Belevian*, Priest of *Shrop-shire*, *John Lacels*, Gentleman of the household of King *Henry* the Eighth, and *John Adams* a poor Tailor of *London*. Her several examinations penned by her self are extant in Mr. *Fox*.

Then began the troubles of *Queen Katherine Parr*, whom the King had married some two years since. She was one of great piety, beauty, and discretion: next to the Bible, she studied the King's disposition, observing him to her utmost: yet sometimes she would presume to discourse with the King about points of Religion, defending the Protestant Tenets by Scripture, and sometimes would hold up the King very close hard at it. This displeased him, who loved looseness and liberty in his Clothes, Arguments, and Actions, and was quickly observed by *Gardiner*, and others, the Queen's enemies.

Hereupon *Gardiner* drew up Articles against her, and got them subscribed with the King's own hand, to send her to the Tower. But Chancellor *Wriothesley* put the paper of those Articles in his own bosom, which casually fell out, was taken up by one of the Queen's Servants, and brought to the Queen, who on her sickness and submission to the King, obtained his Pardon, Signed and Sealed unto her with many kisses and embraces. And her enemies that came to attach her, were sent back with the Taunts and Threats of the enraged King against them. King *Henry* made his Will, and died a moneth after, and was buried at *Windsor*.

After

Sir John Hay-
ward's Hist. of
K. Edw. 6.

After the Death of King Henry, succeeded King Edward his Son, being scarce ten years old, full of as much Worth as the model of his Age could hold. He attained not onely commendable Knowledge, but speech in the Greek, Spanish, and Italian Languages, having always great Judgment in measuring his Words by his Matter; his Speech being alike, both fluent and weighty, such as best befseemed a Prince. As for Natural Philosophy, Logick, Musick, Astronomy, and other Liberal Sciences; his perfections were such, that the great Italian Philosopher *Cardan*, having tasted him by many Conferences, seemed to be astonished between admiration and delight, and divulged his abilities to be miraculous.

These his acquirements, by industry, were very much enriched and enlarged by many excellent Endowments of nature; for in disposition he was mild, gracious, and pleasant, of an heavenly wit; in Body beautiful, but especially in his Eyes, which seemed to have a Starry liveness and lustre in them. Generally he seemed to be, as *Cardan* reported of him, *A Miracle of Nature*.

Because he was young, he was committed to sixteen Governours, the Lord Edward Seimour, Duke of Sommerset, his Uncle, was assigned unto him Protector, by whose endeavour the six bloody Articles forementioned were abolished.

This King restored the holy Scriptures in the English Tongue, he abolished Masses, and such as were banished were received home, as *John Hooper*, *Miles Coverdale*, &c. He changed most part of the Bishops of Diocesses, and compelled dumb Priests to give place to those that would Preach: he suppressed Idolatry, restored the Gospel and worship of God, encouraged Godly Preachers, sent for Eminent Men, both for Learning and Piety, from beyond the Seas, to Teach in both Universities, viz. *Peter Martyr* in Oxford, and *Martin Bucer*, and *Paulus Fagius* in Cambridge, and was a Refuge to all the Godly that fled for Religion out of other Countries; and therefore is called by *Melchior Adam*, *Summa spei Princeps, qui omnibus piis & doctis, Polanis, Germanis, Gallis, Scotis, Italis, Hispanis, hospitium & patrocinium dederat*: A Prince of singular hope, who gave protection and entertainment to all Godly and Learned Men, *Polonians, Germans, French, Scots, Italians, Spaniards*. In consideration whereof an eminent Martyr in Queen *Maries* days, in an affectionate Speech of His, before a Popish Persecutor, cried out, *Blessed be God for King Edward*.

This King was much enclined to Clemency, especially in matters of Blood, and most especially if it were for Religion, insomuch, that albeit he was greatly affected to that Religion wherein he had been brought up, yet none were executed in his time for other Religion, but onely two blasphemous Hereticks, *Joan Butcher*, and *George a Dutch-man*: And when

Melch. Adam.
in vit. Germ.
Twilog.

when *Joan Butcher* was to be burned, all the Council could not procure him to set his hand to the Warrant : wherefore they employed *Thomas Cramer*, Archbishop of *Canterbury*, to deal privately with him for his subscription. But the King remained firm in resolution, affirming, *That he would not drive her beaalong to the Devil*. The Archbishop was violent both by perswasions and entreaties : and when with meer importunity he had prevaled, the King in subscribing his name said, *That he would lay all the charge thereof upon the Archbishop before God*.

Then the Professors of the Gospel were in all places relieved, and many Prisoners appointed to die, were enlarged and preserved : Onely *Thomas Dobby*, Fellow of *St. John's* in *Cambridge*, committed to the Counter in *Bred-street*, and condemned for speaking against the Masse, died of a natural death in Prison ; his speedy death prevented the pardon which the Lord Protector intended to send him.

The Lord Protector ordered all in Church and State. The King in his protection, took speedy order for Reformation of Religion, and having chosen Wise, and Learned, Men to be his Commissioners in that behalf, divided them into several Diocesses, to be visited, appointing likewise unto every company one or two Godly Learned Preachers, to instruct the people at every Session in the true Doctrine of the Gospel. To those Commissioners were delivered thirty six Injunctions, and Ecclesiastical Laws, which they should enquire of, and also command in his Majesties name and behalf, all tending to the abolishing of Popish superstition, and establishing the Truth of the Gospel.

Besides which general Injunctions, for the estate of the whole Realm, there were also certain others particularly appointed for the Bishops onely ; whereby they were enjoyned to see the other put in Execution ; besides others which did more particularly confirm them. These Injunctions may be seen at large in the first Edition of the *Acts and Monuments* (fol. 684.) and you may read them in a smooother Abstract in *Fuller's Church History*. Some Homiles were left with the Parish-Priests, which the Archbishop had composed, not onely for the help of unpreaching Ministers, but for the regulating and instructing even of the Learned Preachers. Besides the points contained in the said Injunctions, the Preachers, above mentioned, were more particularly instructed to perswade the people from Praying to the Saints, from making Prayer for the Dead, from Adoring of Images, from the use of Beads, Ashes and Processions, from Mass, Diriges, Praying in unknown Languages, and from other such like things, whereunto long custom had brought a Religious observation.

All which was done to this intent, That the people in all places being prepared by little and little. might with more ease and less opposition, admit the total alteration in the face of the Church, which was intended in due time to be introduced.

While

Fuller's church History, p. 372
373.

Dr. P. Helyes History of K. Edw. 6.

While these Commissioners were occupied abroad, the King desiring a Reformation, appointed a Parliament, *Novemb. 4.* in the first year of his Reign, *Anna 1547.* wherein all Acts made before against the Professors of the Truth were Abrogated. In the same Parliament also it was Decreed, *That the Sacrament should be ministred to all under both kinds.* Then also were Candles on *Candlemas-day* forbidden, and Ashes on *Ash-wednesday*, according to the Popish custom.

About the same time also all Images were taken away in most places of the Kingdom.

The first who declared his avernesse to the King's proceedings, was *Dr. Stephen Gardiner*, Bishop of *Winchester*, who stomaching his being left out of the list of the Council, appeared more Cross to all their doings than others of his Order: for which being brought before their Lordships, they sent him Prisoner to the Fleet.

Albeit Edmond Bonner, Bishop of *London*, at first seemed to comply, yet at length he bewraied himself, by suffering daily to be Sung the Apostles Mass, and our Ladies Mass, &c. in diverse of his Chappels in *Pauls*, cloaking them with the name of the Apostles, and our Ladies Communions, whereof the Council being informed, caused him to reform the abuse.

Sir Anthony Cook, and *Sir John Goodsale*, Knights; *John Goodsal*, and *Christopher Nevinston*, Doctors of the Laws, and *John Madew*, Doctor of Divinity, the King's Commissioners, called before them the said *Edmond Bonner*, *John Royston*, *Polydor Virgil*, and many others of the Dignitaries of the said Cathedral, to whom the Sermon being done, and their Commission openly read, they ministred the Oath of the King's Supremacy, according to the Statute of thirty one of King *Henry* the eighth, requiring them withal to present such things as needed to be reformed. Which done, they delivered to Bishop *Bonner* a Copy of the Injunctions forementioned, together with the Homilies set forth by the King's authority, received by him with protestation, *That he would observe them, if they were not contrary to the Law of God, and the Ordinances of the Church.* But afterwards he revoked his protestation, and humbly submitted himself to his Majesties pleasure. Yet for a Terror to others, Bishop *Bonner* was committed to the Fleet.

During the short time of his restraint (*viz. Septemb. 18.*) the Litany was Sung in the English Tongue in *St. Paul's Church*, between the Quire and the High Altar, the Singers kneeling half on the one side, and half on the other. And the same day the Epistle and Gospel was also read at the High Mass in the English Tongue. And in *November* next following (Bishop *Bonner* being then restored to his former liberty) the Image of Christ, then called *the Rood*, and all other Images in that Church, as also in all the other Churches of *London* were taken down. And in speeding of this work, as Bishop *Bonner*, together with
the

the Dean and Chapter, did perform their part in the Cathedral of *St. Paul*; so *Bellassere*, Archdeacon of *Colchester*, and Doctor *Gilbert Bourn* (being at that time Archdeacon both of *London* and *Essex*) were no less diligent in doing the like in all the Churches of their respective Jurisdictions, according to the charge imposed upon them by his Majesty's Visitors.

The first Translation of the Bible was set forth in the Reign of King *Henry* the Eighth, *Anno 1541.* with a Grave and Pious preface of Archbishop *Cranmer*, and Authorized by the King's Proclamation, Dated *May 6.* Seconded also with Instructions from the King. It was called the Bible of the greater Volume. Few Countrey-parishes could go to the cost of them, though Bishop *Bonner* caused six of them to be chained in the Church of *St. Pauls* in convenient places.

The second Translation of the Bible was set forth in the Reign of King *Edward* the Sixth, and not onely suffered to be read by particular persons, but ordered to be read over yearly in the Congregation, as a principal part of Divine Service. Two Editions there were thereof, one set forth *1549.* the other *1541.* but neither of them divided into verses.

The third Translation of the Bible was set forth in the second year of Queen *Elizabeth.* The last Translation was again reviewed by some of the most Learned Bishops (appointed thereunto by the Queen's Commission) whence it took the name of the Bishops Bible, and by the Queens sole commandment Reprinted.

Exant in
Sir Tho. Cotton.
Library.

Then diverse Proclamations were issued out in the King's name, relating to Ecclesiastical matters, in the four first years of his Reign, among which there was a Proclamation inhibiting Preachers, *Anno secundo, Edwardi sexti,* whereof this was the occasion. Certain Popish Preachers, disaffected to the King's Government, in their Sermons declared, *That the King intended to lay strange exactions upon the people.* To prevent further mischief, the King ordered by Proclamation, *That none should Preach except Licensed under the Seals of the Lord Protector, or Archbishop of Canterbury.* At this time many Popish Pulpits founded the Alarm to *Kets* Rebellion, and the *Devonshire* Commotion.

There was also a Proclamation for the payment of the late Incumbents of Colledges, and Chantries lately dissolved.

Anno 3. Edwardi sexti, A Proclamation also for the Inhibition of Players, *Aug. 6.*

The Parliament not long before, passed an Act for Election of Bishops, and what Seals and styles should be used by Spiritual persons: in which it was Ordained.

That Bishops should be made by the King's Letters Patents, and not by the election of the Deans and Chapters.

Heylin Hist.
Edw. 6.

That all their Processess and Writings should be made in the King's name onely, with the Bishops Teste added to it, and sealed with no other Seal but the King's, or such as should be authorized and appointed by him.

The Intent of the Contrivers of this Act (saith Dr. Heylin) was to weaken the authority of the Episcopal Order, by forcing them from their strong-hold of Divine Institution, and making them no other than the King's Ministers onely. And of this Act such use was made, that the Bishops of those times were not in a capacity of conferring Orders, but as they were thereunto impowered by special License. The Tenour whereof was (if Sanders may be believed) in these words following, viz.

The King to such a Bishop, Greeting. Whereas all and all manner of Jurisdiction, as well Ecclesiastical as Civil, flows from the King, as from the Supreme Head of all the Body, &c. We therefore give and grant to Thee full Power and License, to continue during our good pleasure, for holding Ordination within thy Diocess of N. and for promoting fit persons unto holy Orders, even to that of the Priesthood.

Queen Mary caused this Act to be repealed in the first year of her Reign, leaving the Bishops to depend on their former Claim, and to Act all things which belonged to their Jurisdiction in their own Names, and under their own Seals, as in former times. In which estate they have continued without any legal interruption from that time to this.

Doctor Nicholas Ridley was promoted to the See of Rochester, to which he had been nominated by King Henry the Eighth, a man of great Learning, and well-studied in the Fathers, and an excellent Preacher. Doctor Barlow was preferred to the Bishoprick of Bath and Wells.

The Commissioners authorized to take away Images out of Churches, were in many places entertained with contempt and railing, and the farther they went from London the worse they were handled: one of them called Body, as he was pulling down Images in Cornwall, was stabbed in the body by a Priest.

Many therewere that then cried down all the observations of Days and Times, and particularly of keeping Lent: complaint whereof being made by Bishop Gardiner in a Letter to the Lord Protector, a Proclamation was sent out commanding all people to abstain from Flesh in the time of Lent, and the King's Lenten dyet was set out, and served as in former times.

Hugh Latimer having by the power of Cromwel, and his favour with the King, been made Bishop of Worcester, Anno 1535. continued in that See, till on the first of July 1539. he chose rather to resign the same, than

than to have any hand in passing the six Articles, then agitated in the Convocation, and confirmed by Parliament: full eight years he betook himself to the retiredness of a private life. On New-years day he Preached his first Sermon at *Pauls Cross* (the first I mean after his re-admission to his former Ministry) and two Lords-days after again in the same place And on *January 25.* such multitudes flocked to hear his Sermon, that being to Preach before the King the first Friday in *Lent*, a pulpit was placed in the King's privy Garden, where he might be heard of four times as many Auditors, as could have thronged into the Chappel. Which as it was the first Sermon that was Preached in that place, so afterward a fixed and standing Pulpit was erected for the like occasions, especially for Lent-sermons on the Sundays in the Afternoon, and hath so continued ever since till these latter times.

At the return of the King's Commissioners, dispatched throughout the Realm, to take a Survey of all Colledges, Free-chappels, Chantries, and Brotherhoods, in the first place (as lying nearest) came in the free Chappel of *St. Stephen*, originally founded in the Palace at *Westminster*, and reckoned for the Chappel Royal of the Court of *England*. The whole Foundation consisted of thirty eight persons, viz. one Dean, twelve Canons, thirteen Vicars, four Clerks, six Choristers, besides a Verger, and one that had the charge of the Chappel. This Chappel hath been since fitted, and employed for an house of Commons in all times of Parliament.

At the same time also fell the Colledge, commonly called *St. Martins le Grand*, near *Aldersgate* in *London*: the King gave the same, with the Liberties and precincts thereof to the Church of *Westminster*. These two, *St. Stephen's* and *St. Martin's*, were the richest of all the rest.

Then the Lord Protector being unfurnished of a Palace proportionable to his Greatness, doubted not to find room enough upon the dissolution of the Bishoprick of *Westminster* lately erected, to raise a Palace equal to his vast designs. Which coming to the ears of *Benson*, the last Abbot, and first Dean of *Westminster*, he was willing to preserve the whole, by parting for the present with more than half of the estate belonging to it. And thereupon a Lease is made of seventeen Mannors, and good Farmes, lying almost altogether in the County of *Glocester*, for the Term of ninety nine years, which was presented to the Lord *Thomas Seymour*, to serve as an addition to his Mannor of *Sudley*. Another present of almost as many Mannors, lying in the Counties of *Glocester*, *Worcester*, and *Hereford*, was made for the like Term to Sir *John Mason*, for the use of the Lord Protector, which after the Duke's fall came to Sir *John Bourn*, principal Secretary of Estate, in the time of Queen *Mary*. The Mannor of *Islip* was also put into the scale, conferred upon that Church by King *Edward* the Confessor, to which two hundred Tenants owed their soile and service, and being one of the best wooded things in those parts of the Realm,

was to be granted also without impeachment of waste, as it was accordingly. Thus *Benfon* saved the Deanery, but fell into great disquiet of mind, and died a few monerhs after. To whom succeeded *Doctor Cox*, being then Almoner to the King, Chancellor of the University of Oxford, and Dean of *Christ-Church*.

Latimer. Ser.
P. 38. 71, 91,
114.

Bishop *Latimer* in his printed Sermons complaineth, *That the Gentry at that time invaded the profits of the Church, leaving the Title onely to the Incumbent; and that Chantery Priests were put by them into several Cures, to save their pensions; that many Benefices were laid out in Fee-farmes, and for making of Gardens: and finally, that the poor Clergy being kept to some sorry pittances, were forced to put themselves into Gentlemens houses, and there to serve as Clerks of the Kitchen, Surveyours, Receivers, &c. All which Enormities, were generally connived at by the Lords and others, who onely had the power to reform the same, because they could not question those who had so miserably invaded the Churches patrimony, without condemning of themselves.*

Stephen Gardiner, Bishop of *Winchester*, having long lain Prisoner in the Fleet was enlarged, and permitted to return to his Diocess, where contrary to the promise made at his enlargement, he shewed himself cross to the King's proceedings in case of Images and other things, that he was sent Prisoner to the Tower, where he abode till he was set at liberty by Queen *Mary*.

Notwithstanding the King's great care to set forth one uniform order of Administring the holy Communion in both kinds, yet among the inferior Priests and Ministers of Cathedral and other Churches in this Realm, there arose variety of Factions in Celebrating the Communion Service, and Administration of the Sacraments, and other Rites of the Church. Some followed the Order of the King's proceedings: others patchingly used some part of them onely: but many causelessly contemning them all, would still continue in their former Popery. Moreover, many of those who had been licensed, appeared as active in Preaching against the King's proceedings, as any of the unlicensed Preachers had been found to be. Which being made known to the King, and the Lords of the Council, it was advised, that a publick Liturgy should be drawn, and confirmed by Parliament, which was done, *An. 1548.* and in the next year a penalty was imposed by Act of Parliament on such who should deprave, or neglect the use thereof.

The King caused those Godly Bishops, and other Learned Divines (whom he had formerly employed in drawing up the order for the holy Communion) to frame a publick Liturgy, containing the order of Morning and Evening Prayer, together with a Form of Ministring the Sacraments, and for the celebrating of all publick Offices in the Churches.

This was done accordingly: Some exception being taken at it by *Mr. Calvin* abroad, and some zealots at home, the Book was brought under

under a review, and by Statute in Parliament, it was appointed, it should be faithfully perused, explained, and made fully perfect.

And here take notice, that those who had the chief stroke in this Affair, were before-hand resolved, that none but English Heads or hands should be used therein. *Calvin* offered his assistance to Archbishop *Cranmer*, as himself confesseth, but he refused the offer. And though it was thought necessary, for the better seasoning of both Universities in the Protestant Reformed Religion, that *Martin Bucer*, and *Peter Martyr*, two eminent Divines of Forreign Churches, should be invited to come over, yet had the Liturgy passed the approbation of the King and Council, if not both Houses of Parliament before their coming. Which being finished, they all subscribed it, except Doctor *Day*, Bishop of *Chichester*.

Then in Parliament it was enacted, that all such positive Lawes and Ordinances, as prohibited the marriages of Priests, and pains and forfeitures therein contained, should be repealed.

In this Parliament also it was enacted, that no person should from thenceforth take, or carry away any Tithe or Tithes which had been received or paid within the space of forty years next before the date thereof, &c. under the pain or forfeiture of the Treble value of the Tithes so taken or carried away. To which a clause was also added, enabling the said Parsons, Vicars, &c. to enter upon any man's Land for the due setting out of his Tithes, and carrying away the same without molestation.

There also passed another Act for Abstinence from flesh upon all such days, as had been formerly taken and reputed for fasting-dayes, viz: fall Fridays and Saturdays in the year, the time of Lent, the Ember-days, the Eves or Vigils of such Saints, as had been anciently used for Fasts by the Rules of the Church. On *Septemb. 5. 1548*: Doctor *Farrar's* was consecrated Bishop of *S. Davids*, as Doctor *Heylin* noteth, and not in the year 1547: as Mr. *Fox* makes it, nor in 1549. as Bishop *Godwin* saith.

The Lord Protector pulled down two Churches, two Chappels, and three Episcopal Houses for the materials of the building of his new intended Palace, called *Sommerset-house*.

About this time there arose a sort of men, who were termed Gospellers, against whom Bishop *Hooper* inveigheth, in the Preface to his Exposition on the ten Commandments. Some Anabaptists also discovered themselves. Some of the Chiefs of them were convented before the Archbishop of *Canterbury*, and the Bishop of *Westminster*, Doctor *Cox* Almoner to the King and others: and being convicted of their errours, some of them were dismissed only with an Admonition, some sentenced

to a Recantation, and others (among which I find *one Champney's*) condemned to bear their Faggots at *S. Paul's Cross*.

Then brake forth two dangerous Rebellions, one in *Devonshire*, the other in *Norfolk*. That of *Devonshire* was found to be chiefly raised in maintenance of their old Religion. On Whisfun Munday, being next day after the first exercising of the publick Liturgy, some few of the Parishioners of the Parish of *Sumpford County*, compelled their Parish-Priest, who is supposed to have invited them to that compulsion, to let them have the Latine Mass as in former-times. These being seconded with many others, *Henry Arundel* Esquire, Governour of the Mount in *Cornwall*, *Winslade* and *Coffin*, Gentlemen, headed them. The seditious exceeding the number of ten thousand, march in a full body to *Exeter*. They send their demands to the King, among which one more specially concerned the Liturgy. It was demanded by the Rebels, That forasmuch as we constantly believe, that after the words of Consecration spoken by the Priest being at Mass, there is very really the Body and Blood of our Saviour Jesus Christ, God and man, and that no substance of Bread and Wine remaineth after, but the very self-same body that was born of the Virgin *Mary*, and was given upon the Cross for our Redemption; Therefore we will have Mass Celebrated as it was in times past without any man Communicating with the Priests, forasmuch as many presuming unworthily to receive the same, put no difference between the Lord's body, and other kind of meat, &c.

To which demand of theirs the King thus answered, *viz.* that for the Mass I assure you, no small study nor Travel hath been spent, by all the Learned Clergy therein: and to avoyd all contention; it is brought even to the use that Christ left it, as the Apostles used it; as the Holy Fathers delivered it: indeed somewhat altered from that to which the Popes of *Rome*, for their lucre, had brought it. And although (saith he) you may hear the contrary from some Popish evil men; Yet we on our Honour assure you, that they deceive, abuse you, and blow these opinions into your Heads to finish their own purposes. But this answer satisfying not, they marched with all their forces to the siege of *Exeter*, carrying before them in their march the Pix or Consecrated Host under a Canopy, with Crosses, Banners, Candlesticks, Holy-bread, and Holy-water, &c. But the Lord *Gray* and the Lord *Russel* with forces conjoyned, so strongly charged the Rebels, that they beat them out of their works, and then forced them with great slaughter to raise their siege. After the like success in some following fights, the Lord *Russel* enters that City on *August 6.* where he was joyfully received by the half-starved Citizens. *Miles Coverdale* gave publick thanks to God for the Victory in the view of *Exeter*, and soon after was made the Bishop thereof.

Arundel,

Arundel, Berry, Winflade, and Coffin were sent to *London*, and there executed. Six Popish Priests were hanged, and the Vicar of *S. Thomas* (one of the Grand Incendiaries) hanged on the top of his own Steeple, apparelled in his Popish Weeds, with his Beads at his Girdle.

The *Norfolk* Rebellion brake forth on *June 20.* and that especially for a grievance about Enclosures. The Rebels had gotten one *Robert Ket*, a rich Tanner of *Wimondham* for their Leader, and were grown to a Body of twenty thousand, seating themselves at *Moushold* near *Mount Surrey*, where they carried a face (as it were) of Justice and Religion, for they had one *Conyers*, an idle fellow, to be their Chaplain, who read solemn Prayers to them Morning and Evening, Sermons also they had often. And as for Justice, they had a bench under a Tree (which Tree was called by them, and so hath ever since been called, *the Tree of Reformation*) where *Ket* usually sate, and with him two Companies of every Hundred, whence their Companies had been raised, to hear complaints, and give judgement. They sent certain complaints to the King, requiring he would send a Herald to them to give them satisfaction. The King returned this answer, that in *October* following he would call a Parliament, wherein their complaints should be heard, and their grievances should be redressed, requiring them in the mean time to lay down Arms, and return to their houses, and thereupon granting them a general pardon. But this not satisfying the seditious, hereupon they first assaulted the City of *Norwich*, took it, and made *Thomas Cud* the Mayor of *Norwich* attend them as their servant. At length He and others of the Gentry detained Prisoners in *Ket's* Camp, were admitted to the Counsels of the Rebels for the better credit thereof.

Doctor *Matthew Parker* (afterward Archbishop of *Canterbury*) getting up into the *Oak of Reformation*, Preached to the Rebels of their Duty and Obedience, where his life was in danger, many Arrows being Shot at him. *Conyers* set the *Te Deum*, during the singing whereof the Doctor withdrew, and went to his own house.

William Par Marquess of *Northampton*, with the Lords *Sheffield* and *Wentworth*, Sir *Anthony Denny*, Sir *Ralph Sadler* and other persons of Honour, is sent to quell this Rebellion. But success failed them: the Lord *Sheffield* was barbarously butchered, Sir *Thomas Cornwallis* taken prisoner, and the City fired by the Rebels, but the clouds melting into tears pitying the Cities calamity, quenched the flames, and the Marquess quitting the service, returned to *London*.

Then was *John Dudley*, Earl of *Warwick* sent to undertake the task, and was attended by the Marquess of *Northampton*. Coming to *Norwich* he easily entered the City, and entertained the Rebels with many Sallies with various success, but generally the Earl of *Warwick* came off with the better.

The Rebels deserted *Moushold-bill*, and came down into *Dussingdale*.
Here

Here their superstition fancied themselves sufficiently fenced by the virtue of an old prophecy.

*Hob, Dick, and Dick, with Clubs, and Clouted Shyn.
Shall fill up Duffindale with blood of slaughtered kites soon.*

In this place was a bloody battel: two thousand of the Rebels were slain in the fight and chase, the Residue of them scattered all over the Countrey: the Principals of them taken, and Executed: *Robert Ker* hanged on *Norwich-Castle*, *William* his brother, on the Top of *Wimondham* steeple, nine of his followers on as many boughs of the Oak where *Ker* held his Courts. On *August xxix.* a solemn thanksgiving was made to God for their deliverance, in the City of *Norwich*, and is Annually observed. As for the Rebellion at the same time in *Yorkshire*, it was soon quelled on the Execution of *Omler* and *Dale*, the chief promoters thereof.

These things quickned the Lords of the Council to a sharper course against all those whom they suspected not to advance the publick Liturgy. Among whom none was more distrusted than *Bishop Banner* of *London*, who is commanded to attend the Lords of the Council on *Aug. 11.* by whom he was told, that by his negligence not only many people within his Diocess forgot their duty to God in frequenting the Divine Service than by Law established, but divers others despising the same, did in secret places often frequent the Popish Mass. Therefore he is commanded to Preach against the Rebels at *Paul's Cross* on *Septemb. 1.* and there to shew the unlawfulness of taking Arms on pretence of Religion. But on the Contrary, he spent most part of his Sermon in maintenance of the Cross, Carnal and Papistical presence of Christ's body and blood in the Sacrament of the Eucharist: complaints whereof being made, a Commission is Issued out to the Archbishop of *Canterbury*, the Bishops of *Rocheſter* and *Peterborough*, *Sir Thomas Smith*, and *Doctor May*, before whom he was convented at *Lambeth*, where after many shifts on his part, and much patience on theirs, he is taken *pro confesso*, and in the beginning of *October* deprived of his Bishoprick. To whom succeeded *Doctor Nicholas Ridley*, Bishop of *Rocheſter*.

There passed an Act of Parliament in the following Session (which took beginning *Novemb. 4.*) for taking down of such Images, as were still remaining in the Churches, as also for the bringing in of all Antiphonaries, Missals, Breviaries, Offices, Horaries, Primers and Processionals, with other Books of false and superstitious worship. The Tenour of which Act signified to the Subject by the King's Proclamations, and seconded by the Missives of Archbishop *Cranmer* to the Suffragan Bishops, requiring them to see it diligently put in execution. Also the Bishops were required to punish all those that refused to give

to the charge of bread and wine for the Communion. Now was there no further opposition against the Liturgy by the Romish party during the rest of the King's Reign.

But then there started up another faction, as opposite to the publick Liturgy, as were those of *Rome*. The Archbishop and the rest of Prelates which co-operated with him in the work of Reformation, were resolved now to go forwards with a Reformation in point of Doctrine. And therefore Letters were directed by Archbishop *Crammer* to *Martin Bucer* and *Peter Martyr*, two eminent Divines. *Martyr* came over in the end of *November*, and having spent sometime with the Archbishop in his house at *Lambeth*, was dispatched to *Oxford*, where he was made the King's Professour for Divinity, and about two years after made Canon of *Christ-Church*. His readings were so much disliked by some of that Univerlity, that a publick disputation was shortly had betwixt him, and some of those that disliked his doings, about some points in the Sacrament. Doctor *Cox*, Chancellour of the Univerlity, assisted by Mr. *Morrison* a right learned man, being Moderators, declared that *Martyr* had sufficiently answered all Arguments which were brought against him by *Chadsey* the chief of the opponents, and the rest of those who disputed with him.

Heylin's Hist.
Edw. VI.

Bucer came not over till *June*, and, being, here receives letters from *Calvin*, by which he was advised to take heed of his old fault (for a fault he thought it) which was to run a moderate course in his Reformations. The first thing that *Bucer* did after his coming hither, was to acquaint himself with the English Liturgy, translated for him into Latine by *Alexander Alefius*, a Learned *Scot*, and generally well approved of by him, as to the main Frame and Body of it. Of this he gives an account to *Calvin*. Having received a courteous entertainment from the Lord Protector, and being heartily well-commended by Archbishop *Crammer*, he is sent to take the Chair at *Cambridge*. But he had not held that place long, when he left this life, deceasing on *January 19. Anno 1550.* to the great loss and grief of that Univerlity.

Medii consiliis vel Auctoritatem esse vel Approbatorem, Calvin. Epi. ad Bucer.

Calvin writes to the Protector to this effect, That the Papists would grow more insolent every day than other unless the difference were composed about the Ceremonies. But how? not by reducing the Opponents to Conformity, but by encouraging them rather in their opposition.

John Rogers, Lecturer in *S. Paul's*, and *John Hooper* Vicar of *S. Sepulchres* were founders of Non-conformity. This *John Hooper* was bred in *Oxford*, well-skilled in Latine, Greek, and Hebrew, and afterwards travelled over into *Switzerland*. He was preferred to be Bishop of *Glocester* by the favour of his Patron, *John Earl of Warwick*, afterwards Duke of *Northumberland*.

The Founders of Non-conformity.

But when *Hooper* came to be consecrated Bishop of *Glocester*, he scrupled

scrupled the wearing of certain Episcopal Ornaments (Rochet, Chimere, Square Cap, &c.) producing a letter from the Earl of *Warwick*, that he might be favourably dispensed with therein. The King also thirteen dayes after wrote to Archbishop *Cranmer* to the same effect. All would not do, Resolute Bishop *Ridley* stood stiffly to his tackling, and here was bandying of the business betwixt them, and arguments urged on both sides. The Earl of *Warwick* deserted his Chaplain, and *Hooper* was sent to prison, and kept sometime in durance, till he condescended to conform himself in his habit, and so was consecrated Bishop of *Glocester*. After this, *Hooper* bare a great grudge against *Ridley*, who enforced him thereunto: but God's providence sanctified their sufferings afterwards into an agreement. We must not forget, that this earnest contest was not about the vocation, but about the vestments of Bishops. Thus we have the first beginning of that opposition, which hath continued ever since against the Liturgy, &c. and other Rites and Usages of the Church of *England*.

About this time *John a Lasco*, free Baron of *Lasco* in *Poland*, with his Congregation of *Germans* and other strangers, took Sanctuary this year in *England*, hoping that here they might enjoy that liberty of conscience, and safety for their goods and persons, which their own Countrey had denyed them. The King graciously vouchsafed to give them both entertainment and protection: assigned them the west part of the Church, belonging to the late dissolved house of *Augustine-friars* for the exercise of Religious Worship, made them a Corporation, consisting of a Superintendent, and four other Ministers, with power to fill the vacant places by a new Succession, whensoever any of them should be voyd by death or otherwise, the parties by them chosen to be approved by the King and Council. He commanded the Lord Mayor of *London*, the Aldermen and Sheriffs thereof, as also the Archbishop of *Canterbury*, and all other Bishops of this Realm not to disturbe them in the free exercise of their Religion and Ecclesiastical Government, although they differed from the government and forms of Worship established in the Church of *England*. All which he granted by his Letters Patents. This *John a Lasco* quickly publisheth a book, Entitled, *Forma & Rationis Ecclesiastici Ministerii*, wherein he maintains the use of sitting at the Holy Communion, contrary to the custom of the Church of *England*, to the encouragement of those who impugned her Orders. A controversie moved by Bishop *Hooper* touching the Episcopal Habit, was presently propagated among the rest of the Clergy touching Caps and Surplices. And in this quarrel *John a Lasco* engageth, countenancing those that refused to wear them, and Writing to *Martin Bucer*, to declare against them. But that Moderate and Learned Man severely reprehended him, and solidly answered all his Objections. Which being sent to him in the way of letter, was afterward Printed and dispersed

for keeping down that opposite humour. This controverſie was countenanced by *Peter Martyr*, for beſides his judgement which he gives of theſe things in ſome of his Epistles about things of this nature, he hath told us of his own practice in one of his Epistles, Dated at *Zurick*, *Novemb. 4. 1559.* being more than five years after he had left this Kingdom. That he had never uſed the Surplice, when he lived in *Oxford*, though he were then a Canon of *Chriſt-church*, and frequently preſent in the Quire. While this controverſie was on foot between the Biſhops and the Clergy, *John Rogers* (one of the Prebends of *S. Paul's*, and Divinity Reader of that Church then newly return'd from beyond the Seas) could never be perſwaded to wear any other than the round cap when he went abroad. And being further preſſed unto it, he thus declared himſelf: That he would never agree to that point of Conformity, but on this condition, that if the Biſhops did require the Cap and Tipper, &c. then it ſhould alſo be declared, that all Popiſh Priests (for a diſtinction between them and others) ſhould be conſtrained to wear upon their ſleeves a Chalice with an Hoſt upon it. Nay, ſuch peccancy of humour began then to break out, that it was Preached at *Paul's Croſs* by one *Steven*, Curate of *Katherine Cree-
Church*, That it was fit the names of Churches ſhould be altered, and the names of the dayes in the Week changed; that Fiſh-dayes ſhould be altered, and the Lent kept at any other time, except onely between *Shrove-tide* and *Eaſter*. *John Stow* ſaith, that he had ſeen the ſaid *Steven* to leave the Pulpit, and Preach to the People out of an high Elm, which ſtood in the miſt of the Church-yard, and that being done, to return into the Church again.

*Stow's Chro.
Edw. vi.*

The wings of Episcopall Authority had been ſo clipped, that it was ſcarce able to fly abroad: the ſentence of Excommunication had not been in uſe ſince the firſt year of this King; which occaſioned not onely theſe diſorders among the Miniſters of the Church but alſo tended to the great encrease of viciousneſs in all ſorts of men. So that it was not without cauſe that it was called for ſo earneſtly by Biſhop *Latimer* in a Sermon Preached before the King. Bring into the Church of *England* (ſaith he) the open Diſcipline of Excommunication, that open ſinners may be ſtricken withal.

Then upon the Complaint of *Calvin* to Archbiſhop *Cranmer*, and *Peter Martyr's* bemoaning the miſerable condition of the Church for want of Preachers, it was ordained by the advice of the Lords of the Council, that of the King's ſix Chaplains, which attended in Ordinarie, two of them ſhould be always about the Court, and the other four ſhould travel in Preaching abroad. About this time Sermons at Court were encreaſed alſo.

Then followed the taking down of Alars by publick Authority. This being reſolved on, a Letter cometh to Biſhop *Ridley* in the name

of the King, subscribed by *Sommerfet*, and other of the Lords of the Council, concerning the taking down of Altars, and setting up Tables in the stead thereof. He appointed the form of a right Table to be used in his Diocese, and caused the wall standing on the back-side of the Altar in the Church of *S. Paul's* to be broken down for an example to the rest. No universal change of Altars was there into Tables in all parts of the Realm, till the repealing of the first Liturgy, in which the Priest is appointed to stand before the midst of the Altar in the Celebration; and the establishing of the second, (in which it is required, that the Priest shall stand on the North-side of the Table) had put an end to the Dispute.

About this time *David's Psalms* were Translated into *English* metre, by *Thomas Sternhold*, Esq; and of the Privy Chamber to King *Edward* the sixth, *John Hopkins*, *Robert Wisdom*, &c. and generally permitted to be Sung in all Churches.

Bishop Gardiner having been a Prisoner in the Tower almost two years, the Lord Treasurer, the Earl of *Warwick*, and some others are sent with certain Articles Signed by the King and Lords of the Council unto him. According to the tenour hereof; he is not only to testify his consent to the establishing the Holy-dayes and Fasting-days by the King's Authority, the allowance of the publick Liturgy, and the abrogating of the Statute for the six Articles, but to subscribe the confession of his fault in his former obstinacy, after such form and manner as was there required. To which Articles he subscribed, but refused to put his hand to the said Confession,

Then a Book of Articles is drawn up, containing all the alteration made by the King and his Father, as well by Act of Parliament as their own injunctions, of all which doings he is required to signify his approbation, to make Confession of his fault with an acknowledgment that he had deserved the punishment which was laid upon him: but no such submission and acknowledgment being made as was required, on *Feb. 14. 1550.* he was deprived, and so remitted to the Tower.

Notwithstanding this severity, yet some of the Bishops were so stiff in their old opinions, that neither terrour nor persuasions could prevail upon them, either to approve of the King's proceedings, or otherwise to advance the King's commands. And some complied so coldly with the King's commands, as that they were laid open to the spoil, though not to the loss of their Bishopricks: of which last sort were *Kitching* Bishop of *Landaff*, *Salcot* Bishop of *Salisbury*, and *Sampson* of *Coventry* and *Lichfield*, *Heath* of *Worcester*, *Voysie* of *Exeter*, *Day* of *Chichester*, and *Tonsal* of *Durham* would not any way comply. *Voisy* made such havock of his Lands, before he was brought under a deprivation, that he left but seven or eight of the worst manours, and those let out into long Leases and those charged with pensions, and not above

two houses, both bare and naked. He was deprived a few moneths after *Gardiner*, but lived to be restored again (as *Gardiner* also was) in the time of *Queen Mary*. *Day* and *Heath* were both deprived, *October* 10. and were both restored in *Queen Maries* Reign. *Tunstal* was cast into the Tower, *December* 20. and was there kept until the dissolution of his Bishoprick by Act of Parliament.

To *Gardiner*, in the See of *Winchester*, succeeded Doctor *John Poyner*, Bishop of *Rochester*. To *Voisy*, in the See of *Exeter*, succeeded Doctor *Miles Coverdale*, one who had formerly assisted *Tyndal* in translating the Bible into English, and for the most part lived at *Tubing*, an Univerlity belonging to the Duke of *Saxony*, where he received the degree of Doctor. *Scory* being Consecrated Bishop of *Rochester*, in the place of *Poyner*, on the thirtieth of *August*, in the next year following, succeeded *Day* of *Chichester*. Of which Bishoprick he was deprived in the time of *Queen Mary*, and afterwards preferred by *Queen Elizabeth* to the See of *Hereford*, in which place he died. The Bishoprick of *Worcester* was given in *Commendam* to Bishop *Hooper*.

The Princess *Mary*, having been bred up in the Romish Religion, would not change her mind. And although the King and the Lords of his Council, wrote many Letters to her, to take off those affections which she bear to the Church of *Rome*, yet she keeps up her Mass, with all the Rites and Ceremonies belonging to it, and suffers divers persons (besides her own domestick Servants) to be present at it. By the Emperor's mediation, her Chaplains were permitted to celebrate the Mass, but with this Restriction, that they should do it in her presence only. For the transgression of which bounds, *Mallet* and *Barkley*, her two Chaplains were imprisoned.

Then a Plot is laid to convey the Princess *Mary* out of the Realm by stealth; but the King being secretly advertised of the design, puts a stop thereunto. She is brought to the King, and appointed to remain with him, but none of her Chaplains permitted to have any access unto her.

And notwithstanding the mediation of the Emperor in her behalf, and his threatening War, in case she were not permitted the free exercise of her Religion, and although the Lords of the Council generally seemed very inclinable thereunto, yet the King would not be periwaded thereunto. And when the Archbishop of *Canterbury*, and the Bishop of *London*, sent by the Lords to the King, used divers Arguments to perswade him, he declared a Resolution rather to venture life, and all things else that were dear unto him, than to give way to anything, which he knew to be against the Truth. Then the King burst forth into a flood of tears, and the Bishops, on sight thereof, wept as fast as he.

The Bishops thereupon withdrew, admiring at such great Abilities in so young a King, and blessed God for giving them a Prince of such eminent piety.

Then

Then the reviewing the Liturgy, and the composing of a Book of Articles, were brought under consideration: This last for the avoiding diversities of Opinions, and for the establishing consent touching true Religion, the other for removing such offences as had been taken by *Calvin*, and his followers, at some parts thereof. The Liturgy, so reviewed, was ratified by Act of Parliament in the year following. By the learned Writings of *Erasmus* and *Melancthon*, together with the *Augustan* Confession (a Book of Articles being thought necessary to be composed) the Composers of those Articles were much directed, using them as subservient Helps to promote the service.

Now followed the fatal Tragedy of the Duke of *Sommerſet*, and we must recoyl a little to fetch forward the cause thereof. *Thomas Seymour*, Baron of *Sudely*, and Lord Admiral, the Protector's younger Brother, had married the Lady *Katherine Parr*, the Relict of King *Henry* the Eighth. A contest arose between their Wives about place. The Women's discords derived themselves into their Husbands hearts: whereupon, not long after, followed the death of the Lord *Thomas Seymour*, arraigned for designing to translate the Crown to himself.

Soon after the Lords of the Council accuse the Protector of many high offences; his greatest Enemy and Accuser was *John Dudley*, Earl of *Warwick*. Hereupon he was imprisoned at *Windsor*, yet he was acquitted, though outed his Protectorship, restored, and continued Privy Counsellor. But after two years and two months his Enemies assault him afresh. He was indicted of Treason and Felony: he was condemned for Felony, by a new made Statute, for plotting the death of a Privy Counsellor, namely, the Earl of *Warwick*. Here a strange oversight was committed, that he craved not the benefit of the Clergy, which could not legally be denied him. Not long after he was beheaded on Tower-hill, with no less praise for his piety and patience, than pity and grief of the beholders.

In the beginning of the year 1551. happened a terrible Earthquake at *Croydon*, and some other Villages thereabouts, in the County of *Surrey*. Afterwards six Dolphins were taken up in the *Thames*, three at *Queenborough*, and three near *Greenwich*, the least as big as any Horse. Their coming up so far, beheld by States-men, as a presage of those storms and Tempests, which afterwards befel this Nation in the death of King *Edward*, and the tempestuous Reign of Queen *Mary*. But the saddest presage of all was, the breaking out of a Disease, called the Sweating-sickness, appearing first at *Shrewsbury*, on April 15. and afterwards spreading by degrees over the Kingdom; wherewith, if any man were attacked, he died, or escaped, within nine or ten hours: if he slept (as most persons desired to do) he died within six hours: if he took cold, he died within three hours.

Sir Michael Stanhop, Sir Thomas Arundel, Sir Ralph Vane, and Sir Miles Partridge, were arraigned, and condemned to dye. The two first were beheaded, and the two last hanged, at what time they solemnly protested, (taking God to witness) that they never practised Treason against the King, &c. Vane adding, after all the rest, that his Blood would make the pillow of the Earl of Warwick (lately made Duke of Northumberland) uneasy to him.

Then fifty six Articles are drawn up against Robert Farrars, Bishop of St. Davids, and a Commission issued March 9. to enquire into the merit of those Articles charged against him: on the return whereof he is indicted of a *Præmunire* at the Assizes at Carmarthen, committed thereupon to prison, where he remained all the rest of King Edward's time; never restored to liberty till he came to the Stake in Queen Maries Reign.

On the twenty ninth of January, 1552. The Bishoprick of Westminster was dissolved by the King's Letters Patents, by which the County of Middlesex, which had before been laid unto it, was restored unto the See of London.

The Book of Articles made in the Synod at London, may be truly said to be the work of that Convocation, though many Members of it never saw the same till the Book was published: in regard (as Mr. Philpot saith) that they had a Synodical Authority, to make such spiritual Laws, *For Acts and as to them seemed to be necessary or convenient, for the use of the Church.* Monuments. Moreover the Church of England, for the first five years of Queen Elizabeth, retained these Articles and no other, as the publick Tenents of the Church in point of Doctrine; which she had not done, had they been commended to her by a less Authority than a Convocation. These Articles were confirmed and published for such, by the King's Authority, as appears further by the Title in due form of Law. And so it is resolved by Philpot, in behalf of the Catechism which came out, *Anno 1553.* with the approbation of the said Bishops and learned Men. *Regia auctoritate in lucem editi.*

The Liturgy being settled and confirmed in Parliament, was by the King's command translated into French, for the use of the Isles of Guernsey and Jersey, and such as lived within the Marches and command of Calais. But no such care was taken for Wales, till the fifth year of the Reign of Queen Elizabeth, nor of the Realm of Ireland from that time to this, as Doctor Haylin observeth.

Then that which concerns as well the nature, as the number of such Feasts and Fasts, as were thought fit to be retained, were determined and concluded on by an Act of Parliament. Which Statute (though repealed in the first of Queen Mary, and not revived till the first year of the Reign of King James, yet) in effect it stood in force, and was more punctually observed in the time of Queen Elizabeth's Reign, than after the reviving of it.

The next care was, that Consecrated places should not be profaned by fighting and quarrelling, as they had been lately since the Episcopal Jurisdiction, and the ancient Censures of the Church were lessened in Authority and reputation.

This Parliament ending on *April 15.* the Book of Common-prayer was printed and published, which had been therein authorized. And the time being come which was set for the officiating it, there appeared much alteration in the outward solemnities of Divine service, to which the people had formerly been so long accustomed. For by the Rubrick of that Book, no Copes, or other Vestures were required, but the Surplice only, whereby the Bishops must forbear their Crosses, and the Prebends of *St. Paul's* leave off their Hoods. To give a beginning hereunto, Bishop *Ridley*, then Bishop of *London*, did the same day officiate the Divine service of the Morning in his Rocher only, without Cope or Vestment: he preached also at *St. Paul's* in the afternoon, the Lord Mayor, Aldermen, and Companies in their best Liveries in their Companies being present at it, the Sermon tending (for the most part) to the setting forth the said Book of Common-prayer, and to acquaint them with the Reasons of such alterations as were made therein. On the same day the new Liturgy was executed also in all the Churches of *London*. Not long after, the upper Quire in *St. Paul's* Church, where the high Altar stood was broken down, and all the Quire thereabout, and the Communion-table was placed in the lower part of the Quire, where the Minister sang the daily Service.

Then publick care was had for the founding and establishing of the new Hospital in the late dissolved House of *Gray-Friers* near *Newgate* in *London*, and that of *St. Thomas* in the Borough of *Southwark*: of which ye are to know, that the Church belonging to the said House, together with the Cloysters, and almost all the publick building which stood within the liberties and precincts thereof, had the good hap to escape that ruine, which generally befell all other Houses of that nature. And standing undemolished till the last times of King *Henry*, it was given by him, not many dayes before his death, to the City of *London*, together with the late dissolved Priory, called *Little St. Bartholomews*. In which Donation there was reference had to a double end: The one for the relieving the poor out of the Rents of such Messuages and Tenements, as in the Grants thereof are contained and specified: The other for constituting a Parish-church in the Church of the said dissolved *Gray-friers*, not only for the use of such as lived within the precincts of the said two Houses, but for the Inhabitants of the Parish of *St. Nicholas* in the *Shambles*, and of *St. Edwin's*, situate in *Warwick-lane*, near *Newgate-market*. Which Churches, with all the Rents and profits belonging to them, were given to the City at the same time also, and for advancing the same ends, together with five hundred Marks *per annum* for ever: The Church of the

the Gray-friers to be from thence-forth called *Christ-church*, founded by King *Henry* the Eighth. All which was signified to the City, in a Sermon Preached at *Paul's Crofs*, by the Bishop of *Rocheſter*, on *January* 13. being but a fortnight before his death: Maſs was ſaid in this Church by the Pariſhoners that reſorted to it according to the King's donation. After which (in the firſt year of King *Edward*) followed the taking down of the ſaid two Churches, and building ſeveral Tenements on the ground of the Churches and Church-yards, the Rents thereof to be employed about the further maintenance and relief of the Poor, Living and Loyering, in and about the City.

But theſe things being not ſufficient to carry on the work to the end deſired, it hapned that Biſhop *Rialey*, Preaching before King *Edward*, inſiſted much upon ſome conſtant courſe for relief of the poor: which Sermon wrought ſo far upon him, that having ſent for the Biſhop, he gave him great thanks for his good Exhortation, whoſe advice was, that Letters ſhould be written to the Lord Mayor and Alderman. By whom it was agreed, that a general contribution ſhould be made by all rich and well-affected Citizens, toward the advancement of a work ſo neceſſary for the publick good. Every man ſubſcribed according to his ability, and Books were drawn in every ward of the City, containing the ſum of that Relief which they had contributed: Which being delivered to Sir *Richard Dobbs*, Lord Mayor of *London*, were by him tendred to the King's Commiſſioners, *February* 17. The buildings in the Gray-friers were forthwith repaired: The like reparation was alſo made of the ruinous buildings belonging to the late diſſolved Priory of *St. Thomas* in *Southwark*, which the Citizens had then newly bought of the King, to ſerve for an Hoſpital for ſuch Sick, Wounded, and Impotent perſons, as were not fit to be intermingled with the ſound: on *November* 23. the Sick and Maimed people were taken into the Hoſpital of *St. Thomas*; and into *Chriſt-church* Hoſpital, to the number of four hundred Children; all of them to have Meat, Drink, Lodging and Clothes, at the charge of the City; till other means could be provided for their maintenance.

On *April* 10. this King gave for ever to the City his Palace of *Bridewel* (erected by King *Henry* the Eighth) to be employed for ſuch Vagabonds and thriftleſs poor, as ſhould be ſent thither to receive chaſtiſement, and be forced to labour. He cauſed the Maſter and Brethren of the Hoſpital in the *Savoy*, founded by King *Henry* the Seventh, to reſign the ſame into his hands, with all the Lands and Goods thereunto belonging: out of which he preſently beſtowed the yearly rent of ſeven hundred Marks, with all the Beds, Bedding, and other Furniture ſound therein toward the maintenance of the ſaid Work-houſe, and the Hoſpital of *St. Thomas* in *Southwark*; The Grant whereof he confirmed by his Letters Patents, adding thereunto a Mortmain for enabling the City to purchase

purchase Lands to the value of four thousand Marks *per annum*, for the better maintenance of those and the other Hospitals. Thus he was entitled to the Foundation of *Bridewel*, *St. Bartholomews*, and *St. Thomas*, without any charge to himself.

Nothing else memorable about this time, but the coming of *Cardan*, the death of *Leland*, and the preferment of Doctor *John Tailor* to the See of *Lincoln*.

Then for raising Money, a Commission was speeded into all parts of the Kingdom, under pretence of selling such of the Lands and Goods of Chanteries as remained unsold, but in plain truth (saith *Dr. Heylin*) to seize upon all Hangings, Altar-clothes, Fronts, Parafronts, Copes of all sorts, with all manner of Plate, which was to be found in any Cathedral or Parochial Church. Certain Instructions were likewise given to the Commissioners, by which they were to regulate themselves in their proceedings. This was done generally in all parts of the Realm, into which the Commissioners began their Circuits in the month of *April*; which general seizure being made, they were to leave one Chalice, with certain Table-clothes for the use of the Communion-table, as the said Commissioners should think fit; the Jewels, Plate, and ready Money, to be delivered to the Master of the King's Jewels, in the Tower of *London*; the Copes of cloth of Gold, and Tissue to be brought into the King's Wardrobe; the rest to be turned into ready Money, and that Money to be paid to *Sir William Peckham* the King's Cofferer, for the defraying the charges of his Majesty's household.

But some there were, who were as much before hand with the Kings Commissioners in embezzeling the Plate, Jewels, and other Furnitures, as the Commissioners did intend to be with the King, in keeping all or most part to themselves.

The King grew Sick, and weak in Body, in which Estate *Dudley* so prevailed upon him, that he consented to a transposition of the Crown, from his natural Sisters, to the Children of the Dutchess of *Suffolk*.

His dying Prayer, as is was taken from his mouth, was in these words following.

Lord God, deliver me out of the miseries of this wretched and sinful life, and take me among thy chosen. Howbeit, not my will, but thy will be done, Lord, I commit my Spirit to Thee. O Lord, thou knowest, how happy it were for me to be with Thee; yet for thy chosen's sake send me life and health, that I may truly serve Thee. O my Lord God, bless thy people, and save thine inheritance. O Lord God, save thy chosen people of England. O my Lord God, defend this Realm from Papistry, and maintain thy true Religion, that I
and

and my people may truly praise thy Name for Jesus Christ his sake.

Thus endeth the Reign of that good King Edward the Sixth, sufficiently remarkable for the progress of Reformation, but so distracted unto Sides and Factions, that in the end the King himself became a prey to the strongest party, which (saith Dr. Heylin) could not otherwise be safe but in his destruction, contrived on purpose (as it was generally supposed) to smoothe the way to the advancement of the Lady Jane Gray (newly married to Guilford Dudley, fourth Son to Duke Dudley) to the Royal Throne.

King Edward being dead, the Princess Mary hearing of her Brothers death, and knowing her own right, writeth to the Lords of the Council, and challengeth them for their doing, making her claim to the Crown. To whom the Council writeth again, as to a Subject, requiring her to rest so contented: The Lady Jane was on the same day that these Letters were dispatched, brought by Water to the Tower, attended by a Noble Train of both Sexes, from *Durham-house* in the Strand, where she had been entertained, as part of Dudley's Family, ever since her Marriage: When she came into the presence of the two Dukes, her Father and Father in Law, it was signified to Her by the Duke of Northumberland, that the King was dead, and that he had declared her for his next Successor in the Crown. After a pithy speech, the poor Lady found her self in a great perplexity. But being wearied at last with their importunities, and overcome by the entreaties of her Husband whom she dearly loved, she submitted unto that necessity which she could not vanquish.

Hereupon the two Dukes, with all the rest of the Lords of the Council, swore Allegiance to her. And on the same day about five a Clock in the afternoon, they solemnly caused her to be Proclaimed Queen of England, France and Ireland, &c. in many of the principal Streets of London; and after by degrees, in most of the chief Cities, Towns, and places of greatest concourse. In which Proclamation it was signified, *That by the Letters Patents of the late King Edward, the Lady Jane Gray, eldest Daughter to the Dutchess of Suffolk, had been declared, to be his true and lawful Successor to the Crown of England, the same to be enjoyed after her decease by the heirs of her Body, &c.* Which Proclamation, though it was published in the City with all due solemnities, and that the concourse of the people was great, yet their acclamations were few.

The next day the Lords were advertised, that many persons of quality were drawn together at *Kenning-hall* Castle in *Norfolk*, to offer their service and assistance to the Princess Mary; as the Earl of Bath, Sir Tho-

mas Wharton, Son of the Lord *Wharton*, Sir *John Mordant*, Son of the Lord *Mordant*, Sir *William Drury*, Sir *John Shelton*, Sir *Henry Beddingfield*, Sir *Henry Jerningham*, Sir *John Sulierd*, Mr. *Richard Higham* of *Lincolns-Inne*. It was advertised also, that the Earl of *Suffex*, and his Son, were coming towards her with their Forces. Therefore they perswade Duke *Dualey* to take the conduct of some Forces, that might scatter those small companies before they grew unto an Head. Swelled with vain-glory, he suffered himself to be entreated to an action of such fame and merit, as that which they presented to him. So the Duke with the Marquess of *Northampton*, the Lord *Gray*, and divers others of note, on *July 14. 1553.* set forward with eighth thousand Foot, and two thousand Horse. The Duke's March was slow. In the mean time, *Edward Hastings*, the Earl of *Huntingdon's* Brother, having an Army of four thousand Foot, committed to him by the Duke of *Northumberland*, left his party, and went to the Lady *Mary*. And six great Ships which lay before *Yarmouth* to intercept her, if she should attempt to fly, now at the perswasion of Mr *Jerningham*, came to her aid. Upon news hereof, the Lords themselves assembled at *Baynards Castle*: first the Earl of *Arundel*, then the Earl of *Pembrook*, fell to Invectives against *Northumberland*, and then all the Lords consenting with them, they called for the Lord Mayor, and in *London* Proclaimed the Lady *Mary* Queen. She was also Proclaimed by divers other Lords and Knights, in divers other Counties; which the Duke (being then at *Bury*) hearing of, he returneth to *Cambridge*, and there himself Proclaimeth the Lady *Mary* Queen: but the next morning he was arrested by *Henry Fitz-Alan*, Earl of *Arundel*, by Order from Queen *Mary*.

Together with the Duke, his three Sons, *John*, *Ambrose*, and *Henry*, the Earl of *Huntingdon*, Sir *Andrew Dudley*, the two *Gates*, Sir *Thomas Palmer*, and Doctor *Sands*, were committed to the Tower: and the next day the Marquess of *Northampton*, the Lord *Robert Dudley*, and Sir *Robert Corbet*. Before which time, the Duke of *Suffolk*, entering his Daughter the Lady *Janes* Chamber, told her, she must now put off her Royal robes, which she willingly did.

Doctor *Nicholas Ridley*, Bishop of *London*, was also sent to the Tower, on *July 27.* Sir *Roger Cholmley*, Chief Justice of the King's Bench; and Sir *Edward Mountague*, Chief Justice of the Common Pleas; the Duke of *Suffolk*, were sent also to the Tower; Sir *John Cheek*, on the morrow after, bringing up the Reer: But the Duke of *Suffolk* (Father to the Lady *Jane*) was released within three days after.

The Duke of *Northumberland*, together with *John* Earl of *Warwick*, his eldest Son, and *William*, Marquess of *Northampton*, were brought to their Trial, on *August 8.* before *Thomas* Duke of *Norfolk*, then sitting as Lord High Steward in *Westminster Hall*: they all confessed the
Indictment.

Indictment, and received Judgment in the usual form. The like Judgment passed on the morrow after, on Sir *John Gates*, Sir *Henry Gates*, Sir *Andrew Dudley*, and Sir *Thomas Palmer*. The Duke was on *August 22.* beheaded, and professed himself a Papist at his death, whose Recantation on the Papists published abroad with great rejoycing, with him died also Sir *John Gates*, and Sir *Thomas Palmer*: which *Palmer* confessed the Faith he learned in the Gospel, and lamented that he had not lived more as became the Gospel.

The Queen had dissolved her Camp at *Farmingham*, consisting of fourteen thousand men, and prepared for her journey toward *London*. Being met on the way by the Princess *Elizabeth*, her Sister, attended with a thousand Horse, she entred *London* on the third of *August*. Taking possession of the Tower, she was first welcommed thither by *Thomas*, the old Duke of *Norfolk*, *Anne* Dutchess of *Sommerset*, *Edward* Lord *Courtney*, eldest Son to the late Marquess of *Excester*, and Dr. *Stephen Gardiner*, Bishop of *Winchester*, all which she lifted from the ground, called them her Prisoners, graciously kissing them, and restoring them shortly after to their former liberty. Taking the Great Seal from Dr. *Goodrick*, Bishop of *Ely*, within two days after she gave it for the present to Sir *Nicholas Hare*, whom she made Master of the Rolls, and afterwards committed it together with the Title of Lord Chancellor to the said Bishop of *Winchester*, then actually restored to that See.

Having performed the obsequies of her Brother, on the ninth and tenth, she removes her Court to *Whitehall*; on *September* she passeth thence to the Tower by Water, attended by her Sister, and a great Train of Noble Ladies, and made her return through the principal Streets of the same City, on the last of the same moneth, in a most stately manner: and the next day proceeded in like pomp to the Abbey-Church at *Westminster*, where she was met by the Silver Crosses, and eighty Singing-men, all in rich Coaps (so sudden a recruit was made of these sacred Vestments) among whom went the new Dean of *Westminster*, Dr. *Weston*, and diverse Chaplains of her own, each of them bearing in their hand some ensign or other. After them marched ten Bishops (which were all as remained of her persuasion) with their Miters, rich Coaps, and Crosier-staves. The Sermon was preached by Doctor *Day*, whom she had restored to the See of *Chichester*. The solemnity of the Coronation was performed by the Bishop of *Winchester*, the new Lord Chancellor. *Cranmer*, Archbishop of *Canterbury*, being then committed to the Tower. Till this time none was more dear to her than her Sister, the Lady *Elizabeth*, but after her Coronation she estranged her self from her.

She preferred *Henry Ratcliff*, Earl of *Sussex*, to the society of the Garter, which honour she conferred on his Son *Thomas* after his decease, and

Dr. P. Heylin.
History of
Queen Mary.

and to be covered in her presence at all times and places, according to the custom of the *Grandees* in the Realm of *Spain*. She also advanced the Earl of *Arundel*, to the Office of Lord Steward. She made Sir *Edward Hastings* Master of the Horse, and Knight of the Garter, and afterwards Lord Chamberlain of the Household, and Lord *Hastings* of *Loughborough*. She honoured Sir *John Williams*, with the Title of Lord *Williams of Thame*. She preferred Sir *Henry Jerningham*, to be Captain of her Guard: and afterwards Sir *Thomas Tresham* was created Lord Prior of the Order of St. *John of Jerusalem*. She preferred her old Servants, *Hopton*, her old Chaplain, to the See of *Norwich*, *Rochester*, to be Comptroller of her Household, *Inglefield* to be Master of the Wards, and *Walgrave* to be Master of the Wardrobe.

Sir *John Gage* (a zealous Papist) was made Lord Chamberlain of her Household, when he came first to the Tower. Bishop *Bonner* was discharged of the Marshalsey, and Bishop *Tunstal* from the King's Bench, within two days after. *Bonner* is restored to his See of *London*, and *Tunstal* to *Durham*, and an Act of Parliament procured for the restoring of the Church of *Durham* to all its Lands, and Jurisdictions, of which it stood divested by the late Act of Dissolution, made in the last year of the deceased King.

Coverdale was displaced from the See of *Exeter*, *Scory* from that of *Gloucester*, and *Hooper* from the Commendatory of the See of *Worcester*: to which Sees *Voisy*, *Day*, and *Heath*, were again restored. The like course also followed for the depriving of all Deans, Dignitaries, and Parochial Ministers, who had succeeded into any of those preferments, during the Reign of the two last Kings.

Doctor *Cox* was on *August 5*. brought to the Marshalsey, and spoiled of his Deaneries of *Christ-church* and *Westminster*, to make room for Doctor *Richard Marshal* in the one, and Doctor *Hugh Weston* in the other.

Peter Martyr coming from *Oxford* to *London*, where for a time he was commanded to keep his House, but was soon after suffered to return into his own Country.

A Letter was sent at the same time to the Mayor of *Coventry*, to set at liberty *Hugh Simons*, if he would recant his Sermon, or else to stay him.

A little before Mr. *Bradford*, Mr. *Vernon*, and Mr. *Beacon*, Preachers, were committed to the Tower: A Letter was sent to the Sheriffs of *Buckingham* and *Bedford*, for the apprehending Mr. *Fisher*, Parson of *Amer-sham*: Another Letter was sent to the Bishop of *Norwich*, not to suffer any to Preach or Expound openly the Scriptures, without special License from the Queen. Mr. *John Rogers*, Preacher, was confined to his own house.

Hooper and *Coverdale* being cited to appear before the Lords of the Council, did appear. *Hooper* was committed to the Fleet, and *Coverdale* commanded to attend the pleasure of the Lords.

Fisher of *Amerisham*, and *Hugh Sanders*, Vicar of *St. Michaels* in *Coventry*, appeared also before the Council.

Hugh Latimer appeared also, and was committed to the Tower.

Doctor *Bourn*, Archdeacon of *London*, Preaching at *Pauls Crosse*, in favour of Bishop *Bonner* (there present at the Sermon) inveighed against some proceedings in the time of the late King *Edward*: which so incensed the people, that a great tumult arose upon it, some pelting with Stones, others crying aloud, *Pull him down*; and one (who could never be known) flinging a Dagger at his Head, which after was found sticking in a post of the Pulpit. The Preacher with difficulty was secured in a School adjoining: By reason of which tumult the Lords of the Council with the Lord Mayor and Aldermen, took order, that every Householder should cause their Children and Apprentices to keep their own Parish-churches upon Holidays: order was taken for preventing the like Tumult on the Sunday following. A Sermon was Preached at the Crosse by Doctor *Watson*, who (afterwards was Bishop of *Lincoln*) for whose security many Lords of the Council were there present, and *Ferningham*, Captain of the Guard with two hundred of his Yeomen, standing round about the Pulpit with their Halberds.

Then care was taken, that nothing should be Preached in private Churches, contrary to the Doctrine which was, and should be Taught at the Crosse, by them which were appointed to it. It was further ordered; that every Alderman in his Ward should send for the Curates of every Church within their Liberties, and warn them not onely to forbear Preaching themselves, but also not to suffer any other to Preach, or make any open reading of Scripture in their Churches, unless the said Preachers were severally Licensed by the Queen.

For eight weeks after the Proclaiming of *Mary Queen*, Protestantism and Popery were together set on foot, the former hoping to be continued, the latter labouring to be restored. Seeing by the fidelity of the *Norfolk* and *Suffolk* Protestant Gentry, the Queen was much advantaged for the speedy recovering of her Right, they conceived, that as she by them had regained the Crown, so they under her should enjoy their Consciences. The Papists put their Ceremonies in execution, presuming on the Queens private practice, and publick countenance.

The Queen on *August 18.* puts forth a Proclamation, declaring her self for the Popish Religion, which she resolves to observe for her self, wishing her Subjects to follow her example; yet that she mindeth not to compel any thereunto, until such time as further order by common Assent may be taken therein: forbidding all her Subjects to move Seditious

ons at their perils; and the Printing of any Book, Rhyme, Enterlude, or Treatise, without her special License for the same: and likewise to Preach, or by way of reading in Churches, or other publick or private places (except in Schools of the Universities) to Interpret or Teach any Scripture, or any points of Doctrine concerning Religion.

Hereupon many of the people in divers places, received their old Religion, erected again their Altars, and used the Mass, and Latin Service, as was wont to be in King *Henrie's* time.

In *Cambridge* the Vice-chancellor chalenged one *Peirson*, on *Octob. 3.* for officiating the Communion, in his own Parish Church, in the English Tongue: and on the 26. displaced Doctor *Madew*, Master of *Clare-hall*, for being Married. In like manner, some of the Popish party in King's Colledge, on the 28th of the same moneth, officiated the Divine Service in the Latin Tongue.

At *Oxford*, *John Jewel* was chosen to pen the first gratulatory Letter to the Queen, in the name of the Univerſity, an Office imposed on him by his Enemies. Doctor *Tresham*, a Van-currer, before authority, repaired the great Bell in *Christ-church* and named it *Mary*.

Harley, Bishop of *Hereford*, and *Taylor* of *Lincoln* (two of the last of King *Edward's* Bishops) were present at the opening of the Parliament, *Octob. 10.* But no sooner was the Mass begun (though not then restored by any Law) than they left the Church. For which the Bishop of *Lincoln*, being first examined, and making profession of his Faith, prevented the malice of his enemies by a timely Death. And *Harley* (upon information of his Marriage) was presently excluded from the Parliament-house, and not long after from his Bishoprick also.

Hereupon Bishop *Barlow* of *Wells*, and *Scory* of *Chichester*, passed beyond the Seas, followed not long after by Bishop *Poiner* of *Winchester*.

On *November 3.* Archbishop *Cranmer* was arraigned at the *Guild-hall* in *London*, with the Lord *Guilford Dudley*, the late Queen *Jane*, his Wife, and others, all of them being attainted and condemned of Treason.

After *Peter Martyr* had quit the Realm, his Wife's Body having been buried in the Church of *St. Frideswid*, was afterward by publick order taken out of the Grave, and buried in a common dung-hill.

John a Lasco, was forced to dissolve his Congregation, and He with his Strangers to quit the Countrey: The like hast made the French Protestants also. At which time many of the English (as well Students as others) departed also. The principal of those were *Katherine*,
the

the last Wife of *Charles Brandon*, Duke of *Suffolk*, *Robert Bertie* Esq; Husband to the *Duchess*, the *Bishops of Winchester* and *Wells* (as before was said) *Sir Richard Morison*, *Sir Anthony Cook*, and *Sir John Cheek*, *Doctor Cox*, *Doctor Sands*, and *Doctor Grindal*.

The News of *Queen Maries* succeeding her Brother to the Crown of *England*, posted to *Rome*, and was very welcome to *Pope Julius* the Third, because it gave him some assurance of his re-admission into the Power and Jurisdiction of his Predecessors in the Realm of *England*; in pursuance of which hopes, it was resolved, that *Cardinal Pool* should be sent Legate into *England*, who being of the Blood-royal, and a man of eminent Learning and of exemplary life, was looked on as the fittest Instrument to reduce that Kingdom.

The Parliaments first Act was to take away all Statutes passed by the two last Kings, wherein certain Offences had been made High Treason, and others brought within the compass of a *Præmunire*. This was done especially for *Pool's* security; that neither He by exercising his authority, nor the Clergy by submitting to it, might be entangled in the like snares, as *Cardinal Wolfey*, and the whole Clergy of his time had before been caught.

Then an Act was passed for repealing certain Statutes of *King Edward*: thereby they took away all former Statutes for administering the Sacraments in both kinds, for establishing the first and second Liturgy, &c. In a word! by this one blow the Queen cut down all that had been done in the Reformation in seven years before. And then for want of Canonical Ordination on the one side, and under colour of Uncanonical Marriages on the other, there was presently such a remove among the Bishops and Clergy, as it is not any where to be paralleled in so short a time.

An Act was passed likewise, Entitled, *An Act against offenders of Preachers*, &c. which two Acts were seconded by the Queen, with two Proclamations, *December 5*. By one of which it was declared, that all Statutes made in the time of the late *King Edward*, which concerned Religion, were repealed by Parliament: and therefore that the Mass should be said as formerly, to begin on the twentieth of that moneth. And by the other it was commanded, that no person should dare from thenceforth to disturb any Priests in saying Mass, or executing any other Divine Office. Accordingly the Mass was publicly officiated in all parts of the Kingdom, and so continued during the Reign of the Queen without interruption.

Another Act was passed, wherein it was Enacted, *That the Marriage between King Henry the Eighth, and Queen Katherine, his first Wife, was lawful, and to stand with God's Laws and his Holy Word, &c. That the Decree of Divorce heretofore passed between the said King Henry, and the said Queen, by Thomas Cranmer, Archbishop of Canterbury,*

should be reputed to be void and null, with a Repeal of all such Statutes, wherein the Queen had been declared to be Illegitimate.

There also past another Act, in which there was a clause for the invalidating of all such Commissions as had been granted in the time of the late Queen *Jane*, and one in confirming the Attainders of the late Duke of *Northumberland*, *Thomas Archbishop of Canterbury*, &c.

Together with this Parliament the Queen summoned a Convocation, that all matters of Religion might first be debated and concluded in a Synodical way, before they were offered to the Parliament. In the Writs of which Summons, she retained the Title of *Supreme Head on Earth of the Church of England*, &c. the want whereof in those of the present Parliament occasioned dispute among some of the Members; Whether they might lawfully proceed, or not, in such publick business as were to be propounded to them in that Session. The Presidentship of the Convocation was transferred upon Bishop *Bonner*, privileged in respect of his See to preside in all such Provincial Synods, which were either held during the vacancy of the See of *Canterbury*, or in the necessary absence of the Metropolitan.

*Hylin. Hist.
of Q. Mary.*

The lower House of the Clergy also was fitted with a Prolocutor of the same affections; Doctor *Hugh Weston*, Dean of *Westminster*, in the place of Doctor *Cox*. So partially had the elections been returned from the several Diocesses, that we find none of King *Edward's* Clergy among the Clerks; and but six of the Deans and Dignitaries to have suffrage in the Convocation, viz. *James Haddon*, Dean of *Exeter*; *Walter Philips*, Dean of *Rochester*; *John Philpot*, Archdeacon of *Winchester*; *John Elmer*, Archdeacon of *Stow*, in the Diocese of *Lincoln*; *Richard Cheiney*, Archdeacon of *Hereford*; one more mentioned by Mr. *Fox*, without a name, joyned himself to the other five in the disputation.

The Prolocutor would admit of no more, though desired by *Philpot*, that some of the Divines which had the passing of the Book of Articles, in King *Edward's* time, might be assembled with them in the defence thereof.

The main point in debate, concerned the manner of Christ's presence in the Sacrament: It was not denied by *Philpot*, and his Brethren, That Christ was present in the Sacrament rightly administered, according to his Institution, but only that He was not present in the gross and carnal manner, which They of the Popish party had before subscribed unto. Six dys the disputation lasted, but to little effect. At length *Weston* put an end to the dispute, saying, *It is not the Queen's pleasure, that we should spend any longer time in these debates, and yet are well enough already: For you (saith He) have the Word, and we have the Sword.*

After

After the end of the Evenfong on St. Katherine's day, Bonner caused the Quire of St. Paul's to go about the Steeple, finging with lights after the old custom. And on St. Andrew's day, next following, he began the Proceffion in Latin himself, with many Parsons and Curates, and the whole Quire, together with the Lord Mayor and divers of the Aldermen, the Prebendaries of the Church, attired in their old gray Amises (as they used to call them) in which manner they continued it for three days after: on January 14. he restored the solemn Sunday's proceffion about the Church, with the Mayor and Aldermen, the Preacher taking his Benediction in the midst of the Church, according to the ancient custom; likewise he sent out his Mandates to all Parsons and Curates within his Diocese; for taking the names of all such as would not come the Lent following to Auricular Confession, and receive at Easter: he likewise enjoined the blotting out of all such paintings, and sentences of holy Scripture, as had been pensiled on the Church-walls in King Edward's days.

Mr. Jewel continued some weeks in Broad-gates Hall, whither his Scholars repaired unto him, whom he instructed in Learning and Religion: He had not long lived there, but being perswaded by the Popish Inquisitors to subscribe, he took a pen in his Hand, and smiling said, *Have you a mind to see how well I can write?* and thereupon under-writ their Opinions.

Fuller, Church
History of
Q. Mary.

The Papists trusted him not any whit the more for this his subscription. His life being way-laid for, with great difficulty he escaped into Germany. But on a Sunday after his Forenoon-sermon (by the advice of Dr. Edwin Sandys, afterwards Archbishop of York, Mr. Chambers, and Mr. Sampson, his bosom-Friends) in the Congregation of Franckfort, he bitterly bewailed his fall, and heartily requested pardon from God and his people, whom thereby he had offended.

On November 20. the Mayor of Coventry sent up to the Lords of the Council; one Baldwin Cleark, John Careless, Thomas Wilcocks, and Richard Estlin; Careless and Wilcocks were committed to the Gatehouse, and Cleark and Estlin to the Marshalsey.

In the moneth of December the Parliament broke up, in which there was a Communication of Marriage betwixt the Emperor's Son Philip, and the Queen. In the mean-while Cardinal Pool hasteneth toward England. The Emperor invites him to come into Germany by his way, and entertains him with great shew of Honour, untill by his Ambassador he had finished a Contract of Marriage between his Son Philip and Queen Mary.

Petri, Church
Hist. Cent. 15.

This match was generally distastd. To hinder it Sir Thomas Wyat, a Kentish Knight, took Armes with a great party assisting him. But albeit he wanted neither, Wit, Wealth, Learning, yet all were ill-

employed about him. *Wyat* demandeth the Person of the Queen, the Tower of *London* to be committed unto him, with power to displace evil Counsellors; his demands were refused with scorn. Queen *Mary* came to *Guildhall*, and there made a long Oration, which secured the affections of the Citizens unto her.

Wyat came up to *London*. He was taken at *Temple-bar*, carried thence be examined, and thence to the Tower to be committed. Some days after, he suffered penitently and patiently on the Scaffold, condemning his own Act.

Of his complices were hanged fifty persons, and four hundred more led through the City with halters about their necks to *Westminster*, where they were all pardoned in the Tilt-yard by the Queen.

Doctor Crane, for his Preaching without License on *Christmas* day, was committed to the Fleet; *Thomas Wotton* Esquire, was for matters of Religion committed also to the Fleet.

Speed's Chron.
in Q. Mary.

The Duke of *Suffolk*, Father to the Lady *Jane*, but lately pardoned of life in the midst of the Kentish tumult, secretly departeth into *Leicester* and *Warwick-shires*, instigating the people to withstand the Queen's Marriage agreed upon with *Philip*. The Duke was betrayed by one *Underwood*, his Servant, in *Ashley-park*, with his Brother *John* Lord *Gray*, unto the Earl of *Huntington*, whence they were by him conveyed prisoners to the Tower of *London*. This seemed to hasten the death of the Lady *Jane* and the Lord *Guilford* her Husband, who were both beheaded, *February* 12. 1554. he was beheaded on a Scaffold on *Tower-hill*, and she upon the Green within the Tower. Two days before her death Mr. *Fecnam* was sent unto her, by the Queen, to reduce her to the Popish Religion, whom she constantly, and with great power of God's Spirit, resisted. Eleven days after her death, her Father the Duke of *Suffolk*, was beheaded on *Tower-hill*.

And on *April* 23. his Brother, the Lord *Thomas Gray* suffered death in the same place.

Now for putting the Affairs of the Church into a posture, Articles are sent into every Diocese, and Letters writ unto their several and respective Bishops on the third of *March*, to see them carefully put in execution: the substance whereof were,

1. That the Ecclesiastical Laws of King *Henry the Eighth*, should be put in practice, being not directly against the Laws and Statutes of the Realm.
2. That no Bishop do use the Clause (in any of their Ecclesiastical writings): *Regia autoritate fulcitur*.
3. That no Sacramentary be admitted to Benefice.

4. That

4. That all Bishops do labour to suppress Heresies, especially in the Clergy.
5. That they should suppress all unlawfull Book's and writings.
6. The next Article was against Priests Marriages, and that such as would depart from their Wives, should be admitted to the same function.
7. That for want of Priests, one Priest should serve two places.
8. That Processions be used.
9. That Holy-days and Fasts be frequented.
10. That the Ceremonies be used, and Confirmation of Children be put in practice.

In the same moneth of *March* the Lord *Courtney* (whom the *Queen* at her first entry delivered out of the Tower) and the Lady *Elizabeth* also, the *Queen's* Sister, were both (by the suggestion of *Stephen Gardiner*, Bishop of *Winchester*) suspected to have been of *Wyat's* Conspiracy, and for the same were apprehended and sent to the Tower, although *Wyat* at his death cleared them both, as unacquainted with the matter. Many trains were laid to ensnare the Lady *Elizabeth*; And being on a time asked, what she thought of the words of Christ, *This is my Body*; whether she thought, it is the true Body of Christ? it is said, that after some pausing, she thus Answered.

*Christ was the Word that spake it,
He took the Bread, and brake it:
And what the Word did make it,
That I Believe, and take it.*

Sir Richard
Bakers Chron.

One *Elizabeth Crofts*, about eighteen years old, was by practice put into a Wall (and therefore called, *The Spirit in the Wall*) who with a whistle made for that purpose, whistled out many Seditious words against the *Queen*, the Prince of *Spain*, the *Mals*, Confession, &c. for which she did Penance, standing upon a Scaffold at *Pauls Cross*, all the Sermon-time, where she made open Confession of her fault.

Queen Mary altereth her stile, leaving out the latter part of her Title, which is, Supreme Head of the Church of *England* and *Ireland*, because in this Parliament holden at *Westminster* in *April*, the Supremacy being given away from the Crown of *England* to the Pope, thereupon this Parcel of the Title was also taken away.

Then followed a communication between Bishop *Ridley*, and Secretary *Bourn*, Mr. *Fecknam* and others at the Lieutenants Table in the Tower, (described at large by Mr. *Fox*) touching the Sacramenta.

On

On *April 10.* Archbishop *Cranmer*, Bishop *Ridley*, and *Latimer* were sent down to *Oxford* by the Lord *Williams* of *Thame*, there to dispute with the Divines of both Universities, about the presence, substance, and sacrifice of the Sacrament. Of *Oxford*, Dr. *Weston* prolocutor, Dr. *Tresham*, Dr. *Cole*, Dr. *Oglethorp*, Doctor *Pie*, Doctor *Harpsfield*, Mr. *Fecknam*. Of *Cambridge*, Dr. *Toung* Vice-Chancellor, Doctor *Glyn*, Dr. *Scaton*, Dr. *Watson*, Dr. *Sedgwick*, Dr. *Atkinson*. The Questions whereon they should Dispute, were these, 1. Whether the natural body of Christ be really in the Sacrament after the words of Consecration be spoken by the Priest? 2. Whither any substance do remain after the words, saving the body and blood? 3. Whither the mass be a sacrifice propitiatory? The order and manner of the disputation against these three worthy Martyrs, the disordered usage of the University men, the rude tumult of the multitude, the fierceness and interruption of the Doctors, the full pith and ground of all their Arguments the Censure of the Judges, the railing Language of the Prolocutor, with his blast of triumph in the latter end, is set forth fully by Mr. *Fox*

The disputation being ended, on *April 20.* they were again brought upon the stage, and then demanded, whether they would persist in their opinion, or else recant? And affirming that they would persist, they were all Three adjudged Hereticks, and condemned to the fire, but their execution was respited to a longer time.

May 19. the Lady *Elizabeth* was brought out of the Tower, and committed to the custody of the Lord of *Thame*, who gently entertained her: afterwards she was had to *Woodstock*, and there committed to the keeping of Sir *Henry Bennesfield*, who dealt hardly with her.

Prince *Philip* arriveth at *Southampton*, *July 20. 1554.* and on the twenty third came to *Winchester*, where the Queen met him, and on the twenty fifth day the marriage between them there was openly Solemnized. At which time the Emperour's Ambassadour presented to the King a donation of the Kingdoms of *Naples* and *Sicily*, which the Emperour, his Father had resigned unto him. Which presently was signified, and the Titles of the King and Queen Proclaimed by sound of Trumpet in this following Style. *Philip and Mary by the Grace of God, King and Queen of England, France, Naples, Jerusalem, Ireland, Defenders of the Faith, Princes of Spain and Sicily, Archdukes of Austria, Dukes of Milan, Burgundy and Brabant, Counts of Aupsburg, Flanders, and Tirrol, &c.* At the Proclaiming of which Style (which was performed in *French, Latine and English*) the King and Queen shewed themselves hand in hand with two Swords born before them for the greater State, or in regard of their distinct capacity in the Publick Government. From *Winchester* they removed to *Basing*,
and

and so to *Windsor*, where *Philip* on *August* the fifth was Installed Knight of the Garter: On the eleventh of the same Moneth they made a Magnificent Passage through the Principal Streets of the City of *London*. The King prevailed with the Queen for discharge of such Prisoners as stood committed in the Tower, either for matter of Religion, or on the account of *Wyat's* Rebellion, or for engaging in the practice of the Duke of *Northumberland*: which was done accordingly, among which were the Archbishop of *York*, ten Knights, and many other persons of name and quality. He also procured the enlargement of the Lady *Elizabeth*, and of the Earl of *Devonshire*, who travelled through *France* into *Italy*, and died at *Padua*, Anno 1556. the eleventh and last Earl of *Devonshire* of that Noble Family of the *Courtneys*.

Marriage and Heresie were the crimes of *Holgate*, Archbishop of *York*, for which being deprived during his imprisonment in the Tower, Dr. *Nicholas Heath* succeeded him in the See of *York*, and leaves the Bishoprick of *Worcester* to Doctor *Richard Pates*, who had been nominated by King *Henry VIII.* Anno 1534. and having spent the intervening twenty years in the Court of *Rome*, returned a true servant to the Pope. *Goodrick* of *Ely* died April. 10. leaving that Bishoprick to Dr. *Thomas Thurlby*, Bishop of *Norwich*. And Dr. *John Hopton* is made Bishop of *Norwich*, Doctor *Gilbert Bourn*, Archdeacon of *London*, is made Bishop of *Wells*, *Harley* of *Hereford* is succeeded by *Purfof* of *S. Asaph*; *Old Bush* of *Bristol*, and *Bird* of *Chester* (the two first Bishops of those Sees) were deprived also. The first succeeded to by *Holiman*, once a Monk of *Reading*: the last by *Coles*, Master of *Baillol* Colledge in *Oxford*. Dr. *Randolph Bayn*, who had been Hebrew Reader in *Paris* in the time of King *Francis*, was Consecrated Bishop of *Coventry* and *Litchfield*.

Heylin's Hist.
of Q. Mary.

The Parliament began *Novemb. 12.* where a way was opened for Cardinal *Poole's* Reception by preparing a Bill, whereby he was to be discharged of the Attainder which had passed upon him, Anno 1539. restored in Blood, and rendred Capable of all those Rights and Priviledges, of which he had stood possessed in this Kingdom. This Bill was quickly passed into an Act, and on *Novemb. 24.* the Cardinal came first to *London*. Then it was concluded, by both Houses of Parliament, that a petition should be made in the name of the Kingdom, wherein should be declared, how sorry they were, that they had withdrawn their obedience from the Apostolick See, and consenting to the Statutes made against it, promising to endeavour hereafter, that the said Lawes and Statutes should be repealed, beseeching the King and Queen to intercede with his Holiness for their Absolution. Then the Cardinal having read his Authority given him from the Pope, they all kneeled upon their knees, and imploring the mercy of God, received Absolution.

Abfolution for themfelves and the reft of the Kingdom; Which Abfolution was pronounced in thefe words

Our Lord Iefus Chrift, which with his moft pretious blood hath redeemed us from all our fins, &c. and whom the Father hath appointed Head over all his Church, abfolve you. And we by Apoftolick Authority given unto us (by the moft holy Lord Pope Julius the third, His Vicegerent here on earth) do abfolve and deliver you, and every of you, with the whole Realm and the Dominions thereof, from all herefie and fchifm, and from every judgement, cenfure, and pain, for that caufe incurred. And alfo we do reftore you again unto the unity of Our Mother the Holy Church. In the name of the Father, the Son and the Holy Ghoft.

Which words of His being feconded with a loud *Amen*, by fuch as were prefent, he concluded the dayes work with a folemn Proceffion to the Chappel, for rendring thanks to God. Then did the Cardinal difpence with much irregularity in feveral perfons, confirming the Inftitution of Clergy-men in their Benefices, legitimating the Children of forbidden Marriages, ratifying the proceffes and fentences in matters Ecclefiastical: and his difpenfations were confirmed by Acts of Parliament. Then was *Anthony Brown*, Vifcount *Montacute*, *Thursby* Bifhop of Ely, and *Sir Edward Carn*, fent on a gratulatory Embaffie to Pope *Paul IV.* to tender *England's* thanks for the favours conferr'd thereon.

The Convocation that then was held, knew that the Cardinal was to be entreated, not to infift upon the reftoring of Church-lands, rather to confirm the Lords and Gentry in their prefent poffeffions. And to that end a Petition is prefented to both their Majesties, that they would be pleafed to intercede with the Cardinal concerning it: Which Petition was offered to the Legate in the name of the whole Convocation by the Lord Chancellor, the Prolocutor, and fix others of the Lower Houfe. Concerning which the Legate was not ignorant, that a Message had been fent to the Pope in the name of the Parliament, to defire a confirmation of the Sale of all the Lands belonging to Abbies, Chanteries, &c. or otherwife to let him know, that nothing could be granted on his behalf. And it is likely, they received fome fair promifes to that effect, in regard that on New-years day next following, the Act for reftoring the Pope's Supremacy was paffed in both Houfes of Parliament. The whole matter being tranfacted to the content of all parties (the poor Proteftants excepted only) on *January 25.* there was a folemn proceffion throughout *London*, to praife God for their Conversion to the Catholick Church: wherein were ninety Croffes, an hundred and Sixty Priests and Clerks, each of them attired in his Cope, and after them

eight

eight Bishops in their *Pontificalibus*, followed by *Bonner* carrying the Popish Pix under a Canopy, and attended by the Lord Mayor and Companies in their several Liveries. Which Procession being ended, they all returned to *S. Paul's Church*, where the King and Cardinal, together with all the rest, heard Mass, and the next day the Parliament and Convocation were dissolved.

The English Ambassadors came to *Rome* on the first day of the Papacy of *Pope Paul IV.* and in the first consistory after his Inauguration they were brought before him, who granted the pardon desired, and lovingly embraced the Ambassadors, and as an over plus, the Pope conferred the Title of King's of *Ireland* on their Majesties. In his private discourses with the Ambassadors, he said that the Church-goods ought to be wholly restored, saying also that his Authority was not such, as to profane things dedicated unto God. He also told them, that the *Petrepence* ought to be paid as soon as might be, and that according to the custom, he would send a collector for that purpose. He closed his discourse with this, that they could not hope, that *S. Peter* would open to them the Gates of Heaven, as long as they usurped his goods on earth.

A rumour was spread of the Queen's being with Child, and that she was quick, and thereupon Letters were sent from the Lords of the Council to *Bonner Bishop of London*, that prayers and thanksgivings should be made in all Churches. The Parliament also while it was sitting, passed an Act, desiring the King that if the Queen should fail, he would be pleased to take upon him the Education of the Child. Set forms of prayer were also made for her safe delivery. Great preparations were also made of all things necessary against the time of her delivery. And upon a sudden rumour of her being delivered, the Bells were rung, and Bonfires made in most parts of *London*. But it proved in fine that the Queen neither was with Child for the present, nor had any hopes of being so for the time to come.

A Gun was shot at one Doctor *Pendleton*, as He Preached at *Paul's Cross*, June 10. 1554. the pellet whereof went very neer him, but the Gunner was not to be heard of. Upon which the Queen published a Proclamation prohibiting the shooting with hand-guns, and the bearing of weapons. A little before this, some had caused a Cat to be hanged upon the Gallows, near the Cross in *Cheapside*, with her head shorn, the likeness of a vestment cast upon her, and her two feet tyed together, holding between them a piece of Paper, in form of a Wafer, tending to the disgrace of the Popish Religion. Then were some Antient Statutes revived that were made in the time of King *Richard the second*, *Henry the fourth*, and *Henry the fifth*, for the severe punishment of obstinate Hereticks, even to death it self, and an Act was passed for that purpose.

Hereupon followed, that Inquisition for Blood, which raged in *London*, and more or less was exercised in most parts of the Kingdom. Mr. *John Rogers*, a Learned man, and a great companion of that *Tyndal*, by whom the Bible was translated into English in the time of King *Henry*, after whose Martyrdom, he retired to *Wittenberg* in the Dukedome of *Saxony*, where he abode till King *Edward's* coming to the Crown, and was by Bishop *Ridley* presented to the Lecture of *S. Paul's*, and made one of the Prebendaries. He was convented, and condemned, and publickly burnt in *Smithfield* on Feb. 4. He was the first Martyr in *Queen Mary's* dayes: On the ninth day of which moneth *John Hooper* late Bishop of *Glocester*, was burnt in that City. The like course was taken with Bishop *Farrar*, Bishop of *S. David's*, but that I do not find him restrained from speaking his mind unto the people as the other was. He was cast into prison by the Protestants in King *Edward's* days. Being continued in prison in *Queen Mary's* dayes, and called before Bishop *Gardiner*, he gave such offence, that he was sent back again to prison, and being sent back into his own Diocess, he there received the sentence of condemnation at the hand of *Morgan*, who had supplanted and succeeded him in the See of *S. David's*. He desisted not till he had brought him to the Stake.

On Feb. 8. *Lawrence Saunders*, an excellent preacher, was burnt at *Coventry*, where he had spent the greatest part of his Ministry. On Feb. 9. Anno 1555. Doctor *Rowland Taylor* was burned at *Hadley*, the Town whereof he was Pastor, where calling on the name of God, he endured the Torment, till one *Soice* with an Halbert struck him on the Head, that the brains fell out, and the dead Corpse fell into the fire. *Thomas Tonkins* on March 16. suffered in *Smithfield*. *William Hunter* an Apprentice of nineteen years of age was burnt at *Burntwood* in *Essex*.

Speeds Chron.
of Q. Mary.

Within the compass of less than four years there died for the testimonial of their conscience for the truth, no less than two hundred seventy and seven persons.

In the heat of the fire were consumed five Bishops, one and twenty Divines, eight Gentlemen, eighty four Artificers, one hundred Husband-men and Labourers, twenty six Married-women, twenty widows, nine Virgins, two Boys, and two Infants, one of them whipped to death by Bishop *Bonner*, and the other springing out of his mother's womb from the stake as she burned, was by the Serjeants thrown again into the fire.

Ridley and *Latimer* were both degraded on *Octob. 15.* and brought unto the stake in the Town-ditch in *Oxford*, over against *Baliol-colledge* on the morrow after, where with great courage and constancy they endured that death, to which they had been precondemned before they were heard. *Cranmer* was a prisoner at that time in the North-gate of the

the City, called Bocardo, from the top whereof he beheld that most doleful Spectacle, and casting himself down on his Knees, he humbly entreated the Lord to give them strength of faith and hope, which he also desired for himself, whensoever he should Act his part on that bloody Theater.

When Ridley understood Hooper (before his Execution) to have been marked out for the slaughter, he remembered that controversie which had been between them in the time of King Edward about the Episcopall Habit, and thought it not enough if he left not to the world some testimony of their mutual Charity, as well as their consent in Doctrine. Concerning which he wrote to him in this manner following.

My dear brother, forasmuch as I understand by your Books, that we thoroughly agree, and wholly consent together in the substantial points of our Religion, against which the world now so furiously rageth, however in times past in certain circumstances of Religion your wisdom and my simplicity (I must confess) have a little jarred, each of us following the abundance of his own spirit. Now (I say) be assured, that even with my whole heart (God is my witness) in the bowels of Christ, I love you in the Truth, and for the Truth's sake which abideth in us, as I am perswaded, and by the Grace of God shall abide in us for evermore. And because the world, as I perceive, Brother, ceaseth not to play his pageant, and busily conspireth against Christ our Saviour, with all possible force and power, exalting high things against the knowledge of God: let us joyn hands together in Christ, though we cannot overthrow, yet to our power, and as much as in us lieth, let us shake those high Altitudes, not with carnal, but with spiritual weapons: and withal (brother) let us prepare our selves to the day of dissolution, by that which after the short time of this bodily affliction by the Grace of our Lord Jesus Christ we shall triumph together with him in eternal glory.

Comforted with Reciprocal Letters of this holy nature, they both prepared themselves for death, in which Hooper had the honour to lead the way, as hath been shewn.

It is memorable, that the same day in which Bishop Ridley, and Latimer were burnt at Oxford, Stephen Gardiner Bishop of Winchester, would not go to dinner till four a Clock in the afternoon, though the old Duke of Norfolk was come to dine with him. The reason was, because he would first hear of their being burnt. And as soon as word of that was brought unto him, he presently said, now let us go to dinner: where sitting down, and eating merrily, upon a sudden he fell into such extremity, that he was fain to be taken from the Table, and carried to his bed, where he continued fifteen dayes without voyding any thing

by Urine, or otherwise, which caused his Tongue to swell in his Mouth. He died at *Whitehall*, November the twelfth, from whence conveyed by water to his house in *Southwark*, his body was first lapt in Lead, kept for a season in the Church of *St. Saviour's* and afterwards solemnly interred, under a fair and goodly Monument, in his Cathedral. The custody of the Great Seal, with the Title of Lord Chancellor, was, upon *New-years-day*, conferred upon Doctor *Nicholas Heath*, Archbishop of *York*. But the Revenues of the Bishoprick were appropriated to the use of the Cardinal-Legar. But Doctor *John White*, Bishop of *Lincoln*, having been born at *Winchester*, and educated in that School, of which he was afterward chief Master, and finally Warden of that Colledge, so far prevailed, by his Friends at Court, that, on the promise of an annual Pension of a thousand pounds, to the use of the Cardinal, he was permitted to enjoy the Title, with the rest of the profits. But he was not actually translated till the next year following. *Voisy*, Bilhop of *Exeter* dies, and Doctor *James Turbervil* succeedeth him.

Thuan. Histor.
lib. 13.

Queen *Mary* caused that clause of Prayer [*That God would deliver the Kingdom from sedition, and tyranny of the Church of Rome*] to be blotted out of the Litany: and would not suffer her Father's name to be mentioned in publick Prayers, because he had made Apostasie from the Church.

She restored all Ecclesiastical Livings, assumed to the Crown, saying, *That she set more by the salvation of her Soul, than she did by ten Kingdoms.*

And shortly after *John Fecknam*, late Dean of *St. Paul's*, was made Abbot of *Westminster*, and had possession delivered him, and with him fourteen Monks received the Habit at the same time.

Doctor *Henry Cole* was made Dean of *St. Paul's*.

Fur. Church
History.

Besides those that suffered in the flames for the Gospel, in this Queens dayes, sixty four more were persecuted for their Faith and Profession, whereof seven were whipped, sixteen perished in prison, and were buried in dunghills: many lay in captivity condemned, but were released by the happy entrance of Queen *Elizabeth*, and many fled the Land in those dayes of distress; among whom were many persons of Quality, as *Katharine*, Dutcheſs of *Suffolk*, last Wife of *Charles Brandon*, Duke of *Suffolk*, with her Husband, *Richara Berry* Esquire, Sir *John Checke*, Sir *Richard Morison*, of *Caishobury* in *Hertford-shire*, Sir *Francis Knollys*, afterwards Privy Counsellor to Queen *Elizabeth*; Sir *Anthony Cook*, Father-in-law to *Cecil*, after Lord *Burghley*, and famous for his learned Daughters; Sir *Peter Carew*, renowned for his Valour in *Ireland*, where he died, Anno 1576. Sir *Thomas Wroth*, of *Middlesex*, the Lady *Dorothy Stafford*, afterwards of the Bed-chamber to Queen *Elizabeth*, and the Lady *Elizabeth Berkley*.

Some of the English Exiles seated themselves at *Emden* in *East-Friesland*, a Staple Town of English Merchants. *John Scory*, late Bishop of *Chichester*, was Superintendent of the English Congregation in *Emden*.

Some settled themselves at *Weasel*, then in the Dominions of the Duke of *Cleve*, but bordering on the Low Countries in the King of *Spain's* possession: but they quickly left this place: some of them went to *Arrow*, a small City in *Switzerland*, on the banks of the River *Arrola*, belonging to *Bern*. The most eminent English seated themselves at *Strasbourg*, as *James Haddon*, *Edwyn Sandys*, *Edmond Grindal*, *John Huntington*, *Guido Eaton*, *John Geoffry*, *John Peader*, *Thomas Eaton*, *Michael Raymuger*, *Augustine Bradbridge*, *Arthur Saule*, *Thomas Steward*, *Christopher Goodman*, *Thomas Lakin*, *Humfrey Alcoson*, *Thomas Crafston*. Some went to *Zuric*, stiled the Students at *Zuric*, viz. *Robert Horn*, *Richard Chambers*, *Thomas Leaver*, *Nicholas Carvil*, *John Mullings*, *Thomas Spencer*, *Thomas Bentham*, *William Cole*, *John Parkhurst*, *Roger Kell*, *Robert Beaumont*, *Laurence Humfrey*, *Henry Cockcroft*, *John Preiss*.

At *Frankford* on the *Meine* was the most conspicuous English Church beyond the Seas, consisting of *John Bale*, *Edmond Sutton*, *John Makebray*, *William Whittingham*, *Thomas Cole*, *William Williams*, *George Chidley*, *William Hammon*, *Thomas Steward*, *Thomas Wood*, *John Staunton*, *William Walton*, *Jasper Swift*, *John Geoffry*, *John Gray*, *Michael Gill*, *John Fox*, *Laurence Kent*, *William Ketbe*, *John Hollingham*, *John Samford*, *John Wood*, *Thomas Sorby*, *Anthony Carier*, *Hugh Alford*, *George Whetnal*, *Thomas Whetnal*, *Edward Sutton*.

Besides these (the first Founders of these Congregations) many additional persons, coming afterward out of *England*, joyned themselves thereunto.

Now followed the sad troubles of *Frankford*, rending these Exiles into divers Factions: The English had a Church granted unto them in *co-parence* with the French Protestants, they one day, and the English another. Which was granted them with this proviso, *That they should not dissent from the French in Doctrine or Ceremony, lest thereby they should minister occasion of offence.*

The English constituted their new Church, chusing a Minister and Deacons for a time, and, out of conformity to the French, abrogated many things, formerly used by them in the Church of *England*.

1. They concluded there should be no answering aloud after the Minister.

2. That the Litany, Surplice, &c. should be omitted.

3. Instead of the English Confession, they used another, framed according to the state and time.

4. The

4. The same ended, the people sang a Psalm in metre in a plain tune.

5. That done, the Minister prayed for the assistance of God's Spirit, and so proceeded to the Sermon.

6. After Sermon a general Prayer for all States, and particularly for England was devised.

7. Then followed a Rehearsal of the Articles of Belief, which ended, the people sang another Psalm.

8. Lastly, The Minister pronounced the Blessing, and so the people departed.

Thus settled in their Church, they write Letters to all the English Congregations at *Strasburgh*, *Zuric*, *Emden*, &c. to invite them with all convenient speed to joyn with them at *Frankford*. This occasioned several reiterated Letters from *Frankford*, requiring those of *Zurich*, to weigh the necessity of joyning themselves in one Congregation. Those of *Zurich*, by many dilatory Letters, excused themselves from coming thither. But the main reason was, those of *Zurich* were resolved to recede no whit from the Liturgy used in *England* under King *Edward* the sixth; and unless, coming thither they might be assured, they should have the full and free use thereof, they utterly refused any Communion with their Congregation.

Then came Mr. *John Knox* from *Geneva*, and was chosen by the Congregation at *Frankford* for their Pastor. At which time Mr. *Chambers*, and Mr. *Edmond Grindal*, came thither as Agents, with a Letter from the Congregation of *Strasburgh*. These made a motion, that they might have the substance of the *Common-prayer-book*, though such Ceremonies, and things, which the Country could not bear, might well be omitted. But *Knox* and *Whittingham* were as much bent against the substance of the Book, as against any of the Circumstantials which belonged to it. Hereupon *Grindal* and *Chambers* return back again to *Strasburgh*.

Knox, and others in *Frankford*, drew up, in Latin, a platform of the English Liturgy, and sent it to *Geneva*, tending it to the judgment of Mr. *John Calvin*: who answereth, that in the English Liturgy he had observed *multas tolerabiles ineptias*, many tolerable fooleries, adding, that there wanted that purity which was to be desired in it, that it contained many Relicks of Popish dregs; that seeing there was no manifest impiety in it, it had been tolerated for a season, because at first it could not otherwise be admitted. But howsoever I though it was lawful to begin with such beggarly rudiments, yet it behoved the learned, grave, and godly Ministers of Christ, to endeavour further, and set forth something more refined from filth and rustiness.

This being sent unto *Knox* and *Whittingham*, those who formerly approved, did afterwards dislike the English Liturgy. But in the end it

was

was agreed on, that a mixt form, consisting partly of the order of *Geneva*, and partly of the Book of *England*, should be digested, and received till the first of *April*.

In this condition of affairs, Doctor *Richard Cox*, the late Dean of *Christ-church*, and *Westminster*, first School-master, and afterward Almoner to King *Edward the Sixth*, putterh himself into *Frankford*, *March 13.* accompanied with many English Exiles. Being a man of great learning, of great authority in the Church, and one that had a principal hand in drawing up the Liturgy by Law established, he could not patiently bear these innovations in it. He thereupon first begins to answer the Minister, contrary to the order there agreed on, and the next Lord's-day after causeth one of his company to go into the Pulpit, and read the Litany. Against which doings of his *Knox*, in a Sermon the same day, inveigheth most bitterly, affirming many things in the English book to be imperfect, and superstitious: for which he is both rebuked by *Cox*, and forbidden to preach. Hereupon *Whittingham* procureth an Order from the Magistrates, requiring that the English should conform themselves to the Rules of the French.

Cox his party being depressed, they accuse *Knox* to the State, for high Treason against the Emperor, in an English book of his, entitled, *An Admonition to all Christians*, first privately preached in *Buckinghamshire*, and now publickly printed to the world, wherein he called the Emperor *no less an enemy to Christ, than Nero*. Hereupon the State of *Frankford* willed *Knox* to depart the City, who on *March 25.* to the great grief of his Friends, left the Congregation, and retireth himself to *Geneva*. *Whittingham* and the rest of his party were commanded to receive the Book of *England*, against which Order *Whittingham*, for a time, opposeth, encouraged therein by *Goodman*; but finding *Cox* and his party too strong for them, they also left *Frankford* shortly after.

Then Doctor *Cox* and his Adherents proceed to elect Officers in the Congregation. Mr. *Whitehead* is chosen their Pastor, yet so, as two Ministers, four Elders, and four Deacons were joyned to assist him. And because this was then an University, as well as a Congregation, of the English, Mr. *Robert Horn* was chosen to be Hebrew Reader, Mr. *Mullings* to read the Greek Lecture, and Mr. *Tabern* the Lecture in Divinity.

Here a moderate motion was made, that the difference might be compromised, and referred to Arbitrators, which should be equally chosen on both sides.

To this Doctor *Cox* his party would in no wise consent, and lost much reputation by the refusal.

The Names of those who separated themselves from this Congregation were as followeth.

William Williams.
William Whittingham.
Anthony Gilby.
Christopher Goodman
Thomas Cole.
John Fox.
Thomas Wood.
William Kerke.
John Kelk.

John Hilton.
Christopher Scobous.
Nicholas Purfore.
John Escot.
Thomas Grafton.
William Walton.
Lawrence Kent.
John Hellingham.
Anthony Carier.

Of these Mr. Fox, with a few more, went to *Basil*: the rest settled themselves at *Geneva*, where they made choice of *Knox* and *Goodman* for their constant Preachers, under which Ministry they reject the whole frame and fabrick of the Reformation made in *England*, conformed themselves wholly to the fashions of the Church of *Geneva*.

It was not long after the settling of the Liturgy at *Franckford*, before *Whitehead* left the Ministry of the English Congregation, which *Cox* obtained for Mr. *Horn*. That being done, he withdrew himself to *Strasburg*, there to enjoy the company of *Peter Martyr*, with whom he was well acquainted, while he lived in *Christ-church*.

By Doctor *Cox* his departure a new gap is open for another dissention. Some words had passed, at a Supper, between *Horn* the Pastor, and *Ashley*, a Gentleman of note, intended rather for increase of charity, than breach of friendship. *Ashley* is three dayes after cited to appear at the house of one of the Elders, to answer for some words he had spoken in contempt of the Ministry. But, from the Elders, he appeals to the Congregation, among whom he prevails so far, that they send a Message, by two of their company, to the Pastor, and Elders, to proceed no further in the cause. *Horn* being backed by *Chambers*, the publick Treasurer, excepts against this Message, as not decreed by the whole Congregation, and resolves to maintain that authority, which had been conferred on him and the rest of the Elders, *Ashley*, and his party, on the other side, protest against the Pastor and Elders, as an adverse party, and therefore not in a capacity to sit as Judges in the present case, and do consult about the making of a Book of Discipline for the curbing the exorbitant power (for so they thought it) of the Pastors and Elders. Thereupon the Pastor and Elders forsake their Offices, and on the next day of publick meeting take place among the rest as private persons. The Congregation full, but the Pulpit empy, which put the rest upon a humour of electing others to take the Pulpit charge upon them. The noise

of these disorders awakens the Magistrates, who command *Horn* and *Chambers* to forbear the Congregation until further order, and afterwards restoring them to their former authority, by publick edict, were contradicted in it by *Ashley's* party, who, having got some power into their hands, were resolved to hold it.

In the mean time a Book of Discipline had been drawn, and tendered to the Congregation, according to the Rules, whereof the Supreme power, in all Ecclesiastical causes, was put into the hands of the Congregation, and the disposing the publick moneys committed to the trust of certain Officers, by the name of Deacons. This makes the breach wider than before. The Magistrates write their Letters to *Strasburg*, desiring Doctor *Cox*, Doctor *Sandys*, together with *Robert Bertie* Esquire, to undertake the closing of the present Rupture. To their arbitrament each party is content to submit the controversy. In the end a form of Reconciliation is drawn up by some of the English, who really sought the peace of the Church. But those, who stood for the new discipline, refused to submit themselves to any establishment, by which the power of the diffusive body of the Congregation might be called in question. Whereupon *Horn* and *Chambers* depart to *Strasburg*, from whence *Chambers* writ his Letters to them twice, but to no effect. They had before elected some new Ministers, and though *Horn*, and his party, opposed it, yet they concluded it for the present, and now they mean to stand to the conclusion, let *Horn* and *Chambers* go or tarry, as best pleased themselves. Such were the troubles and disorders in the Church of *Frankford*, occasioned first by a dislike of the publick Liturgy, before which they preferred the nakedness and simplicity of the French and Genevian Churches, (saith Doctor *Heylin*) and afterwards continued by the opposition made by the general body of the Congregation, against such who were appointed to be Pastors and Rulers over them.

And now it is time to return to *England*, and look back upon *Cranmer*, who had been cited to the Court of *Rome*; for nothing could be done against the person of a Metropolitan, before the Pope had taken cognisance of the cause, and eighty dayes had seemingly been given to *Cranmer*, for making his appearance in the Court of *Rome*. And though the Pope knew well enough, as well the Archbishop's readiness to appear before him, if he were at liberty, as the impossibility of making any such appearance, as the case then stood; yet at the end of the said eighty dayes he is pronounced by the Pope, to be contumacious, and for his contumacy to be degraded, excommunicated, and finally delivered over to the secular Magistrate. According unto which Decree a Commission is directed unto *Edmond Bonner*, Bishop of *London*, and *Thomas Thurlby*, Bishop of *Ely*, to proceed in the Degradation of the said Archbishop, who caused him to be degraded. After this, and before his death, great pains was taken by a Spanish Frier, in the University, to persuade

him to a retraction of his former Opinions, by whom it was suggested to him, How acceptable it would be to the King and Queen, how gainful to himself, in regard both of his soul and of his temporal being, putting him in good hope, that he should not only have his life, but be restored again to his ancient Dignity, &c. if he would but subscribe his name to a piece of Paper, which was made ready for his hand.

By these and the like alluring temptations he was prevailed upon to sign the Writing, in which were briefly comprehended the chief points of Doctrine defended in the Church of *Rome*, and by him formerly condemned, both in publick and in private. But all this could not save him from being made a Sacrifice to revenge and avarice.

The Queen had still a vindicative spirit against him, for the injury which she conceived had been done to her Mother: and the Cardinal (who hitherto had enjoyed the profits of the See of *Canterbury* as an *Usufructuary*) was altogether as sollicitous for getting a right and title to them as sole proprietary. No way to pacifie one, and to satisfy the desires of the other, but by bringing him (when he least looked for it) to the fatal Stake. And thither they brought him, and first he retracts his retraction, and after punisheth that hand which had subscribed it, by holding it forth into the flame, and suffering it to be consumed before the rest of his body had felt the fire. The residue of his body being burnt to ashes, his heart was found entire and untouched in the midst of the cinders: which possibly may serve as a witness for him, that his heart stood fast unto the Truth, though with his hand he had subscribed some Popish errors.

Cardinal *Pool* received Consecration to the See of *Canterbury*, the very next Sunday after *Cranmer's* death.

No fewer than two hundred are reported to have been burnt by bloody *Bonner*, the most eminent of all which number was Mr. *John Philpot*, Archdeacon of *Winchester*, who, though of *Gardiner's* Diocese, was condemned by *Bonner*, *Gardiner* being well enough contented to find out the Game, and leave it to be followed by that bloody Hunter. Dr. *John Christopherson*, Bishop of *Chichester*, is recorded to have burnt ten in one fire at *Lewis*, and seventeen others at several times in sundry places, among which was *Richard Woodman*, of *Warbleton* in *Sussex*, that notable Martyr, and four at *Mayfield*, viz. *John Hart*, *Thomas Ravensdal*, a Shoemaker, and a Collier. *Harpfield*, Archdeacon of *London*, and *Thornton*, the Suffragan of *Dover*, are said to have poured out blood like water. The same is said of *Griffin* of *Rocheſter*, and *Downing*, Chancellor of *Norwich*. The same character is given of Bishop *Bayn* of *Coventry* and *Litchfield*, who burned many faithful Ministers and others.

In all the Province of *York* I find none brought to the Stake but *George Marsh* of *Chesſter*, condemned thereto by Bishop *Coles*. Besides
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the burning of Bishop *Farrar*, at *Carmarthen*, by Bishop *Morgan*, and of *Rawlins*, and *White*, at *Cardiff*; by Bishop *Kitching*: No greater cruelty seems to have been acted in the four Welsh Diocesses. In the Diocess of *Exeter*, *Wells*, *Peterborough*, and *Lincoln* (though this last the greatest in the Kingdom) I find mention but of one a piece: of two in that of *Ely*, and of no more than three apiece in that of *Bristol*, and *Sarisbury*; for at *Newbury* were burnt that famous *Julius Palmer*, with two others. Doctor *Tunstal*, Bishop of *Durham*, was in Queen *Maries* time no great persecutor, his Bishoprick had dayes of quiet under him. When Mr. *Ruffel*, a Preacher was brought before him, and Doctor *Himner*, his Chancellor, would have had him examined more strictly, the Bishop stayed him, saying, *Hitherto we have had a good report among our Neighbours, I pray you bring not this mans blood upon my Head.* The Bishop of *Carlisle* also was a man of a moderate temper.

The Pope had published a Bull in print, Anno 1556. in which he threatened excommunication to all persons that kept any Church-lands unto themselves, as also all Princes and Magistrates, that did not put the same in execution. Which though it did not edifie much in the Realm of *England*, yet it found more obedience in that of *Ireland*, in which a Parliament being called, in June 1557. there passed an Act for repealing of Statutes, Articles, and Provisions made against the See of *Rome*, since the twentieth year of King *Henry* the Eighth, and for abolishing of several Ecclesiastical possessions, conveyed to the Laity, as also for the extinguishment of First-fruits and Twentieth parts (no more than the yearly payment of the Twentieth part, having been laid by Act of Parliament upon the Clergy of *Ireland*) in the first and last clause whereof, as they followed the example of the Realm of *England*, so possibly they might have given a dangerous example to it in the other point, if by the Queens death, which followed shortly after, King *Philip*, and the Popes, had not lost all their power and influence on the English Nation; by means whereof there was no farther progress in the Restitution of the Abbey-lands, no more re-edifying the old Religious houses, and no intention for the founding any new.

Cardinal *Poele*, having visited his own Diocess, and given out divers printed Articles, to shew his great care for the suppressing the growth of Heresie, sent his Commissioners to *Cambridge*, who interdicted the two Churches, wherein *Martin Bucer*, and *Paulus Fagius*, had been interred; and the Writ being taken out *de comburendo Hæretico*, and being come down, and sent to the Mayor of *Cambridge*, on February 6. the two dead Bodies were taken out of their Graves, and being laid in their Coffins, on mens shoulders, were carried to the Market-place with a guard of men, well armed and weaponed, chained unto several posts, as if still alive, the wood and fire put to them, and their Bodies burned, together with so many of their Books as could be gotten, which were cast into the same flames also.

Quen *Mary* now engageth in her Husband's quarrel, and King *Philip* having made up an Army of thirty five thousand Foot, and twelve thousand Horse, besides a thousand Horsemen, four thousand Footment, and two thousand Pioners sent our of *England*, under the command of the Earl of *Pembroke*, sate down before *St. Quintin*, the chief Town of *Piccardy*. On *August* the tenth the Battels joyn, in which the French were vanquished, and their Army routed; the Constable of *France*, the Prince of *Mantua*, the Duke of *Montpensier* and *Longueville*, with six others of the prime Nobility, and many others of less note, being taken prisoners. The Duke of *Anguien*, the Viscount *Turin*, most of the Foot-Captains, and the common Souldiers, to the number of two thousand five hundred, were slain upon the place. King *Philip* stormed *St. Quintin* on the eighteenth day. After which service, the English finding some neglect from King *Philip*, desired to be dismissed into their Country, which was indulged unto them. By whose dismissal King *Philip* could do no action of importance in the rest of the War.

But the Queen shall pay dearly for this Victory. The English were then possessed of the Town of *Calais*, with many other Forts thereabout, as *Guisness*, *Hames*, *Ardres*, &c. together with the whole Territory, a Town situate on the mouth of the English Chanel, opposite to *Dover*, and distant not above twenty five miles from it. King *Edward* the Third, after a Siege of more than eleven months, became Master of it, *June* 1347. by whom it was first made a Colony of the English Nation, and after one of the Staple-Towns for the sale of Wooll: kept with great care by his Successors, who, as long as they had it in their hand, were said to carry the Keys of *France* at their Girdle: a Town which, for more than two hundred years had been in possession of the English. The Queen had broke the peace with *France*, and taken no care to fortifie this place in this time of War. Then the Duke of *Guise*, one of the best Souldiers of that Age, now called back out of *Italy*, being informed by the Governor of *Bulloign*, that the Town was neither so well fortified, nor so strongly garrisoned, but that it might easily be taken, on *New-years-day* sate down before it, and on *Twelfth-day* had it surrendred up unto him, by the Lord Deputy *Wentworth*, who had the chief government of it. *Guisnesse*, *Hames*, and all the other Forts in the Country of *Oye* were reduced under the power of the French within few days after.

The Pope is displeased with Cardinal *Pool*, by whose perswasion, it was thought, that the Queen had broke her League with *France*, to take part with her Husband: therefore he deprives *Pool* of the Legantine power, confers the same upon Friar *Peitow*, an English-man by birth, and of good descent, whom he designs also to the See of *Warisburi*, then void by the death of *Capon*. *Karn*, the Queens Agent with the Pope, advertise her of these secret practices. *Pool* layes by the Cross of his

Legation

Legation, and abtains from the exercise of his Bulls and Faculties. *Peitow*, the new Cardinal-Legat, puts himself on the way to *England*, when the Queen commandeth him, at his peril, not to adventure to set foot on English ground. *Peitow* died in *April* following, the rupture was made up again, and *Pool* was confirmed in the possession of his former powers. And thereupon followed the burning divers persons in the Diocess of *Canterbury*, whereof two suffered at *Ashford*, and six in his own Metropolitan City. These Godly Martyrs, in their prayers which they made before their Martyrdom, desired God, that their blood might be the last that should be shed, and so it came to pass.

The number of prohibited Books increaseth every day more and more, a Proclamation was set forth on *June* the sixth, to hinder the continual spreading of so great a mischief. Which Proclamation, though it were very smart, yet not so full of rigour as another, which came out at the burning of seven persons in *Smithfield*, published both at *Newgate*, where they were imprisoned, and at the Stake where they were to suffer, whereby it was straitly charged and commanded, *That no man should either pray for, or speak to them, or once say, God help them.* Which Proclamation notwithstanding, *Bentham*, the Minister of one of the *London* Congregations, seeing the fire set to them, turning his eyes unto the people, and cried, *We know they are the People of God, and therefore we cannot chuse but wish well to them, and say, God strengthen them.* And so he said, *Almighty God, for Christ's sake strengthen them.* With that all the people, with one consent, cried, *Amen, Amen.*

It was very admirable, that the Protestants should have a Congregation under *Bonner's* nose, yet so it was: and in one of those Congregations, whereof *Bentham* was Minister, there assembled seldom under forty, many times an hundred and more: the Ministers whereof successively were Mr. *Edward Scambler*, after Bishop of *Peterborough*, Mr. *Thomas Foule*, Mr. *John Rough* convented and condemned by *Bonner*, and burnt for the Truth. After whom followed Mr. *Augustine Bernher*, a moderate and learned man, and finally Mr. *Thomas Bentham* forementioned, who continued in that charge till the death of Queen *Mary*, and was by Queen *Elizabeth* preferred to the Sea of *Lichfield*, Anno 1589.

And notwithstanding all the care of the Queens Inquisitors, many good Books of true Christian Consolation, and good Doctrine, did either find some Press in *London*, or were sent over to their Brethren by such learned men as had retired themselves to their several Sanctuaries.

Then raged a contagious Fever in most parts of the Land, and no former Plague was thought to have destroyed a greater number, so that divers places were left void of Justices, and men of worth, to govern the Kingdom. At which time died also so many Priests, that a great number

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of Parish-Churches, in divers places, were unserved, and no Curates could be gotten for money. Much corn was also lost in the field for want of Workmen to get it in. Physicians died as well as the Patients, two of the Queens Doctors dying of it a little before the death of the Queen. It spared the Prelat no more than the Priest, insomuch, that within less than the space of twelve months almost one half of the English Bishops had made void their Sees.

Now God put an end to those calamities of his Children by the death of Queen *Mary*, who died of a Dropsie, *November* the seventeenth, 1558. Within few hours after her death, died Cardinal *Pool*, Archbishop of *Canterbury*. He procured of the Queen the Patronage of nineteen Benefices unto his See, promised, and intended, to repair the Palace at *Canterbury*. He was buried in his own Cathedral, with this short and modest Epitaph upon his plain Monument, *DEPOSITUM CARDINALIS POLI*.

The Parliament sate at Queen *Maries* death, after which they only continued so long, as joyntly and publickly to proclaim *Elizabeth* Queen, and then they were dissolved: Queen *Maries* body was enterred in the Chappel of King *Henry* the Seventh, in the Isle on the North side thereof.

ELIZABETH, the only Child then living of King *Henry* the Eighth, succeeded her Sister in the Throne, on *November* the seventeenth, Anno 1558. She was proclaimed by the King at Arms, first before *Westminster-hall* door, in the presence of the Lords and Commons, and, not long after, at the Cross in *Cheapside*, and other places in the City, in the presence of the Lord Mayor, Aldermen, and principal Citizens, to the great joy of all peaceable and well-affected people.

The news whereof, being brought unto her by some of the Lords, she removes from *Hatfield* on the nineteenth of that month, and with a great and royal Train sets forward to *London*. At *Highgate* (four miles from the City) she was met by all the Bishops then living, who presented themselves before her upon their knees. In which address, as she expressed no small contentment, so she gave to each of them particularly her hand to kifs, except only unto *Bonner* of *London*. At her first coming to the City, she took her lodging in the *Charter-house*, where she staid some dayes, till all things in the Tower might be fitted for her reception. Attended by the Lord Mayor and Aldermen, with a stately Train of Lords and Ladies, she entred by *Cripple-gate* into the City, passeth along the Wall till she came to *Bishops-gate*, where all the Companies of the City, in their severall Liveries waited her coming, in their proper and distinct ranks, reaching from thence until the further end of *Mark-lane*, where she was entertained with a peal of great Ordinance from the Tower. At her entrance into which place she rendred her most humble
thanks

thanks to Almighty God, for the great and wondrous change of her condition, in bringing her from being a prisoner in that place, to be the Ruler of her people, and now to take possession of it as a Royal Palace. Here she remained till *December* the fifth, then next following, and from thence removed by water to *Sommerfet-house*. In each remove she found such infinite throngs of people, which flocked from all parts to see her, both by land and water, and testified their publick joy, by such loud acclamations, as much rejoiced her heart to hear, and could not but express it in her words and countenance.

As she passed through *London*, the Bible was presented to her at the little Conduit in *Cheapside*, which she received with both her hands; and kissing it, laid it to her breast, saying, *That the same had ever been her delight, and should be the rule by which she meant to frame her Government.*

She was crowned by *Owen Ogleshorp*, Bishop of *Carlisle*, on *January* Camden's Hist. of Q. Elizab. the fourteenth, for that the Archbishop of *York*, and the rest of the Bishops refused to perform that office, suspecting her Religion, who had been first bred in the Protestants Religion, and also for that she had very lately forbidden the Bishop, in saying Mass to lift up the Host to be adored, and permitted the Litany, with the Epistle and Gospel, to be read in the vulgar tongue.

For the first six weeks things stood in their former state, without the least alteration. She being now twenty five years of age, and taught by Experience and Adversity, had gathered wisdom above age; the proof whereof she gave in chusing her Counsellors, which were as follow.

Nicholas Heath, Archbishop of *York*.

William Pawlet, Marquess of *Winchester*, Lord Treasurer.

Henry Fitz-Alan, Earl of *Arundel*.

Francis Talbot, Earl of *Shrewsbury*.

Edward Stanley, Earl of *Darby*.

William Herbert, Earl of *Pembrook*.

Edward, Lord *Clinton*, Lord Admiral of the Sea.

William, Lord *Howard* of *Effingham*, Lord Chamberlain.

Sir Thomas Cheiney.

Sir William Peter.

Sir John Mason.

Sir Richard Sackvill.

Nicholas Wotton, Dean of *Canterbury*.

All these were Papists; and of *Queen Maries Council*.

To these she joyned of her own,

William Par, Marquess of Northampton.

Francis Russel, Earl of Bedford.

Edward Rogers.

Ambrose Cave.

Francis Knollys.

William Cecil, who had been Secretary to King *Edward the Sixth*, and soon after *Nicholas Bacon*, whom she made Lord Keeper of the Great Seal.

All these were of the Protestants Religion, and had been in no place under Queen *Mary*.

Proclamations came forth, that Preachers should abstain from questions controverted in Religion. Then care was taken for sending new Commissions unto such Ambassadors, as resided in the Courts of several Princes, both to acquaint them with the change, and to assure those Princes of the Queen's desire to maintain all former leagues between them and the Crown of *England*.

To her Agent in the Court of *Spain*, it was given in charge, to represent to the King the dear remembrance which she kept of those many Humanities received from him in the time of her Troubles.

Instructions are sent also to Sir *Edward Karm*, the late Queen's Agent with the Pope, and now confirmed by her in the same employment, to make the Pope acquainted with the death of Queen *Mary*, and her succession to the Crown, not without some desire, that all good Offices might be reciprocally exchanged between them. But the Pope answered,

That the Kingdom of England was held in Fee of the Apostolick See: That she could not succeed, being Illegitimate. That He could not contradict the declaration of Clement the Seventh, and Paul the Third. That it was a great boldness to assume the Name, and Government of it, without him: yet being desirous to shew a Fatherly affection, if she would renounce her pretensions, and refer her self wholly to his free disposition, He will do whatsoever may be done with the Honour of the Apostolick See.

The new Queen having performed this office of Civility to him, as she did to others, expected no answer, nor took much thought of it when she heard it.

Many who were imprisoned for Religion, she restored to liberty at her first coming to the Crown: which occasioned *Rainsford*, a Gentleman of the Court, to make a sute to her in the behalf of *Matthew, Mark, Luke* and *John*, who had been long imprisoned in a Latin Translation, that they also might walk abroad (as formerly) in the English Tongue. To whom she made answer, *That he should first endeavour to know the minds of the prisoners, who perhaps desired no such liberty as he demanded.*

King *Philip* fearing least he should lose the strength and title of the Kingdom of *England*, and that the Kingdom of *England, Scotland, and Ireland*, would by *Mary Queen of Scots* be annexed unto *France*, dealt seriously with *Queen Elizabeth*, about a Marriage to be contracted with her, promising to procure a special dispensation from the Bishop of *Rome*. The Queen weighing in her mind the unlawfulness of such a Marriage, puts off King *Philip* by little and little, with a modest answer, but indeed out of scruple of Conscience. And now she thought nothing more pleasing to God, than that Religion should be forthwith be altered. Thereupon the care of correcting the Liturgy, was committed to Doctor *Matthew Parker, Bill, May, Grindal, Whitehead, and Pilkinton*, Learned and moderate Divines, and to Sir *Thomas Smith* Knight; the matter being imparted to no man, but the Marquess of *Northampton*, the Earl of *Bedford*, Sir *John Grey* of *Pyrgo*, and Sir *William Cecil*.

A Parliament was summoned to begin on *January 25.* which opened with an Eloquent and Learned Sermon, Preached by Dr. *Cox*. In the House of Commons there were some furious Spirits, who eagerly opposed all propositions, which seemed to tend unto the prejudice of the Church of *Rome*. Of which number none so violent as *Scory*, Doctor of the Laws, and a Great Instrument of *Bonner's* Butcheries in *Queen Mary's* Reign: who being questioned for the cruelty of his Executions, declared himself to be sorry for nothing more, *That instead of lopping off some few boughes and branches, he did not lay his Ax to the Root of the Tree:* Yet passed He unpunished for the present, though Divine Vengeance brought him in the end to his just reward.

In this Parliament passed an Act for recognizing the Queen's just Title to the Crown, but without any Act for the validity of her Mother's Marriage, on which her Title most depended.

There passed an Act also for restoring the Tithes, and first Fruits, to the Crown; first settled thereon in the time of King *Henry* the Eighth, and afterwards given back by *Queen Mary* to the Pope.

They passed an Act also for the dissolution of all such Monasteries, Convents, and Religious Orders, as had been Founded and established by *Queen Mary*. By vertue of which Act *Queen Elizabeth* was repossessed of all those Lands, which had been granted by her Sister, to the

Monks of *Westminster* and *Shen*, the Knights Hospitallers, the Nuns of *Sion*, together with the Mansion houses re-edified for the Observants of *Greenwich*, and the Black-friers in *Smithfield*.

In passing the Act of the Supremacy there was some trouble; it seemed to be a thing even abhorrent in Nature and Polity, that a Woman should be declared to be the Supreme Head on Earth of the Church of *England*. But the Queen declined the Title of Head, and assumed the name of Governor of the Church of *England*. This Act having easily passed the House of Commons, found none of the Temporal Lords in the House of Lords to oppose it, save onely the Earl of *Shrewsbury*, and *Anthony Brown* Viscount *Montacute*. As for the Bishops, there were but fourteen, and the Abbot of *Westminster*, then alive: of whom four being absent, the rest could not make any considerable opposition.

In the Convocation of the Clergy there passed certain Articles of Religion, which they tendered to the Parliament, which were these.

- I. *That in the Sacrament of the Altar, by the vertue of Christ assisting, after the word is duly pronounced by the Priest, the natural Body of Christ, conceived by the Virgin Mary is really present, under the Species of Bread and Wine, also his natural Blood.*
- II. *That after the Consecration, there remains not the substance of Bread and Wine, nor any other substance, save the substance of God and Man.*
- III. *That the true Body of Christ, and his true Blood is offered a propitiatory Sacrifice for the quick and dead,*
- IV. *That the supreme power of feeding and governing the Militant Church of Christ, and of confirming their Brethren, is given to Peter the Apostle, and to his lawful Successors in the See Apostolick, as unto the Vicars of Christ.*
- V. *That the Authority to handle and define such things which belong to Faith, the Sacraments, and Discipline Ecclesiastical, hath hitherto ever belonged, and onely ought to belong unto the Pastors of the Church, whom the Holy Spirit hath placed in the Church of God, and not unto Lay-men.*

This Remonstrance exhibited by the lower house of Convocation to the Bishops, was, according to their Requests, presented by *Edmond Bonner*, Bishop of *London*, to the Lord Keeper of the Broad-seal of *England* in the Parliament.

Both Universities did concur to the truth of the forefaid Articles, the last onely excepted.

This Declaration of the Popish Clergy hastened the disputation appointed on the last of *March*, in the Church of *Westminster*, wherein these Questions were debated.

- I. *Whether Service and Sacraments ought to be celebrated in the vulgar Tongue?*
- II. *Whether the Church hath not power to alter Ceremonies?*
- III. *Whether the Mass be a propitiatory Sacrifice for the living and the dead.*

Popish Disputants.

White Bishop of *Winchester*.

Watson Bishop of *Lincoln*.

Baynes Bishop of *Coventry* and *Litchfield*.

Scot Bishop of *CHESTER*.

Protestant Disputants.

John Scory late Bishop of
Chichester.

David Whitehead.

Robert Horn.

Edmond Gwest.

Edwyn Sandys.

John Elmer.

Edmond Grindal.

John Jewel.

Moderators.

Nicholas Heath, Archbishop of *York*, Sir *Nicholas Bacon*, Lord Keeper of the Great Seal.

Besides the Disputants, there were present many of the Lords of the Queens Council, with other of the Nobility, as also many of the lower House of Parliament. For the manner of their conference, it was agreed it should be performed in writing, and that the Bishops should deliver their Reasons in writing first. Many differences arose between them, so that the conference broke off, and nothing was determined. The Bishops of *Lincoln* and *Winchester* thought meet, that the Queen and the Authors of this defection from the Church of *Rome*, should be Excommunicated, who for this cause were imprisoned.

Then a Peace being made, was Proclaimed over all *England*, betwixt the Queen of *England*, the King of *France*, the Dauphin, and the Queen of *Scots*. The Parliament being dissolved, by Authority of the same the Liturgy was forthwith brought into the Churches in the Vulgar Tongue; the Oath of Supremacy offered to the Popish Bishops, and

others of the Ecclesiastical profession, which most of them had sworn unto, in the Reign of King Henry the Eighth. All the Bishops refused, except *Anthony* Bishop of *Landaff*.

As many as refused, were turned out of their Livings, Dignities, Bishopricks.

In the Sees of the Prelates removed were placed Protestant Bishops: *Matthew Parker* was made Archbishop of *Canterbury*, who was Consecrated by three that formerly had been Bishops, namely, *William Barlow* of *Bath* and *Wells*, *John Scory* of *Chichester*, and *Miles Coverdale* of *Exeter*. And being Consecrated himself, he afterward Consecrated *Edmond Grindal* Bishop of *London*, *Richard Cox* Bishop of *Ely*, *Edwyn Sandys* Bishop of *Worcester*, *Rowland Merick* Bishop of *Bangor*, *Thomas Young* Bishop of *St. David's*, *Nicholas Bulkingham* Bishop of *Lincoln*, *John Jewel* Bishop of *Salisbury*, *Richard Davis* Bishop of *St. Asaph*, *Edward Guss* Bishop of *Rocheſter*, *Gilbert Barkley* Bishop of *Bath* and *Wells*, *Thomas Bentham* Bishop of *Coventry* and *Litchfield*, *William Alley* Bishop of *Exeter*, *John Parkhurst* Bishop of *Norwich*, *Robert Horn* Bishop of *Wincheſter*, *Richard Cheiney* Bishop of *Gloceſter*, *Edmond Scambler* Bishop of *Peterborough*, *William Barlow* Bishop of *Chicheſter*, *John Scory* Bishop of *Hereford*, *Thomas Young* Archbishop of *York*, *James Pilkinton* Bishop of *Durham*, *John Beſt* Bishop of *Carlile*, and *William Dounham* Bishop of *Cheſter*.

Nicholas Heath Archbishop of *York*, lived privately many years in his Mannor of *Chobham* in *Surrey*, never reſtrained to any one place, and died in great favour with the Queen, who beſtowed many gracious viſits upon him, during his retirement. *Tonſtal* of *Durham* ſpent the remainder of his time with Archbishop *Parker*, by whom he was kindly entertained, and honourably buried. The like civility was afforded to *Thurlby* Bishop of *Ely* in the ſame houſe, and unto *Bourn* of *Wells*, by the Dean of *Exon*, in which two houſes they both died about ten years after. *White*, though at firſt impriſoned for his faults, after ſome cooling himſelf in the Tower of *London*, was ſuffered to enjoy his liberty, and to retire himſelf to what friend he pleaſed: Which favour was vouchſafed unto *Turbervil* alſo, who being a Gentleman by extraction, wanted not friends to give him good entertainment. *Watſon* of *Lincoln*, after a ſhort reſtraint, ſpent the remainder of his time with the Biſhops of *Rocheſter* and *Ely*; till having practiſed, againſt the State, he was ſhut up in the Caſtle of *VViſſich*, where at laſt he died. *Oglethorpe* died ſoon after his deprivation, of an *Apoplexy*, *Bayn* of the *Stone*, and *Morgan* in *December* following. *Pool* enjoyed the like freedom, and died in a good old age. *Chriſtopherſon* lived on his Eſtate. *Banner* alone was doomed to a perpetual impriſonment; the priſon proving to that wretch (ſaith Dr. *Heylin*) his greateſt Sanctuary, whoſe horrid Butcheries had otherwiſe expoſed him to the popular fury.

We find no more to have been deprived of their preferments, than fourteen Bishops, six Abbots, Priors, and Governors of Religious Orders, twelve Deans, and as many Archdeacons, fifteen Presidents or Masters of Colledges, fifty Prebendaries of Cathedral Churches, and about eighty Parsons or Vicars. The whole number not amounting to two hundred men, which in a Realm consisting of nine thousand Parishes, and twenty six Cathedral Churches, could be no great matter.

But there was not a sufficient number of Learned men to supply the Cures, which filled the Church with an Ignorant Clergy, whose Learning went no further than the Liturgy, or the Book of Homilies, but otherwise conformable (which was no small felicity) to the Rules of the Church. And on the other side many were raised to great preferments, who having spent their time of exile in such Foreign Churches as followed the platform of *Geneva*; returned so disaffected to Episcopal Government, unto the Rites here by Law established, as not long after filled the Church with most sad disorders: On which account we find the Queens Professor in *Oxford*, among the Non-conformists, and *Carrwright* the Lady *Margaret's* in *Cambridge*. *Whittingham* the Ring-leader of the *Frankfort* dividers, was preferred to the Deanery of *Durham*: *Sampson* to the Deanery of *Christ-church*, and within few years after turned out for a rigid Non-conformist. *Hardiman*, one of the first twelve Prebendaries of the Church of *Westminster*, deprived soon after for throwing down the Altar, and defacing the Vestments of the Church.

Dr. P. Heylins
History of
Queen Eliz.

Whether it were by the Pope's instigation, or by the ambition of the Dauphin who had then Married the Queen of *Scots*, the Scottish Queen assumeth unto her self the Style and Title of Queen of *England*, quartereth the Armes thereof upon all her Plate, and in all Armories and Escutcheons as she had occasion. A folly that Queen *Elizabeth* could never forget nor forgive; and this engaged her the more resolutely in that Reformation so happily begun. And to that purpose she sets out by advice of her Council a certain Body of Injunctions, accommodated to the temper of the present time: wherein severe course was taken about Ministers Marriages, the use of Singing, and the Reverence in Divine Worship to be kept in Churches; the posture of the Communion-table, and the Form of Prayers in the Congregation.

By the Injunctions, she made way to her Visitation. Executed by Commissioners in their several Circuits; and regulated by a Book of Articles printed and published for that purpose. Proceeding by which Articles, the Commissioners removed all carved Images out of the Church, which had been abused to Superstition, defacing also all such Pictures, Paintings, as served for the setting forth feigned Miracles. They enquired also into the life and doctrine of Ministers, their diligence in attending their several Cures; the decency of their apparel;

the

Heylin's Hist.
of Q. Elizabeth.

the respect of the Parishioners toward them; the reverent behaviour of all manner of persons in God's Worship, &c. by means whereof the Church was settled and confirmed in so good an Order, that the work was made more easie to the Bishops, when they came to Govern, than otherwise it could have been.

In London, the Visitors were Sir Richard Sackvil, Father to Thomas Earl of Dorset; Robert Horn, soon after Bishop of Winchester; Doctor Huick, a Civilian; and one Salvage, a Common Lawyer; who calling before them divers Persons of every Parish, gave them an Oath to enquire and present upon such Articles and Injunctions as were given unto them. In pursuance whereof they burnt in St. Paul's Church-yard, Cheapside, and other places of the City, all the Roods and other Images which had been taken out of the Churches. And in some places the Copes, Vestments, Altar-cloathes, Books, Banners, Sepulchres, and Rood-lofts were burned altogether.

A Peace being concluded betwixt England and France, although Queen Elizabeth had just cause to be offended with the young King Francis the Second, for causing the Queen of Scots his Wife, to take upon her self the Title and Armes of England, yet she resolved to bestow a Royal obsequy upon the King deceased, which was performed in St. Paul's Church on the eighth and ninth of September in most solemn manner.

Kellison the Jesuite, and Parsons from him, slanderously affirmed, That Archbishop Parker was consecrated at the Nags-head Tavern in Cheapside. This slander was raised on this occasion: In order to his Consecration, the first thing to be done after the passing the Royal Assent for ratifying the election of the Dean and Chapter, was the confirming it in the Court of the Arches, according to the usual form in that behalf; Which being accordingly done, the Vicar General, the Dean of the Arches, the Proctors and Officers of the Court, whose presence was required at this Solemnity, were entertained at a Dinner provided for them at the Nags-head Tavern in Cheapside, for which though Archbishop Parker paid the shot, yet shall the Church be called to an after-reckoning. But the Records of the Archbishoprick declare, that he was Consecrated in the Chappel, within his Mannor of Lambeth.

These slanderers knew right well, that nothing did more justify the Church of England in the eye of the World, than that it did preserve a Succession of Bishops, and consequently of all other sacred Orders in the Ministracion; without which as they would not grant it to be a Church, so could they prove it to be none by no stronger Argument, than that the Bishops (or the pretended Bishops rather in their Opinion) were either not Consecrate at all, or not Canonically Consecrated as they ought to be.

Mason's Con-
secration of
Bishops in
the Church
of England,
lib. 3. cap. 4.

And now we may behold the face of the Church of *England*, as it was first settled and established under Queen *Elizabeth*. The Government of the Church by Archbishops and Bishops. These Bishops nominated and elected according to the Statute in the twenty sixth of King *Henry* the Eighth, and Consecrated by the Ordinal, confirmed by Parliament, in the fifth and sixth year of King *Edward* the Sixth, never appearing publickly but in their Ratches, nor Officiating otherwise than in Copes of the Altar: the Priests not stirring out of doors in their square Caps, Cowns, or Canonical Coats, nor Executing any Divine Service but in their Surplice. The Doctrine of the Church reduced unto it's antient purity, according to the Articles agreed upon in Convocation, *Anno* 1552. The Liturgy conform to the Primitive patterns. The Festivals preserved in their former dignity, observed with their distinct Offices peculiar to them; the weekly Fasts, the time of Lent, the Embring weeks, and Rogation severely kept, not now by virtue of the Statute, as in the time of King *Edward*, but as appointed by the Church in her publick Calendar before the Book of Common-Prayer. The Sacrament of the Lord's Supper celebrated in a Reverend manner, the Table seated in the place of the Altar.

*Heylin. Hist.
of Q. Elizabeth.*

In the Court the Liturgy was officiated every day, both Morning and Evening, not onely in the publick Chappel, but the private Closter, celebrated in the Chappel with Organs, and other Musical Instruments, and the most excellent voices both of men and children that could be got in all the Kingdom. The Gentlemen and Children in their Surplices, and the Priests in Copes as oft as they attended the Divine Service at the Altar. The Altar furnished with rich Plate, two fair gilt Candlesticks with Tapers in them, and a Massy Crucifix in midst thereof: Which last remained there for some years. The antient Ceremonies customably observed by the Knights of the Garter in their Adoration toward the Altar were by this Queen retained as formerly in her Father's time. The solemn Sermons Preached upon each *Wednesday*, *Friday*, and *Lords-day* in the time of Lent, Preached by the choicest of the Clergy, she devoutly heard, attired in black, according to the custom of her Predecessors.

The Bishoprick of *Carlisle* was first profered to *Bernard Gilpin*, Rector of *Houghton* in the North, but Mr. *Gilpin* refused the offer, not that he had any disaffection to the Office, but because he had so much kinned about *Carlisle*, at whom He must either connive in many things, not without hurt to himself, or else deny them, not without offence to them. It was afterward given to Dr. *John Best*, as was shewed before. As for *Miles Coverdale*, formerly Bishop of *Exeter*, he never returned to his See, but remained a private Minister to the day of his death.

*Fuller's Church
History of
Britain*

Such of the Scots as desired a Reformation of Religion, taking advantage by the Queen's absence, and want of power in the Queen Regent to suppress their practices, had put themselves into a Body. Headed by some of the Nobility, they take unto themselves the name of the *Congregation*, managing their own Affairs apart from the rest of the Kingdom. They petition the Queen Regent, and the Lords of the Council, that the Sacrament of the Lord's Supper might be administered in both kinds. That divine Offices might be celebrated in the vulgar Tongue, and that they might have the choice of their own Ministers. The chief of the party well backed by the common people, put themselves into *Perth*, the news whereof occasioneth Mr. *Knox* to leave *Geneva*, and joyn himself to the Lords of the *Congregation*. At *Perth* he Preacheth against Images, Idolatry, and other Superstitions of the Church of *Rome* so bitterly, that the people in a popular fury deface all the Images in that Church, and presently demolish all Religious Houses in that City. Those of *Couper* hearing of it, forthwith destroyed all Images, and pulled down the Altars in that Church also. The like was done after his Preaching at *Craile* and *St. Andrews*, in those places. They burnt down the rich Monastery of *Scone*, and ruined that of *Cambuskenneth*, demolished all the Altars, Images, and Covents of Religious persons in *Sterling*, *Lithgow*, *Glasgough*, *Edenburgh*, which last they possess, and put up their own Preachers into all the Pulpits of that City, not suffering the Queen Regent to have the use of one Church onely for her own devotions. They also deprive the Queen Regent of all place and power in the publick Government. But she gathering Forces recovereth *Edenborough*, and the chief key of all that Kingdom garisoned by the French. In their extremity *Maitland* and *Melvin* being dispatched to the Court of *England*, imploring aid from Queen *Elizabeth*. And an Army is sent into *Scotland* of six thousand Foot and three thousand Horse, commanded by the Lord *Gray*. Some Ships were also sent to block up the haven, and hinder all Relief which might come by Sea to the Town of *Leith*. At length after divers Articles signed and confirmed for both Kingdoms, the French take their leave of *Scotland*, and the English Army was disbanded at *Berwick*.

As the *Congregation* was by the Queen put upon a present confidence of going vigorously on in their Reformation, so it concern'd them to proceed so carefully in pursuance of it, as might comply with the dependence which they had upon her.

First, Therefore they bound themselves by their subscription to embrace the Liturgy, with all the Rites of the Church of *England*, which for a time remained the onely form of Worship for the Kirk of *Scotland*.

In the next place, They cause a Parliament to be called in the moneth of *August*: for the Boroughs there appeared the accustomed number, but

but of the Lords Spiritual no more than six Bishops of thirteen, with thirteen Abbots and Priors: and the Temporal Lords to the number of ten Earls, and as many Barons.

Three Acts were passed to the advantage of the Reformation.

The first, was for the abolishing the Pope's Jurisdiction and Authority within the Realm.

The second, for annulling all Statutes made in former times for maintenance of Idolatry and Superstition.

The third, for the punishing the Sayers and Hearers of the Mass.

To this Parliament also some of the Ministers presented a Confession of the Faith and Doctrine to be believed and professed by the Protestants of the Kirk of Scotland: which being put to the Vote, was opposed but by three of the Temporal Lords. The Popish Prelates were silent in it: which being observed by the Earl Marshal, he broke out into these words, *Seeing (saith He) that my Lords the Bishops, who by their Learning can, and for the zeal they should have to the Truth, ought, as I suppose, to gainsay any thing repugnant to it, say nothing against the Confession we have heard, I cannot think but that it is the very Truth of God, and that the contrary of it is false Doctrine.*

The Queen was now as active in advancing the Reformed Religion in Ireland, as she had been in either of the other Kingdoms. A Parliament is therefore held on January 12. where past an Act restoring to the Crown the antient Jurisdiction over all Ecclesiastical and Spiritual Persons. By which Statute were established both the Oath of Supremacy, and the High Commission, as before in England. There past also an Act for the Uniformity of Common-Prayer, &c. with a permission Heylin's Hist. of Q. Elizabeth. for saying the same in Latin, in those Churches where the Minister had not the knowledge of the English Tongue. The people by that Statute are required, under several penalties, to frequent their Churches, and to be frequent at the reading the English Liturgy, which they understand as little as the Mass; by which means the Irish were kept in ignorance, as to the Doctrines and Devotions of the Church of England.

There also past another Statute for restoring to the Crown the first-fruits, and twenty parts of all Ecclesiastical promotions within that Realm, as also of all Improprate Parsonages. The like Act passed for restoring all such Lands belonging to the Knights of St. John of Jerusalem. An Act was also past for the recognition of the Queen's just Title to the Crown, as before in England. The Queen left the prosecution of the work to her Bishops and Clergy: But they so dissipated the Revenues of their several Bishopricks, by long Leases, Fee-farmes, and plain Alienations, that to some of their Sees they left no more than a Rent

of five Marks *per annum*, to others a bare yearly Rent of forty shillings, to the great dishonour of God, disservice of the Church, and the perpetual Ignominy of themselves.

Now Return we again to *England*, where we find Reverend Jewel, newly consecrated Bishop of *Salisbury*, to have Preached a Sermon at *Paul's Cross*, on 1 Cor. II. 23. *That which I delivered to you, I received of the Lord, &c.* on March 30. 1560. There he published that memorable Challenge, which so much exercised the Pens and Studies of the Romish Clergy.

Bishop Jewel's Challenge.

If any Learned man of our Adversaries, or all the Learned men that be alive, be able to bring any one sufficient sentence, out of any old Catholick Doctor, or Father, or General Council, or Holy Scripture, or any one Example in the Primitive Church, whereby it may be clearly and plainly proved, during the first six hundred years.

- I. *That there was at that time any private Mass in the World.*
- II. *Or that there was then any Communion ministred unto the people in one kind.*
- III. *Or that the People had their Common-Prayer in a strange Tongue.*
- IV. *Or that the Bishop of Rome was then called the Head of the Universal Church.*
- V. *Or that the People were then taught to believe, that Christ's Body is really, Substantially, Carnally, Corporally or Naturally in the Sacrament.*
- VI. *Or that his Body is or may be in a thousand places or more at one time.*
- VII. *Or that the Priest did then hold up the Sacrament over his head.*
- VIII. *Or that the People did then fall down and Worship it with godly honour.*
- IX. *Or that the Sacrament was then, and now ought to be hanged up under a Canopy.*
- X. *Or that in the Sacrament, after the words of Consecration, there remained onely the accidents and shews, without the substance of Bread and Wine.*
- XI. *Or that then the Priests divided the Sacrament into three parts, and afterwards received Himself all alone.*
- XII. *Or that whosoever had said the Sacrament is a Figure, a Pledge, a Token, or a Remembrance of Christ's Body, had therefore been judged for an Heretick.*
- XIII. *Or that it was lawfull then to have thirty, twenty, &c. Masses said in one day.*

XIV. Or

- XIV. Or that Images were then set up in the Churches to the intent the people should worship them.
- XV. Or that the Lay-people were then forbid to read the Word of God in their own Tongue.
- XVI. Or that it was then lawful for the Priest to pronounce the words of Consecration closely, or in private to Himself.
- XVII. Or that the Priest had then authority to offer up Christ unto his Father.
- XVIII. Or to receive the Sacrament for another as they do.
- XIX. Or to apply the virtue of Christ's death to any man by the means of the Mass.
- XX. Or that it was then thought a sound Doctrine to teach the People, that Mass, *Ex opere operato*, is able to remove any part of our sin.
- XXI. Or that any Christian man called the Sacrament of the Lord, his God.
- XXII. Or that the People were then taught to believe, that the Body of Christ remaineth in the Sacrament as long as the Accidents of Bread and Wine remain there without corruption.
- XXIII. Or that a Mouse, or any other Worm or Beast, may eat the Body of Christ.
- XXIV. Or that when Christ said, *Hoc est corpus meum*, the word [Hoc] pointed not the Bread, but Individuum Vagum, as some of them say.
- XXV. Or that the Accidents, Formes, or Shews of Bread and Wine, be the Sacrament of Christ's Body and Blood, and not rather the very Bread and Wine it self.
- XXVI. Or that the Sacrament is a Token, or sign of the Body of Christ that lieth underneath it.
- XXVII. Or that Ignorance is the Mother and Cause of true devotion.
- The Conclusion is, That then I shall be content to yield and subscribe.

This Challenge being published in so great an Auditory startled the English Papists both at home and abroad. The business was first agitated by the exchange of friendly Letters betwixt Bishop Jewel, and Dr. Henry Cole, the late Dean of St. Pauls; more violently followed in a Book of Rastals; followed therein by Dorman and Marshal: Dorman was well answered and foiled by Nowel, and the other by Calfhil. But the main encounter was between the Challenger himself and Dr. John Harding, who had the better of the day will easily appear to any that consults their Writings: But these Discourses came not out till some years after.

Pope Paul the Fourth dying, Pope Pius the Fourth succeedeth him, who being moved to Excommunicate Queen Elizabeth, by the Count of

Feria, takes a more moderate course, by sending *Vincent Parpalia*, Abbot of *St. Saviour's*, with courteous Letters unto her. *Parpalia* was instructed to offer in the Name of the Pope, That the English Liturgy should be confirmed, the use of the Communion in both kinds allowed of: And that all sentences passed, in the Court of *Rome*, against her Mother should be rescinded, upon condition she would own the Pope's Primacy, and cordially unite her self to the Catholick Church: yea some thousands of Crowns (but all in vain) were promised to the effecters thereof. But for all this the Abbot came no nearer than *Bruxels* with his Bulls and Faculties, not being suffered to set Foot on English ground.

Now another Enemy quarrels at the Rites and Extrinsecals of the Church: Those that for Religion fled to *Frankford* in *Queen Marie's* days, after her death hastened into *England*: followed not long after by the Brethren of the Separation, which retired from thence unto *Geneva*. Some Friends they had about the *Queen*, and *Calvin* make's use of all his power and credit, both with the *Queen* and *Cecil* (as appears by his Letters unto both) to advance their ends. And he was seconded therein by *Peter Martyr*. But the *Queen* resolved to keep up the Church in such outward splendor, as might make it every way considerable in the eye of the World: when therefore they saw the Liturgy imposed by Act of Parliament, and so many Episcopal Sees supplied with able Pastors, they began to revive the quarrels raised in *King Edward's* time, about Caps, and Surplices, &c. saith *Dr. Heylin*. And herein they were seconded (as before in *King Edward's* time) by the same *Peter Martyr*, as appears by his Letters to a nameless friend, bearing date at *Zurich*, November 5. 1560. to which he added his dislike in another of his Letters, touching the Cap, the Episcopal Habit, the Church's Parimony: the manner of proceeding to be held against Papists; the Perambulation used in the Rogation week, &c. in which his judgement was desired.

But these helps being too far off, another project was set on foot: *Gryndal*, the new Bishop of *London*, was known to have a great respect to *Calvin*; the business therefore is so ordered, that by *Calvin's* Letters to *Gryndal*, and the friends they had about the *Queen*, way should be given to such of the French Nation, as had repaired hither, to enjoy the freedom of their own Religion, to have a Church unto themselves, and in that Church not onely to erect the *Genevian* Discipline, but to set up a Form of Prayer (saith *Dr. Heylin*) which should hold no conformity with the English Liturgy. This was effected. And now there is another Church in *London*, as different from the Church of *England* in Government and Forms of worship, as that of *John Alasco* was in the *Augustine* Friars.

Upon the news of which success, divers both French and Dutch came into *England*, planted themselves in the Sea-Towns, and openly professed the Reformed Religion. But some of them proved to be Anabaptists, and others infected with corrupt Opinions of as ill a nature, which being made known to the Queen, she commands them all by Proclamation to depart the Kingdom, whether they were Aliens, or natural-born English, within twenty days upon pain of imprisonment, and loss of all their goods; yet notwithstanding many of them lurked in *England* without fear of discovery, especially after the erecting of so many French and Dutch Churches in the Maritime parts. The French and Dutch Churches in *London* were infected with their frenzies; and such disputes were among them on that account, that *Peter Martyr* interposed his Authority with them, to the composing of those differences which had grown among them: for which see his Letter bearing date at *Zurich*, on *February 15.* next following after the date of the said Proclamation (which seemeth to have been about *September 16.*) and superscribed, *Unto the Church of Strangers in the City of London.*

By another Proclamation she labours to restrain a sacrilegious kind of people, which under pretence of abolishing Superstition, demolished ancient Tombs, razed the Epitaphs, and Coat-armors of most Noble Families, and other Monuments of venerable Antiquity, took the Bells out of Churches, and pluckt off the Lead from the Church-roofs.

The Abbey of *Westminster*, most renowned for the Inauguration of the Kings of *England*, their Sepulture, and the keeping of the Regal Ensignes, she converted to a Collegiat Church: and there she instituted a Dean, twelve Prebendaries, a School-master, an Usher, forty Scholars (called the Queen's Scholars, whereof six or more are preferred every year to the Universities) Petit Canons and others of the Quire to the number of thirty, ten Officers belonging to the Church, and as many Servants belonging to the Colledge-diet, and twelve Alms-men, besides many Officers, Stewards, and Collectors for keeping Courts, and bringing in of their Revenue. The principal of which (called the *High Steward of Westminster*) hath ever since been one of the prime Nobility. The Dean intrusted with keeping the *Regalia*, honoured with a place of necessary service at all Coronations, and a Commissioner for the peace within the City of *Westminster*, and the liberties of it by Act of Parliament. The Scholars annually preferred by election either to *Christ-church* in *Oxford*, or *Trinity Colledge* in *Cambridge*. Since this new Foundation of it, it hath given breeding and preferment to four Archbishops, two Lord Keepers of the Great Seal of *England*, twenty two Bishops, and thirteen Deans of Cathedral-churches, besides Archdeacons, Prebendaries, and other Dignitaries in the Church to a proportionable number.

The

The death of *Francis* the second, the young King of *France*, who had married *Mary* Queen of Scots, encouraged the Scots to proceed boldly with their Reformation.

The Duke of *Guise* laboured with the Pope to fulminate his Excommunications against Queen *Elizabeth*, as one that had renounced his authority, apostatized from the Catholick Religion, and utterly exterminated the profession of it out of her Dominions. But the Duke sped no better in his negotiation than the Count of *Feria* did before.

About this time one *Geoffrys* was committed Prisoner to the Marshalsey in *Southwark*, and *More* to the house of Mad-men (commonly called *Bethlem*) without Bishop's-gate in *London*. *More* professed himself to be Christ: *Geoffrys* believed him to be such, and reported him so. Having remained a whole year in prison, without shewing any sign of their repentance, *Geoffrys* was whipt, on *April* 10. 1561. from the said Marshalsey to *Bethlem*, with a paper bound about his head, which signified, That this was *William Geoffrys*, a most blasphemous Heretick, who denied Christ to be in Heaven. At *Bethlem* he was whipt again in the presence of *More*, till the lash had extorted from him a confession of his damnable error: After which *More* was stript and whipt in the open Streets, till he had made the like acknowledgment, confessing Christ to be in Heaven, and Himself to be a vile, sinful man. Which being done, they were again remitted to their several prisons for their further cure.

On *June* the fourth, a lamentable fire about four a Clock in the afternoon, first shewed it self near the top of the Steeple of *St. Paul's* Church in *London*, and from thence burnt down the Spire, to the Stone-work and Bells, and raged so terribly, that within the space of four hours the Timber and Lead of the whole Church, and whatsoever else was combustible in it, was miserably consumed, to the great terror of all Beholders: Which Church said to be the largest in all the Christian World for all dimensions, contains in length seven hundred and twenty foot, in breadth one hundred and thirty foot, and in height from the pavement to the top of the roof one hundred and fifty foot. The Steeple from the ground to the Cross or Weather-cock, contained in height five hundred and twenty foot, of which the square Tower onely amounted to two hundred and sixty, the Pyramide or Spire to as many more, which Spire being raised of massy Timber, and covered over with sheets of Lead, as it was the more apt to be enflamed, so was the mischief more incapable of a present remedy.

The Queen heretupon directed her Letters to the Lord Mayor and City of *London* to take care therein. In obedience to whose Royal Pleasure the Citizens granted a Benevolence; and three Fifteens to be speedily paid, besides the great bounty of particular persons, &c. The Queen
also

also sent in a thousand Marks in ready money, and Warrants for one thousand load of Timber to be served out of Her Majesties Woods. The Clergy of the Province of *Canterbury* contributing to this work the fortieth part of their Benefices which stood charged with first-fruits, and the thirtieth part of those which had paid the same. The Clergy of the Diocese of *London* bestowed the thirtieth part of such of their livings as were under the burden of that payment, and the twentieth part of those which were not. To which the Bishop added at several times the sum of nine hundred pound one shilling eleven pence, the Dean and Chapter one hundred thirty six pound thirteen shillings four pence. By all which, and some other little helps, the work was carried on so fast, that before the end of *April 1566*. the Timber-work of the Roof was not onely fitted, but compleatly covered.

And now the Pope's Nuncio being advanced already in his way to *England*; as far as *Flanders*, expecteth the Queen's pleasure touching his admittance: for the Pope could not be taken off from sending his Nuncio to the Queen, with whom he conceived himself to stand upon termes of Amity. But the Queen persevered in her first intent, affirming she could not treat with the Bishop of *Rome*, whose authority was excluded out of *England* by consent of Parliament. The greatest obstacle to the Nuncio's coming was partly laid by the indiscretion of some Papists in *England*, and partly by the precipitancy of the Pope's Ministers in *Ireland*; for sundry ill-disposed persons upon the noise of the Nuncio's coming, not onely brake the Laws made against the Pope and his Authority, but spread abroad slanderous reports, that the Queen was at the point to change her Religion, and alter the government of the Realm. Some also had practised with the Devil by Conjurations, Charms, and casting of Figures, to be informed in the length of her Majesties Reign. And on the other side the Pope's Legate being at the same time in *Ireland*, joyned himself to some desperate Traitors, who stirred up rebellion there, and as much as in him was had deprived the Queen of all Right and Title to that Kingdom. Upon which grounds it was carried clearly at the Council-board against the Nuncio, notwithstanding the Intercession of the French, the Spaniard, or the Duke of *Alva*.

Yet notwithstanding the Emperor *Ferdinand* sends to perswade the Queen to return to the old Religion, at least that she would set apart some Churches to the use of the Catholics. To whom she answered, *That she had settled her Religion on so sure a Bottom, that she could not easily be changed, And for granting Churches to the Papists, it did not consist with the Polity and good Laws of the Land.*

Then divers abuses arising in the Church, Archbishop *Parker* found it necessary to have recourse unto the power which was given to him by the Queen's Commission, and by a clause of the Act of Parliament, *For the Uniformity of Common-Prayer and service in the Church, &c.* As one of the

the Commissioners for causes Ecclesiastical, he was authorized with the rest of his Associates, To reform, redress, order, correct and amend all such Errors, Heresies, Schismes, Abuses, Offences, Contempts, and Enormities whatsoever, as might from time to time arise in the Church of *England*:

And in the passage of the Act forementioned it was provided, That all such Ornaments of the Church and the Ministers thereof should be retained, as were in the Church of *England*, by Authority of Parliament, in the second year of King *Edward* the Sixth, untill further order should be taken therein from the Queen's Majesty, &c. And also if there shall happen any contempt or irreverence to be used in the Rites of the Church, by the misusing of the Orders of the said Book of Common-Prayer, the Queen might by the advise of the Commissioners or Metropolitan, ordain or publish such further Ceremonies or Rites, as should be most for the advance of God's glory, the edifying the Church, &c. Hereupon the Archbishop, by the Queen's consent, and the advice of some of the Bishops, sets forth a certain Book of Orders to be diligently observed, and executed by all persons whom it might concern.

In which it was provided, That no Parson, Vicar, or Curate of any exempt Church, should from thenceforth attempt to conjoyn, by solemnization of Matrimony, any not being of his or their Parish-church, without good Testimony of the Banns being ask'd in the several Churches where they dwell, or otherwise were sufficiently Licensed. That no other days should be observed as Holy-days and Fastings-days, but onely such as be expressed in the Calendar, lately set forth by the Queen's Authority. That neither the Curates or Parents of Children which are brought to Baptism, should answer for them at the Font, but that the antient use of Godfathers and Godmothers should still be retained; and that in all such Churches in which the steps to the Altar were not taken down, the said steps should remain as before they did. That the Communion-Table should be set in the said place where the steps then were, or had formerly stood: and that the Table of the Decalogue should be fixed upon the wall over the said Communion-Table.

This year the Merchants Tailors School in *London* was founded, first by the Master, Wardens, and Assistants, of the Company of Merchants Tailors, whence it had the name, and by them founded for a Seminary to *St. John's* in *Oxford*, built and endowed at the sole costs of one of their Livery. But of a far more private nature was the Foundation of another Grammar School in the Town of *Sandwich*, built at the charge of Sir *Roger Manwood*, and endowed with forty pound *per annum*.

The Council of *Trent* being now opened, it was said in that Council, that it was good to let the Protestants alone, and not name them, alledg-
ing

*Heylin. Hist.
of Q. Elizab.
An. Reg. 3.*

ing the danger of moving ill humors in a Body which was then quiet. To give a safe conduct to the English-men, which neither They nor any of them did require, were a great indignity. They were content it should be given to the Scots, because their Queen would demand it, but so as that the demand should first be made. But the English Protestant Bishops would not venture themselves into that Council on such weak assurance, considering how ill the safe conduct had been formerly kept to *John Hus*, and *Jerom of Prague*, at the Council of *Constance*. And the Queen kept the Papal party safe from gadding thither.

Then *Scipio*, a Venetian Gentleman (formerly acquainted with Master *Jewel*, whilst he was a Student at *Padua*) wrote now an expostulating Letter unto him, being lately made Bishop of *Sarisbury*, in which he much admirerth, that *England* should send no Ambassador, nor Letter, nor Message, to excuse their Nation's absence from the General Appearance of Christianity in that Council, &c. Bishop *Jewel* returned him such an Answer, that neither *Scipio* himself, nor any other of that party durst reply upon him. The Answer is to be found at large at the end of the History of this Council, Translated by Sir *Nathanael Brent*.

At this time it was advised, by *Lewis Prince of Conde*, the Cardinal *Chastilion*, and other principal leaders of the Protestant party in *France*, that they should put themselves under the protection of the Queen of *England*, who had not long before so seasonably relieved the Scots in the like distress.

The Queen had been secretly advertised of all passages there by Sir *Nicholas Throgmorton*, her Majesty's Resident in that Kingdom.

It being agreed on between them, that the Queen should supply the Prince of *Conde*, and his Associates with a sufficient quantity of Money, Corn, and Ammunition, for the service of the French King, against the practices of the House of *Guise*, and that the Town of *New-haven* should be put into her Majesty's hands, to be garrisoned by English Souldiers. Immediately a manifest was published in the name of the Queen, wherein was declared, that she had observed, how the Guilian Faction, in the names of the Queen-Mother of *France*, and the young King, had endeavoured to root out the Professors of the Reformed Religion, and what massacres had been made at *Vassy*, *Paris*, *Sene*, *Thoulouse*, *Bloys*, *Touers*, *Angier*, and other places; that there were thought to be Butchered no less than an hundred thousand of the natural Franch, between the first of *March* and the twentieth of *August* then last past: that with the like violence they had caused to be spoiled and imprisoned such of her Majesty's Subjects as Traded in the Ports of *Bretaign*, and such as sought to preserve themselves, to be killed, their goods and Merchandize to be seized, without charging any other crime upon them but that they were Hugonots; and that in consideration of the premises she could do no less

than endeavour the preserving the Reformed Religion, from an universal destruction, and the maintaining her own Subjects and Dominions in peace and safety. The ayd amounting to six thousand men, was divided into two equal parts, of which the one was destined to the defence of *Roven and Deep*, then being in the hands of the Confederates, the other to take possession of the Town of *New-haven*, which by the Inhabitants was joyfully surrendred to the English. The Lord *Ambrose Dudley*, the eldest Son then living of the late Duke of *Northumberland*, she sent to command that place, whom on *Decemb. 26.* She had created Lord *Lisle*, and Earl of *Warwick*, where he was solemnly received with a peal of Ordnance.

A petit Rebellion hapned in *Merton-colledge* in *Oxford*. The Wardenship of that house being voyd by the death of *Gervase*, one *Man* is chosen to the place; one *Hall* and his Popish faction opposed his admission, and raised such a persecution, that it was poenal for any to be a Protestant. Archbishop *Parker* hearing of it, summoneth *Hall* to appear before him, but the seal of the citation was torn off by some of that party. Hereupon the Archbishop made a solemn visitation of that Colledge, wherein all were generally examined, *Man* confirmed Warden, *Hall* justly expelled, his party publicly admonished; the young Scholars relieved, Papists curbed and suppressed, Protestants countenanced, and encouraged in the whole Univerſity.

Now many strange whispers were abroad, and no small hopes conceived by those of the Popish faction, for suppressing the Protestants in all parts of the Kingdom, and setting up their own Religion as in former times: of the plot were *Arthur Pool*, younger brother to *Reginald Pool* the late Cardinal Legate, and *Geoffry Fortescue*, who had married his sister, and others. The substance of their charge was, a design of levying War against the Queen, &c. with a particular intention of advancing the Queen of *Scots* to the Crown of *England*, and *Pool* himself unto the Title of Duke of *Clarence*. All which they Confessed upon the Indictment, and did all receive the sentence of death; but were all afterwards pardoned by the Queen, out of that great respect which she bare to their Royal Extraction.

Then was that elegant discourse published by Bishop *Jewel*, Entitled, *The Apology of the Church of England*, first writ in *Latine*, translated presently into *English*, *French*, *Italian*, *Dutch*, and at last in *Greek*, to the publishing whereof he was much encouraged by *Peter Martyr*, with whom he had spent the greatest part of his time when he lived in exile. But *Martyr* lived onely to see the Book which he so much longed for, dying at *Zurich* on the twelfth of *November* following, and laid into his grave by the Magistrates and people of that City with a solemn funeral.

The five Bishopricks erected by King *Henry* the eighth, were so im-

impoverished in this Queen's Reign that the new Bishops were necessitated to require the benevolence of their Clergy at their first coming to them, to furnish their Episcopal houses, and to enable them to maintain some tolerable degree of Hospitality in their several Diocesses.

The Parliament called January 12. 1562. passed an Act for Assurance of the Queen's Royal power over all Estates and Subjects in her Dominions. In which it was provided, That no man Residing in the Queen's Dominions, should from thence-forth either by-word or writing, &c. endeavour willingly to maintain the power and jurisdiction of the Bishop of Rome heretofore usurped within this Realm. It was also enacted, that none should be admitted unto Holy Orders, or to any Degree in either of the Universities, or to be Barreter, or Benchman in any of the Inns of Court, or to Practise as an Attourney, &c. till He or They should first take the Oath of Supremacy on the Holy Evangelists; with a power given to every Archbishop and Bishop within this Realm and the Dominions of the same, to Minister the said Oath to all and every Spiritual Person in their proper Diocesses, as well in places exempt as else-where; It had been declared by the Bishops and Clergy assembled at the same time in their Convocation, To be a thing plainly repugnant to the word of God, and the Custom of the Primitive Church, to have publick Prayer in the Church, or to administer the Sacraments in a Tongue not understood by the People: therefore it was Enacted, That the Bishops of Hereford, S. David's, Bangor, Landaff and S. Asaph, should take care for Translating the whole Bible with the Common-prayer-book, into the Welch Tongue: The like care was also taken for Translating the Books of Homilies.

Then were the Nine and thirty Articles (composed in the Convocation at London) published soon after both in English and Latine with this following Title, viz. Articles agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy in the Convocation holden at London, Anno 1562. for the avoyding of Diversities of opinions, and establishing consent touching true Religion. The 39. Articles compiled in Convocation.

These Articles came forth much about the time that the Decrees of the Council of Trent were published. Many of which Decrees begin with lying, and all end with Cursing, threatening Anathemas to all dissenters. Anno 1571. the Parliament confirmed these Articles so far, that every Clerk should before Decemb. 25. next following subscribe the same. And hereafter every person promoted to an Ecclesiastical living, should within a time prefixed, in the time of Divine Service publickly read and profess his consent to the same, on pain of deprivation *ipso facto*, if omitted. This subscription was extended only to men of Ecclesiastical Function.

After the return of the Queen of Scots out of France into Scotland,

Besides the Ratifying the Act of *Oblivion*, (formerly condescended to in the Treaty at *Edenburgh*) there were also past some other Acts, viz, one Act for repairing and upholding Parish Churches, and the Churchyards of the same for burial of the dead. Another against letting Parsonages, Gleaves, or Houses, into long Leases or Fee. But on the other side no safety or Protection could be found for the Queen's own Religion, no nor so much as the Chappel Royal, or the Regal City. In contempt whereof a force was violently committed in the moneth of *August* in the Chappel of the Palace of *Holy-rood* house, where certain of the Queen's servants were assembled for their own devotions, the doors broke open, some of the Company haled to the next prison, and the rest dispersed, the Priest escaping with difficulty by a private passage, the Queen being then absent in the North.

In *France* the City and Castle of *Cane* besieged by the confederate forces both *French* and *English*, was finally surrendered to the Admiral *Chastillon* to the use of the Princes. After which followed the surrendry of *Baieux*, *Faleise*, *S. Lods*, and divers other Towns and Castles. The Town of *Hareflaw* on the *Seine* was gallantly taken by the help of the *English* of *Newhaven* on the tenth of *March*, and garrisoned by such Souldiers and Inhabitants as were sent from thence. These successes amazed the *Guisian* faction, that they agreed unto an Edict of Pacification, by the which the *French* forces were restored to the King's Favour, the Hugonots to the free exercise of their own Religion. But they must buy this happiness by betraying the *English*, whom they had brought into the Countrey, and joyn their forces with the rest to drive them out of *New-haven*, if they would not yield it on demand. The *French* closely besiege the Town, and the Plague raging sore among the *English*, they capitulate, and leave the Town to the *French* on *July* the twenty ninth, and carry the Plague with them into *England*.

The Pope was so incensed against *Queen Elizabeth*, that he dispatched a commission to the Fathers of *Trent*, to proceed to an excommunication of the *Queen* of *England*. But the Emperour *Ferdinand* wrote Letters both to the Pope and to the Legates, in which he signified unto them, That if the Council would not yield that fruit which was desired, at least they should not give occasion to the Hereticks to unite themselves more; which certainly they would do, in case they proceeded so against the *Queen* of *England*, by means whereof they would undoubtedly make a league against the Catholics, Hereupon the Pope desisted at *Rome*, and revoked his Commission sent before to the Legates at *Trent*.

The Plague brought out of *France* by the Garrison Souldiers of *New-haven*, had so dispersed it self, and made such desolation in many parts of *England*, that it swept away above twenty thousand of the City

City of London, which was the greatest at that time which any man living could remember. Soon after this the Queen makes peace with France.

Then the Queen went in progress to take the pleasures of the Country, and visited the University of Cambridge, where being with all kinds of honour received by the Students, and delighted with Comedies, Tragedies, and Scholastical disputations, she surveyed every Colledge: and in a Latine Oration takes her leave of Cambridge, giving them encouragement to pursue their Studies.

The English Bishops being impowered by their Canons, began to shew their Authority in urging the Clergy of their Diocesses, to subscribe to the Liturgy, Rites, and discipline of the Church; and such as refused the same were branded with the name of Puritans.

The Non-conformists in this Age were divided into two Ranks: some mild and moderate, contented onely to enjoy their own conscience. Others fierce and fiery, to the disturbance of Church and State, saith Fuller. Among the former was Father John Fox (for so Queen Elizabeth termed him) summoned to subscribe by Archbishop Parker. The old man produced the New Testament in Greek, To this (saith he) will I subscribe. But when a subscription to the Canons was subscribed of him, he refused it, saying, I have nothing in the Church save a Prebend at Salisbury: and much good may it do you, if you will take it away from me. However such respect did the Bishops (most formerly his fellow-exiles) bear to his Age, parts, and pains, that he continued his place till the day of his death. With Mr. Fox we may joyn his dear friend Laurence Humfery, who was Regius Professor of Divinity in Oxford. But such was his quiet carriage, that notwithstanding his non-subscribing, he kept his Professors place, and Deanery of Winchester as long as he lived.

A second sort of Non-conformists were fierce sticklers against Church-discipline, we will begin with Anthony Gilby bred in Christ's Colledge in Cambridge. His fierceness against the Ceremonies take from his own pen, They are (saith he) known Liveries of Antichrist, accursed leaven of the blasphemous popish Priest-hood, cursed patches of Popery and Idolatry &c. William Whittingham succeeds, who after his return from his exile in Germany, was made Dean of Durham. Christopher Goodman is the third, who wrote a book stuffed with much dangerous Doctrine, wherein he maintained, that Sir Thomas Wait was no Traitor, that his cause was God's, &c. These three (saith Mr. Fuller) were the Antesignani of the fierce Non-conformists: for David Whitehead is not mentioned with them. Yet find we none of them silenced; Onely we meet with Thomas Sampson Dean of Christ-church in Oxford, who was displaced out of his Deanery for his Non-conformity. This Deanery was then conferred on Dr. Thomas Godwin, Chaplain in Ordinary to the Queen.

Queen, who was after advanced to the Bishoprick of *Bath and Wells*, who was Father to *Francis Godwin*, late Bishop of *Landaff*, the Author of the Catalogue of the *English Bishops*.

Bullinger and *Gualter*, two Divines of *Switzerland*, men eminent in all points of Learning being solicited by some zealous brethren to signify their judgement in the present controversie about the Habit of the Clergy, return an approbation of it, but send the same enclosed to *Sandy's, Horn*, and *Grindal*.

Now the Queen thought fit to make a further signification of Her Royal Pleasure, legally declared by Her Commissioners for causes Ecclesiastical, according to the Acts and Statutes made in that behalf. The Archbishop is thereupon required to consult together with such Bishops and Commissioners as were next at hand upon the making of such Rules and Orders as they thought necessary for the peace of the Church, with reference to the present estate thereof. Which being accordingly performed, presented to the Queen, and by her approved, the said Rules and Orders were set forth, and published in a certain Book Entitled, *Advertisements, partly for due Order in the publick Administration of the Common-prayers, and using the holy Sacraments; and partly for the Apparel of all Persons Ecclesiastical, by vertue of the Queen's Majesties Letters Commanding the same, January fifteenth, &c.*

In this year 1564. died the Emperour *Ferdinand*, and Mr. *John Calvin*. What *Peter Lombard* was esteemed to be in the Schools at *Rome*, the same was *Calvin* reckoned to be in all those Churches which were Reformed according to the *Zuinglian* Doctrine in the point of the Sacrament. Yet the Royal and Prelatical Divines conceived otherwise of him (saith Dr. *Heylin*) and the learned *Adrian Seravia* (though by birth a *Dutchman*) Yet being once preferred in the Church of *England*, could not endure to be called *Calvinian*.

About the middle of *February* the Lord *Darby* came to the Court of *Scotland*, who being not fully twenty years old, of lovely person, sweet behaviour, and a most ingenuous disposition, exceedingly prevailed in short time on the Queen's affections. About the middle of *July* the Marriage-Rites were celebrated in the Royal Chappel by the Dean of *Restalrig*, and the next day (the Queen having made him before Earl of *Rosse*, and Duke of *Rothsay*) the new Duke was proclaimed King by sound of Trumpet, and declared to be associated with the Queen in the publick government. The news whereof being brought unto Queen *Elizabeth*, she seemed more offended than indeed she was. But never was marriage more calamitous to the parties themselves, or more dishonourable to that nation, or finally more scandalous to both Religions: in nothing fortunate but in the birth of *James* the sixth, born in the Palace of *Edinburgh* on *July 19. Anno 1566*. Solemnly Crowned King of the *Scots* on the same day of the Month,

Anno.

Anno 1567. and joyfully received to the Crown of England on March 14. 1602.

Of such a temper were the devotions of the Church of England at this time, that generally the *English* Papists, and the Ambassadors of Foreign Princes still resorted to them. For the first ten years of Her Majesty's Reign, the Papists in general came to our Churches. In the beginning of the eleventh year of her Reign, *Cornwallis*, *Beddingfield* and *Selyard* were the first Recusants.

L. Coke's charge given at Norwich Assizes, 1605.

Now we are come to the settling the Episcopal Government by as good Authority as could be given to it by the Lawes of the Land. By a Statute made in the last Parliament for keeping Her Majesty's Subjects in their due obedience, a power was given unto the Bishops to tender and receive the Oath of Supremacy of all manner of persons residing and dwelling in their severall Diocesses. *Banner* was then Prisoner in the *Marshalsey*, which being within the Borough of *Southwark*, brought him within the Jurisdiction of *Horn* Bishop of *Winchester*, by whose Chancellor the Oath was tendered to him. On the refusal of which Oath he is Indicted at the King's Bench upon the Statute, to which he appeared in some Term in the year foregoing, and desires that Council be assigned to plead his cause. The Court assigns him *Christopher Wray*, afterwards Chief-justice of the Common-Pleas, that famous Lawyer *Edmond Pleydon*, and one *Mr. Lovelace*.

But the business came under consideration in the following Parliament; which began on September thirty, where the Legality of *Horn's* Episcopacy (which was objected against in the behalf of *Ronner*) was cleared by Statute, by which the Parliament did only publish, notifie, and declare the Legal Authority of the *English* Bishops, whose call and Consecration to their place was formerly performed.

In the year 1566, Queen *Elizabeth* came to *Oxford*, Honourably attended with *Robert Dudley*, lately made Earl of *Leicester*, and Chancellor of *Oxford*, the Marquess of *Northampton*, the Lord *Burleigh*, and the *Spanish* Ambassador. She was lodged in *Christ-Church*, where many Comedies were acted before Her. Many Acts were kept before Her in Philosophy, and one most eminent in Divinity. She concluded all with a Latine Oration, which you may read in *Fuller's Church History*, as it was taken by *Dr. Laurence Hunfrey*, and by him Printed in the Life of Bishop *Jewel*. Having stayed seven dayes, she took Her leave of the University.

Anno 1567. Another Generation of Active Non-conformists succeeded the former. Of these *Coleman*, *Button*, *Benson*, and *Halingham*, were the chief inveighing against the established Church-discipline, endeavouring to conform the *English* Church in all things to that of *Geneva*. To these three more may be added, viz. *William White*, *Thomas Rowland*, *Robert Hawkins*, all Beneficed within the Diocese of *London*.

London. This year these three were cited to appear before *Edmond Grindal* Bishop of *London*: one who was not very forward to press Conformity. The Bishop asked them this question,

Have we not a godly Prince? speak is she evil?

To which they made their several answers in manner following.

William White.] What a question is that? the fruits do shew.

Thomas Rowland.] No, but the servants of God are persecuted under Her.

Robert Hawkins.] Why, this question the Prophet answereth in the Psalms, *How can they have understanding that work iniquity, spoiling my people, and that extol vanity?*

The Queen proceeded severely against some of them, commanding them to be put in prison, though still their party daily increased.

And now to strengthen the Romish party, two most Active fugitive Papists, *Thomas Harding*, and *Nicholas Saunders*, return into *England*. Very earnest they were in advancing the Catholick Cause, and perverted very many to their own erroneous opinions.

A moneth or two after the Prince of *Scotland's* baptizing, the King her Husband in the one and twentieth year of his age was in the dead time of the night, by bloody & barbarous hands, was strangled in his bed, and thrown forth into an Orchard, the house being blown up with Gun-powder. The Queen afterwards marrieth *Earl Bothwell*, but he is forced to fly out of *Scotland*. And the Queen is thrust in prison at *Loch-levin*. But what should be done with Her the Conspirators could not agree among themselves. At length they extort from her a resignation of her Kingdom to her Son, who was scarce thirteen moneths old. But she being ill-used at home by her own Subjects, made an escape into *England*, and landed at *Wirkington* in *Comberland*, and the same day wrote a letter in *French* to *Queen Elizabeth*. The Countess of *Lenox* complaineth against her to *Queen Elizabeth*, and besought her, that she might be brought to her trial for the murder of her Son. The Queen of *Scots* wrote a letter to the Pope, to manifest her devotion to the See of *Rome*, written from *Castle Boulton*, *Novemb.* 30. 1568.

Then *Thomas Piercy* Earl of *Northumberland*, and *Charles Nevil* Earl of *Westmorland* brake out into open Rebellion against the Queen. Their first

first valour was to fight against the *English* Bible and Service-book in *Durham*, tearing them to pieces. They set up Mass in most places where they came, *Richard Norton* an aged Gentleman carrying the Cross before them, and others bearing in their banners the five wounds of Christ, or a Chalice, according to their different devices. But the Earl of *Sussex* advancing out of the South with an Army to oppose them, they fled Northwards, and mouldered away to nothing. *Northumbreland* fled into *Scotland*, lurked there awhile, was betrayed to Earl *Murrey*, sent back into *England*, and beheaded at *York*. *Westmorland* fled into *Flanders*, where he long lived very poor, on a small pension. Many were executed by Sir *George Bowes* Knight Marshal, in every Market-town betwixt *New-castle* and *Wetherby*. *Leonard Dacres* the next year laboured to raise a New Rebellion, but by the valour and vigilancy of the Lord *Hunsdon*, his design was seasonably defeated.

Commissioners were appointed by *Queen Elizabeth* to take cognizance of the cause of the *Queen of Scots*, *Murrey* cometh to *Tork* being the City appointed for that purpose, and with him seven of his inwardest friends as Delegates for the Infant-King; and for the *Queen of Scots* Delegates also appeared. After *Lidington's* admonition to the *Scots*, and the *Scots* Protestation, the Delegates for the *Queen* delivered a Declaration in Writing. Some few dayes after *Murrey* the Regent, and the Delegates for the Infant-King gave in their Answer. To this the *Queen of Scots* Delegates renewing again their former Protestation, opposed their Replication. *Murrey* refuseth to yield reasons for deposing the *Queen*. Then were the *English* Commissioners Revoked, and their Authority abrogated to the great rejoycing of the Duke of *Norfolk*, who had ever favoured the *Queen of Scots* Title to the Succession to the Crown of *England*.

New Commissioners were appointed to hear and examine the matter: but the matter cometh to nothing. *Murrey* propoundeth to *Norfolk* a Marriage with the *Queen of Scots*, yet spreadeth rumours against her. The *Queen of Scots* was committed to the Earl of *Shrewsbury*. *Queen Elizabeth* relieveth the Protestants in *France*, Edicts being published *Cawden's Hist. of Q. Elizabeth.* there, whereby the exercise of the Reformed Religion was utterly forbidden, the Professors thereof removed from Publick Offices, and the Ministers of the word commanded to depart the Realm within a prefixed time. She also graciously received the *Netherlanders*, of whom a great multitude had withdrawn themselves into *England* as into a Sanctuary, from the cruelty of the Duke of *Alva*.

John Story, Doctor of the Lawes, a great persecutor in *Queen Mary's* dayes, being allured by a wile into a Ship, which was reported to have brought over *English* Merchandises and Heretical Books, the Master of the Ship presently set Sail, and brought him into *England*, where after-

wards he was executed as a Traytor to his Countrey, at *Tyburn*. Then were the *English* Merchants in the *Netherlands* and *Spain*, drawn into the Inquisition, and condemned to the Gallies, and their goods confiscate.

The old store of Papists in *England* began now much to diminish, prisons consumed many, Age more of their Priests, and they had no place in *England* whence to recruit themselves. Hereupon they resolved to erect Colledges beyond the Seas for *English* youth to have their education therein. This project begun *Anno* 1569. was so effectually prosecuted, that within the compass of fifty years nine Colledges were by them founded, and furnished with Students, and they with maintenance. *Doway-colledge* in *Flanders* was founded 1569. by *Philip* the second King of *Spain*; all the Recusants in *England* were Benefactors to it. The first Rector was *William Allen*, afterwards Cardinal. He died *Anno* 1594. The second *Thomas Worthington*, Rector *Anno* 1609. The third *Matthew Kellison*, Rector 1624. Whereas the government of all other *English* Colledges belongs to Jesuits; this onely is ruled by Secular Priests.

The second Colledge was at *Rome*, founded *Anno* 1579. *Pope Gregory* the thirteenth exhibited maintenance, first to six, then to fourteen, at last to threescore Scholars therein, to the yearly value of four thousand Crowns. The *Welsh* Hospital in *Rome*, founded and endowed many hundred years since by *Cadwalader* King of *Wales* for *Welsh* Pilgrims, with the Rich Lands thereof, were conferred by the said Pope on this Colledge. Now whereas *Anno* 1576. there were but thirty old Priests remaining in this Realm, these two Colledges alone within two years sent above three hundred Priests into *England*. The first Rector was *Dr. Maurice*. The second *Ferdinando*, a *Neapolitan* Jesuite. The third *Robert Parsons*. The fourth *Thomas Fitz-herbert*. 1623.

The third Colledge was founded by *Philip* the second, King of *Spain* at *Valladolid* in old *Castile*. *Donna Luysa de Caravaial*, a rich Widow Lady in *Spain*, gave all her estate (being very great) to this Colledge, and came over into *England*, where she died. Father *Walpool* by pretending to have gained *Mr. Pickering Wotton* (Son and Heir to the Lord *Wotton*) to the Romish Church, got above five hundred pounds to this Colledge. *Sir Francis Inglefield*, Privy Counsellor to Queen *Mary*, forsaking his fair estate in *Berk-shire* in the first year of Queen *Elizabeth*, was a bountiful Benefactor to this Colledge.

The fourth Colledge was of *Sivil*, founded by *Philip* the second, King of *Spain*, *Anno* 1593.

The fifth was at *S. Omers* in *Artois*, founded 1596. by *Philip* the second, who gave them a good Annuity, for whose soul they say every day

day a Mass, and every year an *Obitum*. Their Rector generally is a Fleming, though this Colledge be of English only.

The sixth Colledge is at *Madrid*, in new *Castile*, founded 1606. *Joseph Creswel*, the Jesuite, with money of the two Colledges, of *Valladolid* and *Sivil*, bought an House here, and built a Colledge thereon.

The seventh, a Colledge of *Lovain* in *Brabant*, founded 1606. by *Philip* the third, King of *Spain*, who gave a Castle, with a Pension, to the English Jesuits, to build them a Colledge therewith.

The eighth Colledge was at *Liege* in *Lukeland*, founded 1616. The Archbishop of *Collen* (being at this time also Bishop of *Liege*) gave them a Pension to live on, and leave to build a fair Colledge here. Many of the English Nobility and Gentry, under pretence of passing to the *Spaw* to recover their healths, dropped here much of their Gold by the way.

The ninth Colledge was of *Gaunt* in *Flanders*, founded 1624. by *Philip* the Fourth, who gave them a Pension.

The Colledge of *St. Omers* generally is for Boyes to be taught in Grammar: *Rome* for Youths studying the Arts; All the rest for Men (Novices or professed Jesuits) save that *Doway* is for any, of what age or parts soever. It is incredible what a mass of money was yearly made over out of *England* for the maintenance of these Colledges: having here their *Provincials*, *Sub-provincials*, *Assistants*, *Agents*, *Coadjutors*, *Familars*, &c. who collected vast sums for them.

The solemn Oath which each Student (arrived at man's estate) ceremoniously sweareth, when admitted into one of these Colledges is as followeth:

I A. B. one bred in this English Colledge, considering how great benefits God hath bestowed upon me, but then especially when he brought me out of my own Countrey so much infected with Heresie, and made me a member of the Catholick Church, as also desiring with a thankful heart to improve so great a mercy of God, have resolved to offer up my self wholly to Divine service, as much as I may, to fulfil the end for which this our Colledge was founded. I promise therefore, and swear, in the presence of Almighty God, that I am prepared, from my heart, with the assistance of Divine grace, in due time to receive holy Orders, and to return into England, to convert the Souls of my Countrey-men and Kinred, when, and as often, as it shall seem good to the Superior of this Colledge, &c.

Continua. 191
of Sanders de
Shifnat.
Anglicano.
p. 115.

Now Pope *Pius* the Fifth thunders out his Excommunication against Queen *Elizabeth*, and the Hereticks (as he calleth them) adhering to her: wherein also her Subjects are declared absolved from the Oath of Allegiance, and every other thing due unto her whatsoever: and those, which from henceforth obey her, are innodated with the *Anathema*.

The news thereof flying over into *England*, variously affected the Catholics, according to their several dispositions. *John Felton*, who fastened the Pope's Bull to the Palace of *London*, being taken, and refusing to fly, was hanged on a Gibbet before the Pope's Palace.

Ten Hugh Price, Doctor of the Civil Law, procured the foundation of *Jesus Colledge* in *Oxford*, on a Ground where *White hall* had been formerly situated; which with Edifices and Gardens thereto belonging, being then in the Crown, *Queen Elizabeth* gave to so pious an use, and therefore is stiled the Foundress in this *Mortmain*.

In the year 1570. *Murray* sueth to have the Queen of *Scots* delivered unto him. But soon after he was shot with a leaden Bullet, beneath the Navil, at *Lithgus*, as he rode in the street. *Hamilton*, the murderher, escaped into *France*. Then *Matthew Lenox*, the young King's Grandfather, was made Regent of *Scotland*.

Now began Popery to encrease, and the word [*Recusant*] to be born and bred in mens mouths.

A Parliament sate at *Westminster*, which acted against Papists, *That to write, print, preach, or affirm, that the Queen was an Heretick, Schismatick, &c. should be adjudged Treason. Also, That it should be so accounted, and punished, to bring, and put in execution, any Bulls, Writings, Instruments, &c. from the See of Rome from the first of July following.*

A severe Act was made also against Fugitives (who being natural born Subjects of this Realm, departed the same without license. Against Non conformists it was provided, *That every Minister should, before December the twenty fifth next following, in the presence of his Diocesan, or his Deputy, declare his assent to all the Articles of Religion, agreed on in the Convocation 1562. upon pain of deprivation on his refusal thereof.* Against covetous Conformists it was provided, *That no Spiritual person, Colledge, or Hospitall shall let, lease, other than for the term of one and twenty years, or three lives; the usual rent, or more, reserved payable yearly, during the said Term.*

Now began *Queen Elizabeth's* favour to decline toward the Queen of *Scots*, principally for practising with the Pope and forreign Princes.

Anno 1571. *Queen Elizabeth* went in Royal state to see a most beautiful Burse, which *Sir Thomas Gresham Knight*, Citizen of *London*, had built for the use of Merchants, and by the voice of the Crier, and the sound of Trumpets, as it it were by way of Dedication, she named it, *The Royal Exchange*.

A little before that, *Florentine Ridolpho*, who had for the space of fifteen years exercised Merchandise at *London*, secretly conveyed Letters from the Pope to the Queen of *Scots*, wherein he promiset her all kindness, and aid for advancing the Catholick Religion, and Her, &c. *Ridolpho* also, by his own Letters apart, prayeth the Queen to acquaint the Duke of *Norfolk* with these things, &c. *Anna*

Anno 1572. died *William Alley*, Bishop of *Exeter*, a diligent Preacher, and *John Jewel*, Bishop of *Salisbury*.

The Canons made in 1563. were not for nine years after confirmed by Act of Parliament : but now being ratified by Parliamentary Authority, the Bishops began the urging of them more severely than before ; which many dissenters keep their private meetings in Woods, Fields, their Friends Houses, &c. And now *Thomas Cartwright* (chief of the Non-conformists) presents the Parliament with a Book called, *An Admonition*. This was seconded with another more importunate to the same effect. Great bandying there was of Books between two eminent Authors of opposite parties.

1. The Admonition first and second made by Mr. *Cartwright*.
2. The Answer to the Admonition by Doctor *John Whitgift*.
3. The Reply to the Answer, by Mr. *Thomas Cartwright*.
4. The Defence of the Answer, by Doctor *John Whitgift*.

This last kept the field, and received no solemn refutation.

The Non-conformists, after the dissolution of the Parliament, presumed to erect a Presbytery at *Wandsworth* in *Surrey*. Eleven Elders were chosen therein, and their Offices, and general Rules (by them to be observed) agreed upon, and described, as appears by a Bill endorsed with the hand of Mr. *Field*, Lecturer (it is supposed) of that place, but living in *London* : Mr. *Smith* of *Micham*, and Mr. *Crane* of *Roughampton*, are mentioned for approving all passages therein. This was the first-born of all Presbyteries in *England*.

Here were two sorts of Ministers.

First Mr.	{	1. <i>Field</i> .		5. <i>Bonham</i> .
		2. <i>Wilcox</i> .		6. <i>Seintloe</i> .
		3. <i>Standen</i> .		7. <i>Crane</i> .
		4. <i>Jackson</i> .		8. <i>Edmonds</i> .
Afterwards Mr.	{	1. <i>Chark</i> .		5. <i>Cheston</i> .
		2. <i>Travers</i> .		6. <i>Crook</i> .
		3. <i>Barber</i> .		7. <i>Egerton</i> .
		4. <i>Gardiner</i> .		

The former of these were principally against Ministers Habits, and the Common-prayer-book.

The latter endeavouring the modelling of a new Discipline.

But it was not long before both Streams uniting together, Non-conformity began to bear a great Channel in the City of *London*.

Then

Then *Ross*, the Queen of *Scots* Ambassador, and the Duke of *Norfolk*, were sent to the Tower, for plotting against Queen *Elizabeth*. The Duke of *Norfolk* was arraigned and condemned by his Peers, and beheaded on Tower-hill.

This year happened a cruel Massacre in *Paris*, the Queen of *Navar*, and all the choicest of the Protestants being bidden thither to a Marriage, between *Henry* of *Navar*, and *Madam Margarete*, the King's Sister. No sooner was the Marriage solemnized, but there followed bloody Butcherings, committed upon men of all estates, throughout all the Cities of *France*. And Admiral *Coligny* (the Pillar of the Reformed Church) was slain in his Bed on *Bartholomew-eve*.

In *November* following a new Star was seen in the Constellation of *Cassiopeia*, which continued full sixteen months, being carried about with the daily motion of the Heaven. *Theodor. Beza* wittily applied it to that Star, which shone at the Birth of Christ, and to the murthering of the Infants under *Herod*, and warned *Charles* the ninth, King of *France*, who had confessed himself to be the Author of the Massacre at *Paris*, to beware, in this Verse.

camden's
History of
Queen *Eliz.*

Tu Vero Herodes sanguinolente cave.

And look thou, bloody *Herod*, to thy self.

And he was not altogether deceived in his belief: for the fifth month, after the vanishing of this Star the said *Charles*, after long and grievous pains, died of exceeding bleeding.

Now begin the Anabaptists to encrease in *England*: On *Easter-day* was disclosed a Congregation of Dutch Anabaptists, without *Aldgate* in *London*, whereof twenty seven were taken, and imprisoned, and four bearing Faggots at *Paul's-cross*, solemnly recanted their Opinions. In the next month one Dutch-man, and ten Women, were condemned: of whom one Woman renounced her errors; eight were banished the Land: Two more so obstinate, that command was issued out for their burning in *Smithfield*, where they died in great horror, with crying and roaring.

Anno 1573. one *Peter Barchet*, who had perswaded himself, that it was lawful to kill any that had opposed the truth of the Gospel, drew his Dagger upon *Hawkins*, that famous Navigator, in the open streer, and wounded him, supposing him to be *Hutton*, who was then in great favour with the Queen, whom he had heard to be one of the Innovators. Being cast into the Tower of *London*, he slew one of his Keepers with a Biller, which he snatched up out of the Chimney, for which he was condemned of murther, had his right hand cut off, and nailed to the Gallows, and then he was hanged.

In

In the year 1574. certain Ministers of *London* were deluded by a Maid, which counterfeited her self to be possessed of the Devil.

So powerful was the party of the Non-conformists grown at this time, that Doctor *Humfrey*, then President of *Maudlins*, and Mr. *John Fox* himself (both which scrupled subscription in some particulars) were deserted by them as luke-warm and remits in the cause. *Coleman*, *Burton*, *Hallingham*, *Benson*, out-did all of their own Opinions. Then died *Matthew Parker*, Archbishop of *Canterbury*, an excellent Antiquary, a great Benefactor to *Bennet-colledge* in *Cambridge*, on which he bestowed many Manuscripts. *Edmond Grindal* succeeded him in his place.

Not long after died *James Pilkinton*, Bishop of *Durham*. He was (as appeareth by many of his Letters) a great conniver at Non conformity.

The same year died *Edward Deering*, an eminent Divine, born of an ancient Family in *Kent*, bred Fellow of *Christ's-colledge* in *Cambridge*, a pious and painful Preacher, but disaffected to Bishops and Ceremonies.

Rowland Jenkes, a Popish Bookseller, was indicted, at the Summer-Assizes in *Oxford*, for dispersing of scandalous Pamphlets, defamatory to the Queen and State.

Then the Queen laboureth to compound the *Netherland* differences; but it had little effect. She relieveth the Estates and the Prince of *Orange* with twenty thousand pounds of English money upon condition they should neither change their Religion, nor their Prince, nor receive the French into the *Netherlands*.

Then one *Cuthbert Mayn*, a Priest, was drawn, hanged, and quartered at *Lanston* in *Cornwal*, for his obstinate maintaining of the Papal power: and *Irugion*, a Gentleman of that Countrey, which had harboured him, was turned out of his Estate, and condemned to perpetual imprisonment.

In this year 1577. died *Nicholas Bullingham*, Bishop of *Worcester*. And the same year died *William Bradbridge*, Bishop of *Exeter*, and *Edmond Guest*, Bishop of *Salisbury*.

Anno 1579. died *Richard Cheiney*, Bishop of *Bristol*. *Robert Horn*, Bishop of *Winchester*, succeeded. *Thomas Centham*, Bishop of *Coven-try* and *Litchfield*, followed him. And not long after died *Richard Cox*, Bishop of *Ely*.

Now the Sect (called *The Family of Love*) began to grow so numerous, that the Privy Council thought fit to endeavour their suppression. They perswaded their followers, That those only were elected, and to be saved, which were admitted into that Family, and all the rest Reprobates, and to be damned: and that it was lawful for them to deny, upon their Oath, before a Magistrate, whatsoever they list. Of this Fanatical vanity they dispersed Books among their followers, translated out of the

The Abjuration may be read in *Fulter. Church Hist. ad An. 1580.*

Dutch Tongue into English, which they entitled, *The Gospel of the Kingdom; Documental Sentences; The Prophecy of the Spirit of Love; The publishing of Peace upon Earth*: The Author was Henry Nicolas of Leyden, who blasphemously said, *That he did partake of God, and God of his Humanity*. This Man came over into England in the Reign of King Edward the Sixth, joyned himself to the Dutch Congregation in London, where he seduced many Artificers. and silly Women, among whom two Daughters of one Warwick (to whom he dedicated an Epistle) were his principal Perverts. Mr. *Martin Micronius*, and Mr. *Nicholas Charincus*, then the Ministers of the Dutch Congregation, zealously confuted his errors, but it seems their Antidotes pierced not so deep as his Poysons. The Privy Council now tendred unto them an Abjuration; but with what success we find not. The Queen commanded by Proclamation, That the Civil Magistrate should be assistant to the Ecclesiastical, for the timely suppressing of them, and that their Books should be burnt.

Then divers Seminary Priests were sent forth into several parts of England and Ireland, to administer (as they pretended) the Sacraments of the Romish Religion, and to preach. But the Queen, and her Council found, that they were sent under-hand, to withdraw the Subjects from their Allegiance, and Obedience, due to their Prince, to bind them, by Reconciliation, to perform the Pope's Commandements, to raise intestine Rebellion under the Seal of Confession, and flatly to execute the Sentence of Pope Pius the Fifth against the Queen.

To these Seminaries, for as much as there were sent daily out of England, from the Papiists, very many Boys, and young Men of all sorts, and admitted into the same, making a Vow to return; and others from thence crept secretly into England, there came forth a Proclamation in the month of June, *That whosoever had Children, Pupils, Kinsmen, or others, in the parts beyond the Seas, should, after ten dayes, deliver their names to the Ordinary; and to those which returned not, they should not directly, or indirectly, supply any money. That no Man should entertain in his house, or lodge, Priests sent forth of the Seminaries, and Jesuits, or cherish and relieve them: And whosoever did the contrary, should be accounted a favourer of Rebels, &c.*

Camden's Hist. of Queen Eli. Anno 1580.

But Robert Parsons, and Edmond Campian, Jesuits, living at Rome, obtained of the Pope license to come over into England. Parsons was born in Somersetshire, of Baliol-colledge in Oxford, a man of a fierce nature, and rude behaviour, he professed openly the Protestants Religion, until he was, for his dishonesty, expelled the University, then fled he to the Papiists. Campian was born in London, and bred in St. John's-colledge in Oxford, one of a sweet nature, and fluent tongue. These two notably advanced the Roman cause. travelling up and down the Countrey secretly, and, to Popish Gentlemens houses, in disguised habits,

bit, sometimes of Souldiers; sometimes of Gentlemen; sometimes of Ministers of the Word; sometimes of Apparitors. *Campion*, by a Writing set forth, challenged the Ministers of the English Church to a Disputation, and published a Book in Latin, of ten Reasons, for maintenance of the Doctrine of the Church of *Rome*; and *Parsons* another virulent Book, in English, against *Chark*, who had written soberly against *Campion's* challenge. But to *Campion's* Reasons *Whitaker* answered soundly. He was taken a year after, and put to the rack, and afterwards being brought forth to dispute, hardly maintained the expectation raised of him. *Parsons* hardly escaping at *Norwich* in *Cheshire*, politically returneth to *Rome*.

This year *Edmond Grindal*, Archbishop of *Canterbury*, groaning under the Queens displeasure, was forbidden access to the Convocation. But a Petition was drawn up, in the name of the whole Convocation, for the restitution of the Archbishop, by *Toby Matthew*, Dean of *Christchurch*.

This Petition, after delays, ended in a final denial; it being daily suggested to the Queen, that *Grindal* was a great Patron of Prophecying (now set up in several parts of the Land) which, if permitted, would in fine prove the bane of the Church and State.

These Prophecyinges were thus modelled.

1. The Ministers of the same Precinct, by their own appointment, met at the principal place therein.

2. The Junior Divine went first into the Pulpit, and for about half an hour treated upon a portion of Scripture, formerly by a joynt agreement assigned unto him. After him four or five more observing their seniority, successively dilated on the same Text.

3. At last a Grave Divine made the closing Sermon, somewhat larger than the rest, praising the pains of such who best deserved it, and mildly reproving the mistakes of such of those, if any were found in their Sermons. Then all was ended (as it was begun) with a solemn Prayer. And at a publick refection of those Ministers, together (with many of the Gentry repairing to them) the next time of their meeting was appointed, Text assigned, Preachers deputed, a new Moderator elected, or the one continued, and so all were dissolved.

But some inconveniences were seen, and more foreseen, if these Prophecyinges might generally take place in the Land. However the Archbishop, to vindicate himself, wrote a large Letter to the Queen. But all in vain, for the Earl of *Leicester* had so filled the Queens ears with complaints against him, that there was no room to receive his Petition. Indeed *Leicester* cast a covetous eye on *Lambeth-house*, and maliced him, because he stoutly opposed the alienating this his principal Palace.

Now began Priests and Jesuits to flock faster into *England* than ever before, having exchange of clothes, names, and professions. Hereupon

En^{ter}. Church
Hist. An. 1580.

the Parliament, now met at *Westminster*, enacted severe Laws against them. *John Pain*, a Priest, was executed at *Chelmsford*, *Thomas Ford*, *John Shert*, and *Robert Johnson*, Priests, were executed at *London*.

This year died *Gilbert Berkley*, Bishop of *Bath and Wells*.

The Presbyterian party met at *Cockfield* (*Mr. Knewstubs's Cure*) in *Suffolk*, even sixty Ministers of *Norfolk*, *Suffolk*, and *Cambridge-shire*, to confer of the Common-prayer-book, what might be tolerated, and what refused in every point of it, apparel, matter, form, dayes, fastings, injunctions, &c. whilst the severity of the State was at this time great against Jesuites, some lenity of course fell to the share of the Non-conformists.

The City of *Geneva* being now reduced to great extremities by the Duke of *Savoy*, *Beza* addressed himself by Letters to *Mr. Walter Travers*, one of the chief of the Presbyterian party, then Chaplain to the Lord Treasurer: in which Letter may be seen much of the secret sympathy betwixt *England* and *Geneva* about Discipline; *Geneva* helping *England* with her Prayers, *England* aiding *Geneva* with her purse.

The Duke of *Anjou* came into *England*, and was an earnest Suitor to *Queen Elizabeth*. A Book was set forth against the Marriage, entitled, *The Gulps wherein England will be swallowed by the French Marriage*. The Queen, by open Proclamation, commended the Duke of *Anjou's* affection towards her, and the Protestants Religion, sorrowed that so great an injury was offered to so high a Prince, she condemned the Author of the Book, as a publisher of Sedition, and commanded the Book to be burnt before the Magistrates face. From this time she began to be more incensed against the *Innovators*, from whom she believed that these things proceeded. And within few dayes after, *John Stubbs*, of *Lincolns-Inn*, (whose Sister *Mr. Cartwright*, formerly mentioned, had married) the Author of this Book, *William Page*, who dispersed the Copies, and *Singleton*, the Printer, were apprehended. *Stubbs* and *Page* had their right hands cut off with a Cleaver driven through the wrist with the force of a Beetle, upon a Scaffold, in the Market-place at *Westminster*. The Printer was pardoned. *Stubbs* having his right hand cut off, put off his hat with his left, and said with a loud voice, *God save the Queen*.

The Queen also, to take away the fear which had possessed many mens minds, that Religion would be altered, and Popery tolerated, permitted that *Edmond Campian*, Jesuite, *Kalpb Sherwin*, *Luke Kirby*, and *Alexander Briant*, Priests, should be arraigned they were condemned and executed for Treason. This was done during the abode of *Anjou* in *England*.

The Earl of *Leicester* improved his power (at this time very great with the Queen) to obtain great Liberty for the Non-conformists. Hence it was, that many Bishops active in pressing subscription in their Dioceses, when repairing to Court, were checked by this great Favourite,

rite, to their great discouragement. Hereupon the Brethren (who hitherto had no particular platform of Discipline among themselves, as universally practised by their party) began, in a solemn Council held by them, to conclude on a certain form, as may be seen in their Decrees, faithfully translated out of their Latin Copy. The Title thereof, *These be the things that* (do seem) *may well stand with the peace of the Church.*

The form of Discipline by the Brethren considered of in a solemn Synod with the Decrees thereof, may be read in Fuller's church Hist. Cent. 15. Anno 1582.

This year died three that seemed Pillars in the Romish Church. First *Richard Bristow*, born in *Worcester-shire*, bred at *Exeter-colledge* in *Oxford*, when e he fled beyond the Seas, and by Cardinal *Allen* was made Overseer of the English Colledge, first at *Doway*, then at *Rhemes*. For the recovery of his health, he returned into his native Land, and died quietly near *London*.

The second *Nicholas Harpsfield*, bred first in *Winchester-school*, then in *New-colledge* in *Oxford*, where he proceeded Doctor of Law, and after became Archdeacon of *Canterbury*: Under King *Edward* the Sixth he banished himself: Under Queen *Mary* he returned, and was advanced: Under Queen *Elizabeth* imprisoned, for denying her Supremacy. Yet such was his mild usage in his Restraint, that he wrote much therein and among the rest his *Ecclesiastical History*. He wrote also six Dialogues in favour of his own Religion. He set it forth under the name of *Alan Cope*. Yet caused he these Capital letters to be engraven at the end of his Book.

A. H. L. N. H. E. V. E. A. C.

Hereby mystically meaning.

Auctor Huius Libri Nicolaus Harpsfeldus. Edidit Vero Eum Alanus Copus.

The third *Gregory Martin*, born at *Mayfield* in *Sussex*, bred with *Campion* at *St. John's-colledge* in *Oxford*, Tutor to *Philip*, Earl of *Arundel*, eldest Son to *Thomas*, Duke of *Norfolk*. Afterwards he went over beyond Sea, and became Divinity Professor in the Colledge of *Rhemes*, and died there.

Now as touching the Controversie of Church-government, the Ministers of *Kent*, having been called to subscribe to certain Articles propounded to them by the Archbishop of *Canterbury*, send their Petition to the Privy Council: Subscribed thus, *Your Honours daily and faithful Orators, the Ministers of Kent, which are suspended from the execution of their Ministry.*

The Lords of the Council sent this Petition, with another Bill of complaint, exhibited unto them, against *Edmond Freak*, Bishop of *Nor-*

wich, unto the Archbishop of Canterbury. What his Answer was thereunto, may be seen at large in *Fuller's Church History*.

Doctor *John Whitgift* was now Archbishop of *Canterbury*, Anno 1583. who wrote a Letter to the Lord Treasurer, complaining of Mr. *Beal*, Clerk of the Council, who brought these Letters to him, his insolent carriage towards him.

Now that the Presbyterian party were befriended at the Council-board, who endeavoured to mitigate the Archbishop's proceeding against them, appeareth also from the Privy Counsellors Letter to the Archbishop, in favour of the Non-conformists. Signed *W. Burleigh*, *G. Shrewsbury*, *A Warwick*, *R. Leicester*, *C. Howard*, *J. Croft*, *Ch. Hatton*, *Fr. Walsingham*. But albeit Sir *Chr. Hatton* subscribed among the Privy Counsellors for moderation to Non-conformists, yet that he was a great countenancer of *Whitgift's* proceedings against them, appeareth in an immediate Address of the Archbishop unto him. As for the Lord *Burghleigh*, he was neither so rigid, as to have Conformity prest to the height, nor so remiss, as to leave Ministers at their own liberty: He would argue the case, both in Discourse and Letters, with the Archbishop; and one Letter he wrote to the Archbishop for some Indulgence to the Ministers; Mr. *Travers* seems to have an hand in all this, who being the Lord *Burghleigh's* Chaplain, by him much respected, and highly affected to the *Geneva* Discipline, was made the mouth of the Ministers, to mediate to his Lord in their behalf. But the Archbishop's unmoveableness appeared by his Letter sent to the Lord Treasurer, at some passages whereof he took exception, and sends a smart Letter to the Archbishop.

That which concerneth the Non-conformists therein is this.

I deny nothing that your Grace thinketh meet to proceed in, with those whom you call factious; and therefore there is no controversie between you and me, expressed in your Letter: the controversie is passed in your Graces Letter in silence, and so I do satisfy. Your Grace promised me to deal, I say only with such as violated Order, and to charge them therewith, which I allow well of. But your Grace not charging them with such faults, seeketh, by examination, to urge them to accuse themselves; and then, I think, you will punish them. I think your Grace's proceeding is, I will not say rigorous or captious, but I think it is scant charitable, &c. If I had known the fault of Brown, I might be blamed for writing for him; but when by examination only it is to sift him with twenty four Articles, I have cause to pity the poor man.

Your Grace's as friendly as any

W. Burghleigh.

The

The Archbishop writes a calm Letter in answer to the Lord Treasurer's Letter, sending him enclosed therein certain Reasons to justify the manner of his proceedings, praying his Lordship not to be carried away, either from the cause, or from the Archbishop himself, upon unjust surmises, and clamours, lest he be the occasion of that confusion which hereafter he would be sorry for. Professing that in these things he desired no further defence, neither of his Lordship, nor of any other, than Justice and Law would yield unto him.

Sir *Francis Walsingham* was a good Friend to Non-conformists, he wrote a Letter to the Archbishop, to qualify him for a *Semi-Non-conformist*, one Mr. *Leverwood*.

Grindal being sensible of the Queens displeasure, had desired to resign his place, and confine himself to a yearly Pension. This place was proffered to *Whitgift*, but he, in the presence of the Queen, refused it: yet what he would not snatch, suddenly fell into his hands by *Grindal's* death, who out of his contempt of the world, left not much wealth behind him. That little he had, as it was well gotten, was well bestowed in pious uses in *Oxford* and *Cambridge*, with the building and endowing of a School at *St. Bees* in *Cumberland*, where he was born: yea he may be held as a Benefactor to this Nation, by bringing in *Tamarix* first over into *England*, that Plant being very excellent in mollifying the hardness of the Spieen.

Now *Robert Brown*, a *Cambridge-man*, and young Student in Divinity (of whom the Separatists in those dayes, and long after, were called *Brownists*) born in *Rutland-shire* of an ancient Family, near allied to the Lord Treasurer *Cecil*, began, with one *Richard Harison*, a Schoolmaster, to vent their Opinions. They set forth Books in *Zealand*, whither they travelled. *Brown* returning home, disperseth these Books all over *England*. But their Books were suppressed by the Queens Authority, confuted by Learned men; and two of his followers were executed one after another at *St. Edmonds-bury*. *Brown* coming to *Norwich*, there infected both Dutch and English, for which he was confined.

The Lord Treasurer writes a Letter to the Bishop of *Norwich* in his behalf. *Brown* being thus brought up to *London*, was wrought to some tolerable compliance, and being discharged by the Archbishop, was by the Lord Treasurer sent home to his Father, *Anthony Brown*, at *Toletthorp* in *Rutland* Esquire. But, it seems, *Brown's* errors were so inlaid in him, no conference with Divines could convince him to the contrary, whose incorrigibleness made his own Father weary of his company.

He, and *Harison*, inveighed against Bishops, Ecclesiastical Courts, Ceremonies, Ordination of Ministers, fancying here on earth a platform of a perfect Church. Doctor *Fulke* learnedly proveth, that the *Brownists* were, in effect, the same with the ancient *Donatists*.

Nicholas Saunders (more truly *Slanders*) died this year 1583. being starved to death among the Bogs and Mountains in *Ireland*. Near the same time one *John Lewis* was burnt at *Norwich* for denying the Godhead of Christ, and holding other detestable Heresies. At this time the Jesuites set forth many slanderous libels against her Majesty; one of their principal Pamphlets, was a *Treatise of Schism*. *William Carter*, the Stationer, was executed at *Tyburn* for publishing it. Soon after five Seminaries, *John Fen*, *George Haddock*, *John Munden*, *John Nutter*, and *Tho. Hemmelford*, were hanged, bowelled, and quartered for Treason at *Tyburn*, and many others about the same time executed in other places. Yet at the same time the Queen by one Act of Grace pardoned seventy Priests, some of them actually condemned to die, all legally deserving death.

Among these were, 1. *Gasper Haywood*, Son to that eminent Epigrammatist, the first Jesuite that ever set foot in *England*.

2. *James Bosgrave*.

3. *John Hart* a zealous disputant.

4. *Edward Rushon*, an ungrateful wretch, who afterwards railed on the Queen in Print, who gave him his life.

In the year 1584. Two conferences were kept at *Lambeth*, about the Discipline and Ceremonies of the Church. For the same were the Archbishops of *Canterbury* and *York*, and *Cooper*, Bishop of *Winchester*. Unconforming Ministers against it. The Lords of the Privy Council, and some other Honorable persons, Auditors thereof. This conference effected nothing on the Disputants as to the altering their Opinions. Some of the Lords afterwards secretly acted against the Archbishop in favour of the other party.

The Archbishop now takes another course, enjoying all admitted to the Ecclesiastical Orders and Benefices, the subscription of the following Articles.

- I. That the Queen had supreme Authority over all persons born within her Dominions, of what condition soever they were. And that no other Prince, Prelate, or Potentate, hath, or ought to have, any Jurisdiction, Civil or Ecclesiastical, within her Realms, or Dominions.
- II. That the Book of Common-Prayer, and the Ordination of Bishops, Priests, and Deacons, containeth nothing contrary to the Word of God, but may lawfully be used; and that they will use that, and none other.
- III. That the Articles of Religion agreed in the Synod holden at London, Anno 1562. and published by the Queens Authority they did allow of, and did believe them to be consonant to the word of God.

Now

Now came forth the *Rhemish* Translation of the New Testament, every where bespeckled with hard words, which transcend common capacities; taxed by our Divines as full of abominable errors.

Secretary *Walsingham* soliciteth Mr. *Thomas Cartwright* to undertake to refute this *Rhemish* Translation; and sent him an hundred pounds out of his own purse, the better to enable him for the work. *Walsingham's* Letters, to *Cartwright*, were seconded by another from the Doctors and Heads of Houses (and Dr. *Fulk* among the rest) at *Cambridge*, besides the importunity of the Ministers of *London*, and *Suffolk*, to the same purpose. *Cartwright* prepares for the work. But Archbishop *Whitgift* having notice thereof, prohibiteth his further proceeding therein. *Cartwright* hereupon desisted. But some years after, encouraged by an honourable Lord, he resumed the work, but prevented by death, he perfected no further than the fifteenth Chapter of the *Revelation*. Many years lay this worthy work neglected, and the Copy thereof Mouse-eaten in part, at last came forth (though late *Anno* 1618. a Book to which the *Rhemists* never durst return the least answer. But whilst *Cartwright's* work lay retarded, Dr. *William Fulk*, Master of *Pembroke-hall* in *Cambridge*, entred the list against the *Rhemists*, and Judiciously and Learnedly performed his undertaking therein.

This year came forth the Exposition of Mr. *Thomas Rogers*, on the Articles of the Church of *England*; not onely the two extremes, Papists and Schismatics, but many Protestants of a middle temper were offended thereat. Mr. *Rogers* his restrictive Comment, shut out such from their concurrence with the Church of *England*, which the discreet laxity of the Text admitted thereunto.

On *November* 23. 1585. The Parliament was begun and holden at *Westminster*, wherein the Statute against Jesuites and Priests, their departing out of *England*, and not returning thither, was made, with penalty for relieving them. A Convocation was kept in *St. Pauls Church* in *London*; and from hence removed to *St. Peter's* in *Westminster*, where *William Redman* D. D. was chosen and presented Prolocutor. An Assembly of Ministers met at the same time: but the certain place of their meeting not known, being Clandestine, Arbitrary, and changeable, as advised by their Conveniences. Some Agents for them were all day at the door of the Parliament-house, and some part of the night in the Chambers of Parliament-men, effectually soliciting their business with them.

What impression was made by the Agents of the Ministers, may appear by an ensuing Letter sent to her Majesty, by Archbishop *Whitgift*, wherein he complaineth of several Bills that had, the day before the dating of his Letter, passed in the House of Commons, in favour of the Non-conformists, about Marrying at all times in the year, concerning
Ecclesiastical

Ecclesiastical Courts, and Episcopal Visitations, which (*saith he*) may reach to the overthrow of Ecclesiastical Jurisdiction, and study of the Civil Law. But the Queen would alter nothing material to Church-government.

The Parliament being dissolved, the Convocation ended the next day after, having effected nothing of moment, save that in the ninth Session thereof *John Hilton* Priest, made a solemn Abjuration of his blasphemous Heresies.

The Non-conformists now missing their mark, abated much of their former Activity; insomuch as that Mr. *Cartwright* began to make by the mediation of the Earl of *Leicester* (who now design'd to make him Master of his new-built Hospital in *Warwick*) compliance with the Archbishop, though he not over-fond of his friendship, warily kept him at distance, as appears by the Earl of *Leicester's* Letter to the Archbishop, in *Cartwright's* behalf, and the Archbishop's answer thereto.

Now the Earl of *Leicester* went over into the Low Countries, commanding a great Army, with the Title of *General of the Auxiliaries of the Queen of England*; and the Non-conformists lost their best friend in Court. And afterwards the Archbishop being sworn one of the Privy Council, it fared worse with them.

Three Protestant Bishops died this year, viz. *Richard Curteys*, Bishop of *Chichester*; *Nicholas Robinson*, Bishop of *Bangor*; and *John Scory*, Bishop of *Hereford*. The same year also died *John Fecknam*, late Abbot of *Westminster*.

The Jesuites began now to possess their English Proselytes, with high Opinions of the Spanish power, as the Nation designed by God's providence to work their restitution in *England*: and they sent into *England* (as *Pasquier* saith) one *Samier*, a man of their Society, to draw Noblemen, and Gentlemen to the Spaniards party, and to thrust forward the Queen of Scots to dangerous practices, by telling her, *That if she were refractory, neither She nor her Son should Reign*: and by exciting the *Guises* her kinsmen to new stirs, against the King of *Navar* and the Prince of *Conde*, that they might not be able to ayd her.

In the year 1586, a firm League of Amity was concluded, and ratified betwixt the Queen of *England* and *James* King of *Scotland*.

A dangerous conspiracy against the Queen of *England* (begun by *John Savage*, but prosecuted by *Anthony Babington* and others) was discovered. The chief discover of this Conspiracy was one *Gifford*, a Gentleman of a good house at *Chellington* in *Stafford-shire*, not far from *Charley*, where the Queen of Scots was kept prisoner. He was sent by the English fugitives in *France*, under the counterfit name of *Luson*, to put *Savage* in mind of the vow which he had made, to kill Queen

Elizabeth

Elizabeth, and to convey Letters between them and the Queen of Scots. *Gifford* revealed the plot to Secretary *Walsingham*, who sent him down into *Staffordshire* to do the work he had undertaken.

Here *Gifford* bribing the Brewer of the house where the Queen of Scots lay, so contrived the matter with him, that by a hole in the wall, in which a loose stone was put, he should give in, and receive forth Letters, the which, by Messengers purposely laid by the way, came ever to *Walsingham's* hands, who broke them open, copied them out, and by the cunning of *Thomas Philips*, found out the meaning of the private Cyphers: and by the Art of *Arthur Gregory* sealed them up again, so neatly, that no man could have imagined them to be opened, and ever sent them to the parties to whom the superscription directed them. In like manner were the former Letters from the Queen of Scots to *Babington* intercepted; as also other Letters written at the same time to *Mendoza* the Spanish Ambassador, *Charles Paget*, the Lord *Paget*, the Archbishop of *Glasco*, and *Francis Englefield*. Then *Ballard* was apprehended. *Babington* seeks to escape; and is taken. The Queen of Scots hath her Closets broken open, and her Boxes searched. Fourteen of the Conspirators were Arraigned, Condemned of High-treason and executed. Afterwards in the Star-chamber sentence was pronounced against the Queen of Scots. And in a Parliament presently following, the Lords petition the Queen, that the sentence passed against her may presently be promulged. The King of Scots and the King of France sollicit for her life. But when this would not prevail, *L' Aubespine*, the French Ambassador thinks no way so effectual, for saving the Queen of Scots life, as to take away the life of Queen *Elizabeth*. The plot was discovered. And at length the Sentence against the Queen of Scots was put in execution, and she ended her doleful life at *Fotheringhay* Castle. She was buried in the Quire of *Peterborough*, and Doctor *Wickham* Bishop of *Lincoln* Preached her Funeral-sermon. Some twenty years after King *James* caused her Corps to be solemnly removed from *Peterborough* to *Westminster*, where in the South-side of the Chappel of King *Henry* the Seventh, he erected a stately Monument to her Memory.

The Earl of *Leicester* having raised great offence, is called home again into *England* by the Queen, giveth over his Government, and the free Administration of his Government is left to the States.

Now Conformity was pressed to the height. The power of the High Commission began to extend far, and penalties to fall heavy on offenders: whereupon the favourers of Non-conformists much opposed it in their Printed Books; some questioning the Court as not warranted by Law; others taxing their proceedings, as exceeding their Commission. But the most general exception against the High Commission was this,

Fuller, Church Hist. in 4to. 1527.

That proceeding, *Ex Officio meo*, by way of enquiry against such whom they suspected, they tendered unto them an Oath, which was conceived unjust, that in cases criminal a party should be forced to discover what might be penal to himself. The lawfulness of which Oath was learnedly canvassed with arguments on both sides.

Because many did question the Legality and Authority of the High Commission, Archbishop *Whigge*, so contrived the matter, that the most sturdy Non-conformists (especially if they had any visible Estates) were brought into the Star-chamber, the power whereof was above dispute; where some of them besides imprisonment, had very heavy fines imposed on them. And because most of the Queens Council were present at the Censures, this took off the odium from the Archbishop.

This year died Mr. *John Fox*, the Industrious compiler of the Acts and Monuments of the Church, and was buried at St. *Giles* near *Cripplegate* in *London*. It is said he foretold the destruction of the Invincible (so called) Spanish *Armado*, in the year 1588. which came so to pass though he survived not to see the performance of his own prediction.

Camd Brit. in
Kent.

About this time Mr. *William Lambert* finished his Hospital at *Greenwich*, founded and endowed by him for poor people. He was the first Protestant who erected a charitable house of that nature, saith *Camden*: But King *Edward* the Sixth, founded *Christ-church* and *St. Thomas* Hospital.

Now the sticklers against the Hierarchy appeared more vigorous, though for a time they had concealed themselves.

The Parliament now sitting at *Westminster*, the House of Commons presented to the Lords a petition, complaining how many Parishes, especially in the North of *England* and *Wales*, were destitute of Preachers, and no care taken to supply them. Sixteen were the particulars, whereof the six first were against insufficient Ministers. Of all the particulars the House fell most fiercely on the debate of pluralities, and Non-residents.

The Arch-bishop pleads for Non-residency in divers cases. He affirmed (whatever was pretended to the contrary) that *England* then flourished with able Ministers, more than ever before, yea had more than all Christendom besides. The Lord *Grey* rejoined to this Assertion, saying, That *England* had more able Ministers than all the Churches in Christendom, was onely to be attributed to God, who now opened the hearts of many to see into the truth, and that the Schools were better observed. The Lord Treasurer seemed to moderate betwixt them. Matters lying thus high, the Archbishop with the rest of the Clergy Petition the Queen: To the Petition were annexed a Catalogue of those inconveniences, to the State present, State to come, Cathedral Churches,

Churches, Universities, to her Majesty, to Religion, in case pluralities were taken away. Nothing was effected in relation to this matter, but things left, *in statu quo prius*, at the dissolution of this Parliament.

This year died *Richard Barnes* Bishop of *Durham*.

In the year 1588. when there was a Treaty of Peace between *England* and *Spain*, our cometh their Invincible Navy and Army, perfectly appointed for both Elements, Land and Water, to Sayl and March compleat in all Warlike Equipage: but that great Fleet was wonderfully defeated by the English, and dissipated by stormy Winds: and many of the Spaniards were Barbarously butchered by the Irish.

For the happy success of this action Queen *Elizabeth* appointed Prayers and Thanksgivings over all the Churches in *England*: and she with a great Train of the Nobility came into *St. Pauls Church*, (where the Banners taken from the Enemy were placed in view) and there in most humble manner gave thanks to Almighty God the giver of all Victory. About this time many Papists were committed to custody in *Wisbych Castle*.

At this time many Libels flew abroad, thus named.

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| 1. <i>The Epitome.</i> | 6. <i>Have ye any work for the Cooper.</i> |
| 2. <i>The Demonstration of Discipline.</i> | 7. <i>More work for the Cooper.</i> |
| 3. <i>The Supplication.</i> | 8. <i>Martin Senior</i> } |
| 4. <i>Diotrephes.</i> | 9. <i>Martin Junior</i> } |
| 5. <i>The Minerals.</i> | <i>Mar-prelate.</i> |

The main drift of these Pamphlets was to defame the English Prelates, scoffing at them for their Garb, Gate, Apparel, Vanities of their Youth, natural Defects, and personal Infirmities. It is strange how secretly they were Printed, how speedily Dispersed, how generally Bought, how greedily Read, how firmly Believed, especially of the Common sort. Some precise men of that side, thought these jeering pens well employed: but these Books were disclaimed by the more discreet and devout sort of men.

And how highly the State distasted these Books, will appear, by the heavy censures inflicted on such as were but accessory thereunto. To pass by *John Udal* and *John Penry* Ministers accused for making some of them, together with the Printers, and *Humfry Newman* a Cobler, chief disperser of them. The Star-chamber deeply fined *Sir Richard Knightly*, and *Sir Wigston*, for entertaining and receiving the press Gentlemen. But upon their submission they had their liberty, and were eased of their fines.

A Synod of the Presbyterians of the *Warwick-shire Classis* was called at *Coventry*, wherein the questions brought the last year from the Brethren of *Cambridge-Synod*, were thus resolved.

Ep. Bancroft's Book, called, *Englands* Scottizing for Discipline by practice.

- I. That private Baptism was unlawful.
- II. That it is not lawful to read Homiles in the Church.
- III. That the sign of the cross is not to be used in Baptism.
- IV. That the faithful ought not to communicate with unlearned Ministers, although they may be present at their service, &c.
- V. That the calling of Bishops is unlawful.
- VI. That as they deal in Causes Ecclesiastical, there is no duty belonging unto, nor any publickly to be given them.
- VII. That it is not lawful to be Ordained Ministers by them, or to denounce either Suspensions, or Excommunications sent from them.
- VIII. That it is not lawful to rest in the Bishop's deprivation of any from the Ministry, &c.
- IX. That it is not lawful to appear in a Bishop's Court, but with protestation of their unlawfulness.
- X. That Bishops are not to be acknowledged either for Doctors, Elders, or Deacons, as having no ordinary calling.
- XI. That touching the restauration of their Ecclesiastical Discipline, it ought to be taught to the people as occasion shall serve.
- XII. That (as yet) the people are not to be solicited (publicly) to the practice of the Discipline, (till) they be better instructed in the knowledge of it.
- XIII. That men of better understanding are to be allured privately to the present embracing of the discipline, and practice of it, as far as they shall be well able, with the peace of the Church.

Likewise in the same Assembly, the aforesaid Book of Discipline was approved to be a draught essential and necessary for all times. And certain Articles (devised in approbation, and for the manner of the use thereof) were brought forth, treated of, and subscribed unto by Master *Carrwright* and others, and afterwards tendred far and near to the several Classes for a general ratification of all the brethren.

After a solemn humiliation of the Ministers at *Northampton*, one Mr. *Johnson*, formerly a Non-conformist; but afterwards falling from that side, discovered many passages to their disadvantage in the High-commission Court.

war. on. Quod-
1655.

This year also the Popish Clergy set forth a Book, called *the Admonition*, dispersed among the Papists, and much cried up. But the Spanish Navy presently miscarrying after it's publishing, *Parsons* procured the whole impression to be burnt & save some few sent abroad aforehand to his friends) that it might not remain a monument of their foolishness.

This

This year died *Edwyn Sandys*, Archbishop of *York*, an excellent Preacher, and of a pious Life: and *Dr. Laurence Humfrey*, President of *Magdalen Colledge*.

On *September 1. 1596.* Mr. *Cartwright* was brought before the Queen's Commissioners, there to take his Oath, and give in his positive answer to divers Articles objected against him. The Articles were tendered to him in the Consistory of *St. Paul's* before *John Elmar* Bishop of *London*, the two Lord Chief Justices, Justice *Gawdy*, Serjeant *Puckering*, (afterward Lord Keeper) and Attorney General *Popham*. The Commissioners assured him on their credits, that by the Laws of the Realm he was to take his Oath, and to answer as he was required. But Mr. *Cartwright* pleaded, That he thought he was not bound by the Laws of God so to do. Hereupon he was sent to the Fleet unto the rest of his Brethren.

Now the main pillars of the Presbyterian party, being some in Prison, more in Trouble, all in Fear, applied themselves by their secret solicitors to *James King* of *Scotland*, and procured his Letter to the Queen in their behalf. But this Letter prevailed little. But Archbishop *Whitgift*, on Mr. *Cartwright's* general promise to be quiet, procured his dismissal out of the Star-chamber and prison wherein he was confined. And henceforward Mr. *Cartwright* became very peaceable.

Then one *Hacket*, born at *Owndle* in *Northampton-shire* undertook to be a discoverer of, and Informer against Recusants, a confident Fellow, one that was great with *Wigginton* and that Faction. Always Inculcating, that some extraordinary course must be presently taken with the obstructors of the *Genevian* discipline. Once he desperately took his dagger, and violently struck it into the picture of the Queen. He pretended also Revelations, Immediate Raptures, and Discourses with God, as also to Buffetings of Satan, attesting the truth thereof with most direful Oathes and Execrations. He railed also against Archbishop *Whitgift*, and Chancellor *Hatton*, with other privy Counsellors, pretending himself sent from Heaven to reform Church and State. He gave it out, that the principal Spirit of the Messiah rested in him, and had two Attendants. *Edmond Coppinger* (the Queen's Servant, and one of good descent) for his Prophet of Mercy. And *Henry Arbington*, a *York-shire* Gentleman, for his Prophet of Judgment. These proclaimed in Cheap-side, *Thus Christ was come in Hacket, with his fan in his hand, to purge the godly from the wicked, &c.* They cried Repent, Repent, &c. The next day all three were sent to *Bridewel*. *Hacket* was arraigned, drawn, hanged, and quartered, continuing even at his death his blasphemous assertions. *Coppinger* starved himself to death in prison, *Arbington* made his Recantation in a publick writing, and became the object of the Queen's mercy.

This accident was unhappily improved against the Non-conformists, and rendred them so hated at Court, that for many months together, no favourite durst present a petition in their behalf to the Queen, being loth to lose himself to save others.

Fuller, Church
Hist. cont. 16.
49.

The same day wherein *Hacker* was executed, *Mr. Stone*, Parson of *Warkton* in *Northampton-shire*, by vertue of an Oath tenderd him the day before by the Queen's Attorney, and solemnly taken by him, was examined by the Examiner for the Star-chamber in *Grays Inn*, from six a clock in the morning untill seven at night, to answer unto thirty three Articles, but could onely effectually depose to some of them: but by his confession he discovereth the meetings of the Brethren, with the circumstances thereof, the Classes more formally settled in *Northampton-shire*, than any where else in *England*. When the news of *Mr. Stone's* answer was brought abroad, he was generally censured by most of his party: So that he found it necessary, in his own vindication, to impart the reasons of his Confession to such as condemned him, if not for a Traitor, at least for a coward in the cause. What satisfaction this gave to his party I know not. Certainly the Bishop till his dying day beheld him as an ingenuous man, carrying his conscience with the reason thereof in his own breast. He was permitted peaceably to possess his Parsonage (being none of the meanest) though he continued a stiff Non-conformist, onely quietly enjoying his own opinion. He died an old man at *Warkton*, Anno 1617.

Stone's discovery marred for the future all their formal meetings, as Classically or Synodically methodized.

Then began the foundation of an University in *Dublin* in *Ireland*. *Henry Usher*, then Archdeacon of *Dublin* (afterwards Archbishop of *Armagh*, and Uncle to *James Usher* late Archbishop thereof) took a journey into *England*, and procured the Mortmain from Queen *Elizabeth*, who graciously granted it, naming the corporation, *Collegium Sanctæ ac Individuæ Trinitatis, ex fundatione Regine Elizabethæ, juxta Dublin*. The Lord *Burgley* is appointed first Chancellor of the University. Sir *William Fitz-Williams*, Lord Debury of *Ireland*, issued out his Letters to all the Counties in *Ireland* to advance so good a design. The Irish Papists were very bountiful thereunto. The Mayor and Aldermen of *Dublin*: Sir *Warham St. Leger*, Sir *Francis Shane*, *Robert D'euveux* Earl of *Essex*, afterwards Lord Lieutenant of *Ireland*, and second Chancellor of this University, were Benefactors to it. King *James* confirmed the revenues of this Colledge in perpetuum, endowing it with good Lands in the Province of *Ulster*. *Adam Loftus*, Archbishop of *Dublin*, and Chancellor of *Ireland*, was the first Master of the Colledge. Mr. *Luke Chalonier* received and disbursed the moneys, had the oversight of the Fabrick, which he faithfully procured to be finished. The first stone in this foundation was laid, March 13. 1591. and in the year

year 1593. Scholars were first admitted: and the first of them *James Usher*, since Bishop of *Armagh*, that mirror of Learning and Religion.

Now began a sad contest betwixt Mr. *Richard Hooker*, Master, and Mr. *Walter Travers*, Lecturer of the Temple. *Hooker* was born in *Devonshire*, bred in *Oxford*, Fellow of *Corpus Christi* Colledge: one of a solid Judgment, and great Reading. A great defender both by Preaching and Writing of the Discipline of the Church of *England*, yet never got (nor cared to get) any eminent dignity therein. Mr. *Travers* was bred up in *Trinity* Colledge in *Cambridge*. *Travers* travelling to *Geneva*, contracted familiarity with *Beza*, and other forreign Divines. Then returned He, and commenced Bachelor of Divinity in *Cambridge*; and after that went beyond Sea again, and at *Antwerp* was ordained Minister by the Presbytery there, where he continued some years and Preached (with Mr. *Cartwright*) unto the English Factory of Merchants, untill at last he came over into *England*, and for seven years together became Lecturer in the Temple (refusing all presentative preferment to decline subscription) and lived Domestick Chaplain in the house of the Lord Treasurer *Cecil*, being Tutor for a time to *Robert*, his Son, afterwards Earl of *Sarisbury*.

Yea now so great grew the credit of Mr. *Travers*, that (by the advice of Mr. *Andrew Melvin*) he and Mr. *Cartwright* were solemnly sent for, to be Divinity-professors in the University of *St. Andrews*. This proffer being joyntly refused, *Travers* quietly continued Lecturer in the Temple, till Mr. *Hooker* became the Master thereof. Mr. *Hooker's* voice was low, stature little, gesture none at all, standing still in the Pulpit. His stile was long and pinhy, so that when the copiousness of his stile met not with proportionable capacity in his Auditors, it was unjustly censured for tedious and obscure. His Sermons were for the most part on Controversies, and disappoints of School-divinity.

Mr. *Travers* his utterance was graceful, gesture plausible, matter profitable, and method plain. But these two Preachers acted with different Principles, and clashed one against another: so that what Mr. *Hooker* delivered in the Fore-noon, Mr. *Travers* confuted in the After-noon. Here Archbishop *Whitgift* interposed his power, and silenced *Travers* from Preaching in the Temple or any where else. *Travers* Petitioned the Lords of the Council: his Petition is publickly extant in Print, with Master *Hooker's* answer thereunto. But Mr. *Travers*, notwithstanding his friends at Court, was over-born by the Archbishop.

Adam Loftus, Archbishop of *Dublin*, and Chancellor of *Ireland*, invited him over to be Provost of *Trinity* Colledge in *Dublin*. Embracing the motion, he accepted the place, and continued some years therein, till for fear of their Civil Wars he returned into *England*, and lived here many years after very obscurely.

In the year 1592. In London more than ten thousand died of the Plague, and among them Reverend Mr. *Richard Greenham*. He was one that always bitterly inveighed against Non-residents, he ended his days at *Christ Church* in London.

Mr. *Udal* was indicted, and arraigned at *Croidon*, for defaming the Queen her Government, in a Book by him written and entitled, *A Demonstration of the Discipline which Christ hath prescribed in his Word for the Government of his Church in all times and places unto the World's end*. But the mortal words (as they may be termed) are in the Preface of the Book, written, *To the supposed Governours of the Church of England, Archbishops, Bishops, &c.* and are inserted in the Body of his indictment.

To this Indictment he pleaded *Not guilty*, denying himself to be the Author of the Book. Next day he was cast by the Jury, but was remanded to the Marshalsey; March following he was brought again to the bar before the Judges, to whom he had privately presented a Petition with all advantage, but it found no entertainment, insomuch that in this month of March, he at the Assizes held in *Southwark*, was there condemned to be executed for a Felon.

Various were mens Censures on these proceedings against him. The proof was not pregnant (saith Mr. *Fuller*) and it is generally believed, that he made onely the Preface, out of which his indictment was chiefly framed) and not the body of the Book laid to his charge. But without any other sickness, save heart-broken with sorrow, he died peaceably in his bed. The Ministers of London flocked to his Funeral, and he was decently interred in the Church-yard of St. *George* in *Southwark*, not far from Bishop *Bouner's* grave. He was Father to *Ephraim Udal*, a pious and solid Divine, but in point of Discipline differing in Opinion from his Father.

Anno 1593. *Henry Barrow* Gentleman, and *John Greemood* Clerk, were condemned, and executed at *Tyburn*, for writing certain Seditious Pamphlets. And not long after, *John Penry*, a Welch-man, was arraigned and condemned of Felony, at the King's Bench Bar, for being a principal penner, and publisher of a Libellous Book, called *Martin-mar-prelate*, and executed at St. *Thomas Waterings*.

This year Queen *Elizabeth* took her last farewell of *Oxford*, where a Divinity-Act was kept for her. Next day her Highness made a Latin Oration to the Heads of Houses, in which she gave a check to Dr. *Rainolds* for his Non-conformity.

The same year died *John Piers*, Archbishop of *York*, highly esteemed by Queen *Elizabeth*, whose Almoner he was many years; and *John Elmar*, Bishop of *London*. He was one of a low stature, but stout spirit, a witty man, a stiff-champion of the Church-discipline, on which account none was more mocked by *Martin-mar-prelate*; or hated by Non-conformists.

Sir John Harrington addit. supply to Bish. Godwin.
p. 134.

Of the Papists died, *Anno 1594.* two principal pillars beyond the Seas: first *William Rose*, bred in *Winchester-school*, then in *New-colledge* in *Oxford*. He went to *Rome*, and there solemnly abjured the Protestant Religion: from *Rome* he removed to *Rhemes* in *France*, where he became Professor of Divinity and Hebrew in the English Colledge: He died at *Antwerp* in the fiftieth year of his Age, as he was making a Book, called *Calvino-Turcismus*, which after by his dear friend, *William Gifford*, was finished, set forth, and dedicated to *Albert Duke of Austria*. Cardinal *William Allen* died also the same year. The King of Spain bestowed on him an Abbey in the Kingdom of *Naples*, and nominated him to be Archbishop of *Machlin*: but he died, and was buried in the Church of the English Colledge at *Rome*. His loss was much lamented by the Catholics: for he had done many good offices in composing the grudgings which began to grow between the Secular Priests and Jesuites. Untill this time the prime Catholics in *Wishich Castle*, had lived there in restraint, with great concord. And the Papists do brag, that then and there the English Church was most visible, untill one Father *Weston*, a Jesuite coming thither, erected a Government among them, making certain Sanctions and Orders, which all were bound to observe, claiming a superiority over all the Catholics there. Besides those of his own society, many of the Secular Priests submitted unto him, though the greatest number and Learned sort of the Secular Priests resisted his superiority. If any Order might pretend to this Priority, it was most proper for the *Benedictines*, extant in *England* above a thousand years ago: one might admire why Father *Weston* should so earnestly desire so silly a Dominion, having his power, as well as his own person confined within the walls of *Wishich Castle*.

*Parsons de
lustr. Angl.
script. p. 793.*

Anno 1595. Began throughout *England* the more solem and strict observation of the Lord's day, occasioned by a Book then set forth by *P. Bound. D. D.* and enlarged with additions.

Anno 1606. Hereupon the Lord's day (especially in Corporations) began to be precisely kept, people forbearing such sports as yet by Statute permitted; yet Learned men were much divided in their Judgments about the Sabbatarian Doctrines. The first that publicly opposed *Dr. Bounnds* Opinions, was *Mr. Thomas Rogers* of *Horninger* in *Suffolk*, in his Preface to the Book of Articles: yet notwithstanding were these Sabbatarian Doctrines published more generally than before. The price of the Doctor's Book began to be doubled, as commonly Books are then most called on, when called in. Yea six years after *Bounnds* book came forth, with enlargements publicly sold.

Now also began some Opinions about Predelstination, Free-will, Perseverance, which much troubled the Schools and Pulpit. Wherein Archbishop *Whiggift* caused a solemn meeting of many Learned Divines at *Lamberth*, where (besides the Archbishop) *Richard Bancroft*,

Bishop of London; Richard Vaughan, Bishop of Bangor; Humfrey Tyndal, Bishop of Ely; Dr. Whitaker, Queen's Professor in Cambridge, and others were assembled. These after a serious debate, resolved on the now following Articles.

Prov. Church
Hist. 4. 1595.

- I. God from eternity hath Predestinated certain men unto life, &c.
- II. The moving cause of Predestination unto life, is not Faith and good Works foreseen; &c. but onely the good will and pleasure of God.
- III. There is predetermined a certain number of the predestinate, &c.
- IV. Those who are not predestinated to Salvation, shall be necessarily damned for their sins.
- V. A true, living, justifying Faith, &c. is not extinguished, vanisheth not away in the elect either finally or totally.
- VI. A man truly faithful, i. e. such a one who is endued with justifying Faith, is certain with the full assurance of Faith of the Remission of his sins, and of his everlasting Salvation by Christ.
- VII. Saving Grace is not given, granted, communicated to all men, by which they may be saved if they will.
- VIII. No man can come unto Christ, Unless it shall be givenll unto him, and unless the Father shall draw him. And as men are not drawn by the Father, that they may come to the Son.
- IX. It is not in the will or power of every one to be saved.

Matthew Hutton, Archbishop of York, did also fully and freely in his judgement concur with those Divines, as appeareth by a Letter of his sent to a most Reverend Prelate.

Mountague in
his Appeal. p.
55. 56, 71, 72.

When these Articles came abroad into the World, some had an high Opinion of them; others valued them at a low rate. Some flatly condemned both the Articles and the Authors of them. One affirmeth, that these Articles were forbidden by publick Authority, but when, where, and by whom, he saith nothing.

Forreign Divines raised, or decryed, the esteem of these Articles just as they were biassed in judgment. Some Printed, set forth, and cited them, as the sence of the Church of England; others as fast slighted them as the narrow positions of a few private and partial persons. Although those Learned Divines be not acknowledged as competent Judges to pass definitive sentence in those points, yet their testimony is an infallible evidence, what was the general and received Doctrine of England, in that Age, about the forenamed Controversies.

This

This year died first Dr. *William Wickham*, bred in King's Colledge in *Cambridge*, first Bishop of *Lincoln*, after of *Winchester*. Secondly, Worthy Dr. *William Whitaker*.

And among the Romanists, *Daniel Halesworth*. More infamous was the death of *Robert Southwel*, a Jesuite, who was executed for a Traitor at *London*.

In the year 1596. died Bishop *Fletcher* of *London*, who died suddenly, and *John Coldwel*, Bishop of *Sarisbury*.

About this time also died Doctor *Laurence Humsfrey*, a moderate Non-conformist, Dean of *Winchester*, and Master of *Magdalen Colledge* in *Oxford*.

Master *Baltazar Zanchez*, a Spaniard, born in *Estremadura*, founded an Almshouse at *Totnam-Highcroft* in *Middlesex*, for eight single people, allowing them competent maintenance.

Thomas Stapleton this year ended his life at *Lovain*: he was born at *Henfield* in *Suffex*, and was a Learned assertor of the Romish Religion.

This year also died *Richard Cofins*, Doctor of the Law, and Dean of *Arches*, one of the greatest Civilians which our Nation hath produced.

The death of *Robert Turner* was now much lamented by the Papists. He was born at *Barstable* in *Devonshire*, bred for awhile in *Oxford*, whence flying beyond the Seas, he became Canon of *Breslaw* in *Silesia*, and at the same time Privy Counsellor to the Duke of *Bavaria*. *Ferdinand* of *Gratz* (afterwards Emperor) took him from the Duke to be his own Secretary in the Latin Tongue. He lieth buried at *Gratz* under a handsom Monument.

In the year 1599. died *Richard Hooker*, of whom largely before. He was much lamented by Protestants.

Anno 1600. died two eminent Roman Catholics; *John Saunderson*, born in *Lancaster*, bred in *Trinity Colledge* in *Cambridge*, from whence he fled to *Cambray* in *Artois*. The other *Thomas Case* of *St. Johns* in *Oxford*, Doctor of Physick; always a Papist in heart, but never expressing the same, till a little before his Death.

CENTURY XVII.

THE difference betwixt the *Seculars* and the *Jesuites* still continuing and encreasing. Bishop *Bancroft* afforded the *Seculars* countenance and maintenance in *London-house*, furnishing them with necessaries to write against their Adversaries, hoping the Protestants might assault the Romish cause with the greater advantage, by the breach made to their hands by the others own dissensions.

Archbishop *Whitgift* founded and endowed an Hospital at *Croydon* in *Surrey*, for a Warden and twenty eight Brethren: as also a free School with liberal maintenance for the training up of Youth.

Sir Rich. Baker's Chron.

The Queen and Her Council finding both the Jesuites and the Secular Priests dangerous to this Common Wealth both the one and the other, commandeth them to depart out of the Kingdom presently.

The last Parliament in this Queen's Reign was now begun at *Westminster*, and dissolved the Month next following. In this Parliament it was Enacted, That overseers of the poor should be nominated yearly in Easter-week under the Hand and Seal of two Justices of peace, and that these with the Church-wardens should take care of the poor, binding out of Apprentices, &c. As also, That the Lord Chancellor should award Commissions under the great Seal into any part of the Realm (as cause should require) to the Bishop of every Diocese, and his Chancellor, &c. to enquire by oathes of twelve men, into the misemployment of any lands or goods given to pious uses.

Francis Godwin, D. D. Subdean of *Exeter*, son of *Thomas Godwin* Bishop of *Bath* and *Wells*, was made Bishop of *Landaff*. He was born in the fourth year of Queen *Elizabeth*, and was made a Bishop within Her Reign, Anno 1601.

Now came forth a notable book against the Jesuites, written Scholastically by *Watson* a secular Priest, consisting of ten *Quodlibets*, each whereof is subdivided into as many Articles, which discovereth the Jesuites in their Colours.

Anno 1602. died *Herbert Westphaling*, Bishop of *Heresford*, being the first Bishop of that foundation, a man very pious, and of such gravity, that he was scarce ever seen to laugh. There died also *Alexander Novel*, D. D. and Dean of *S. Paul's* in *London*. He fled into *Germany* in the Reign of Queen *Mary*, and was the first of English exiles that returned in the days of Queen *Elizabeth*: an holy and Learned Man. He bestowed two hundred pound a year rent on *Braxen-nose* Colledge, wherein he was educated, for the maintenance of thirteen Students. He died at ninety years of age, a single man, fresh in his

his youthful Learning; his eyes were not dim, nor did he ever make use of Spectacles.

Mr. *William Perkins* who was born in the first, died also in the last year of *Queen Elizabeth*. *Gregory Sayer* also, and *William Harris*, two Popish Writers, bred the one at *Cambridge*, the other at *Oxford*, died this year beyond the Seas.

At this time the City of *Geneva* was in a low estate; for the Duke of *Savoy*, addicted to the Spanish faction had banished all Protestants of his Dominions. By the Liberal example of Archbishop *Whitgift* large summes of Money were Collected, and seasonably sent over for the Relief of *Geneva*.

Queen Elizabeth, the mirrour of her Sex and Age, died having Reigned over this Kingdom above fourty years. Her Corps were Solemnly interred under a fair Tomb in *Westminster Abbey*.

Now the Defenders both of Episcopacy and Presbitery, with equal hopes of success, make (besides private and particular Addresses) publick and visible Applications to King *James*, the first to continue, the last to set up their Government. Dr. *Thomas Nevil*, Dean of *Canterbury* sent by Archbishop *Whitgift* to his Majesty in the name of the Bishops and Clergy of *England*, brought back a well-come answer, which was to uphold the Government of the Late Queen, as she left it settled.

Then *Watson* a Secular Priest with *William Clark* another of his Profession, having fancied a notional Treason, impart it to *George Brook*. These break it to *Brook's* brother, the Lord *Cobham*, to the Lord *Gray* of *Wilton*, and Sir *Walter Rawleigh* besides some other discontented Knights. *Watson* devised an Oath of secrecy for them all. The ends they propounded to themselves were to kill the King, raise Rebellion, alter Religion, and procure a Foreign invasion, &c. The treason was discovered. The two Priests alone with *G. Brook* were executed, the rest were pardoned.

No sooner was King *James* settled on the English throne, but Mr. *Carrwright* presented unto him his Latine Comment on *Ecclesiastes*: and died soon after. Mr. *Dod* Preached his funeral Sermon.

Now there being a general expectation of a Parliament to succeed; the Presbiterian party went about to get hands of the Ministers to a petition which they intended seasonably to present to the King and Parliament. A conference was appointed at *Hampton-Court*, which began on *January 14. 1603*. The names of the Persons which were employed therein, are as follow.

For

For Conformity.

Archbishop of *Canterbury*, *Whigift*.

Bishops of	{	<i>London</i>	<i>Bancroft.</i>
		<i>Durham</i>	<i>Mathew.</i>
		<i>Winchester</i>	<i>Bilson.</i>
		<i>Worcester</i>	<i>Babington.</i>
		<i>S. David's</i>	<i>Rudd.</i>
		<i>Chichester</i>	<i>Watson.</i>
		<i>Carlile</i>	<i>Robinson.</i>
		<i>Peterborow</i>	<i>Dove.</i>

Deans of	{	<i>The Chappel.</i>	Doctor {	<i>Field.</i> <i>King.</i>
		<i>Christ-Church.</i>		
		<i>Worcester.</i>		
		<i>Westminster.</i>		
		<i>S. Paul's.</i>		
		<i>Chester.</i>		
		<i>Salisbury.</i>		
		<i>Windfor.</i>		

Against Conformity.

Doctor {	<i>Reinolds.</i>	Master {	<i>Knewstubs.</i>
	<i>Sparks.</i>		<i>Chadderton.</i>

Moderator *King James.*
Spectators *All the Lords of the Privy Council.*

On the first dayes Conference the Bishops and five of the Deans were called in severally by themselves, then the King reduceth some special points wherein he desireth to be satisfied, to three Heads.

1. Concerning the Book of Common Prayer, &c. used in the Church.

2. Excommunication in Ecclesiastical Courts.

3. The providing of fit and able Ministers for *Ireland*.

In the Common-prayer-book he required satisfaction about three things,

1. About *Confirmation.*
2. *Absolution.*
3. *Private Baptism.*

Touching

Touching *Confirmation*, he said he abhorred the abuse wherein it was made a Sacrament, or Corroboration to Baptism, As for *Absolution*, he said he had heard it likened to Pope's Pardons.

And Concerning *Private Baptism*, he would be satisfied, if called private from the place, or if so termed that any besides a Lawful Minister may Baptize, which he disliked.

Concerning excommunication he offered two things to be considered of,

1. The Matter.
2. The Persons.

For the first, whether it were executed in light Cases, which causeth the undervaluing thereof, For the persons, he would be resolved, why Chancellors and Commissaries being lay men should do it, and not rather the Bishops themselves, &c. As for providing Ministers for *Ireland*; he said he would refer it in the last dayes Conference to a Consultation.

The Archbishop of *Canterbury* answered, that Confirmation hath been used in the Catholick Church ever since the Apostles. The Bishop of *London*. That it is an Apostolical Institution, named in express words, *Heb. 6. 2.* The Bishop of *Carlisle* Learnedly urged the same. And the Bishop of *Durham* urged something out of *S. Mathew*, for the Imposition of hands on Children.

The Conclusion was this, for the fuller explanation, that we make Confirmation neither a Sacrament, nor a Corroboration thereof, their Lordship should consider whether it might not without alteration, be entitled an *Examination* with a *Confirmation*.

As for *Absolution*, the Archbishop told His Majesty that it is clear from all Superstition as it is used in the Church of *England*, as will appear on the Reading both of the Confession and Absolution following it, in the beginning of the Communion-book.

Here the King perused both, liked and approved them.

The Particular, and Personal Absolution in the Visitation of the sick, was also Read by the Dean of the Chappel, and approved by the King.

The Conclusion was this, That the Bishops should Consult, whether unto the Rubrick of the General Absolution, these words [*Remission of sins*] might not be added for explanation-sake.

To the point of *Private Baptism*, the Archbishop of *Canterbury* said, the Administration thereof by women and Lay-persons is not allowed in the Practice of the Church, &c. The King answered, the words of the Book cannot but intend a permission of such persons to Baptize. The Bishop of *Worcester* said, that the Compilers of the book did not so intend

tend them, as appeareth by their contrary practice. The Bishop of London said, those men intended a permission of private persons to baptise but in case of necessity. Here he spake much of the necessity of Baptism. The King answered, this necessity of Baptism I so understand, that it is necessary to be had, if lawfully to be had, i.e. Ministred by lawful Ministers, by whom alone, and no private person in any case it may be administred.

The result was this, To consult, whether in the Rubrick of Private baptism, these words [*Curate, or lawful Minister*] may not be inserted.

For the point of *Excommunication*, His Majesty propounded, whether in causes of lesser moment the name might not be altered, and the same censure retained. Secondly, whether in place thereof another coercion equivalent thereunto might not be invented. Which all tides yielded unto, and so was an end of the first dayes conference.

On Monday January 16. they all met in the same place with all the Deans and Doctors aforementioned (*Patrick Galloway* Minister of *Perth* in *Scotland*, admitted also to be there) and Prince *Henry* sat on a Stool by his Father. After the King had made a pithy speech to the four opposers of conformity. He willed them to begin.

Then *Dr. Rainolds* said, All things disliked, or questioned, may be reduced to these four heads.

- I. That the Doctrine of the Church might be preserved in purity according to God's word.
- II. That good Pastors might be planted in all Churches to preach the same.
- III. That the Church-government might be sincerely Ministred according to God's word.
- IV. That the book of Common-prayer might be fitted to more encrease of Piety.

For the first, he desired, that the book of Articles of Religion concluded on 1562. might be explained where obscure, enlarged where defective, viz. Art. 16. where it is said, *After we have received the Holy Ghost, we may depart from Grace*, Those words may be explained, with this addition. *yet neither totally nor finally.*

He propounded also, that the nine Assertions concluded on at *Lambeth*, might be inserted into the Book of Articles. Some other things also he added.

The Bishop of London speaks passionately against *Dr. Rainolds*: for which the King reproveth him.

As for Private Baptism, His Majesty said, he had already with the Bishops taken order for the same.

Then

Then came they to *Confirmation*. And after some debate thereon betwixt Dr. *Rainolds*, and the Bishops of *London* and *Winchester*, his Majesty said, he intended not to take confirmation from the Bishops which they had so long enjoyed; seeing as great reason that none should confirm, as none should Preach without the Bishop's License.

Dr. *Rainolds* said, It were well, if this proposition might be added to the book of Articles, *The Intention of the Minister is not of the Essence of the Sacrament*. He urged again, that the nine Orthodoxal Assertions concluded at *Lambeth* may be generally received.

The King thought it unfit to thrust into the book of Articles every position Negative, which would swell the book into too great a volume. And as to the nine Assertions, his Majesty said, he knew not what they were. The Bishop of *London* told the King the occasion of them. He answered, the better course would be to punish the broachers of false Doctrine than to multiply Articles.

Then Dr. *Rainolds* requested, that one Uniform Catechism may be made, and none other generally received.

His Majesty thought the Doctor's request very reasonable, yet so, that the Catechism may be made in the fewest, and plainest affirmative terms that may be. And herein (said he) I would have two Rules to be observed. 1. That curious and deep questions be avoided in the fundamental instruction of a people. 2. That there should not be so general a departure from the Papists, that every thing should be accounted an error wherein we agree with them.

Dr. *Rainolds* said, Great is the profanation of the Sabbath day, and contempt of your Majesty's Proclamation which I earnestly desire may be Reformed.

This motion found an unanimous consent.

Then the Doctor desired that the Bible be New Translated, &c. His Majesty answered, that he never yet saw a Bible well-translated in *English*; and he wished some special pains were taken for an Uniform Translation, which should be done by the best Learned in both Universities; then reviewed by the Bishops, presented to the Privy Council, lastly ratified by Royal Authority to be read in the Church, and none other.

Dr. *Rainolds* moved also, that unlawful and Seditious Books be suppressed. The Lord *Cecil*, that these had done much mischief, but especially one, called *Speculum Tragicum*. His Majesty said, that was a dangerous book indeed.

Concerning the planting of Learned Ministers in every Parish, His Majesty said he had consulted with his Bishops about it; whom he found willing and ready herein.

The Bishop of *London* moved, that there might be a praying Ministry among us, saying, that men now thought it is the onely duty of

Ministers to spend their time in the Pulpit. His Majesty well liked his motion. His second motion was, that unil Learned men may be planted in every Congregation, Godly Homilies may be read therein. The King liked this motion, especially where the living is not sufficient to maintain a Learned Preacher. Also where were multitudes of Sermons, he would have Homilies read divers times. The Plaintiffs confessed, A Preaching Ministry is best; but where it may not be had, Godly Prayers and exhortations do much good. The Bishop's last motion was, that Pulpits may not be made pasquils, wherein every discontented person may traduce his Superiors. His Majesty approved thereof.

Then Dr. *Rainolds* came to *Subscription*, as a great impeachment to a Learned Ministry, and therefore entreated it might not be exacted as heretofore, for which many good men are kept out, though otherwise willing to subscribe to the Statutes of the Realm, Articles of Religion, and the King's Supremacy. He objected against the enjoying of the Apocrypha Books to be read in the Church, some Chapters therein containing manifest errors repugnant to Scripture.

His Majesty said, he would not have all Canonical books read in the Church, nor any Chapter out of the Apocrypha, wherein any error is contained.

The next scruple against Subscription was, because it was twice set down in the Common-prayer-book, *Jesus said to his Disciples*, when by the Text in the Original it is plain, that he spake to the Pharisees. His Majesty answered, let the word [*Disciples*] be omitted, and the words [*Jesus said*] be Printed in a different Character.

Mr. *Knewstubs* took exceptions at the Cross in baptism, and said, it is questionable whether the Church hath power to institute an outward significant sign. The Bishop of *London* answered, The Cross in Baptism is not used otherwise than a Ceremony.

His Majesty desired to be acquainted about the Antiquity of the use of Cross. Dr. *Rainolds* said, it hath been used ever since the Apostles time, but the question is, how Ancient the use thereof hath been in Baptism. The Bishop of *Winchester* said, in *Constantine's* time it was used in Baptism. His Majesty replied, it so, I see no reason but we may continue it.

Mr. *Knewstubs* said, put case the Church may add significant signs, it may not add them where Christ hath already ordained them; which is as Derogatory to Christ's Institution, as if one should add to the great Seal of *England*. His Majesty answered, the case is not alike, seeing the Sacrament is fully finished, before the use of the Cross.

Mr. *Knewstubs* demanded then, how far the Ordinance of the Church bindeth without impeaching Christian Liberty? The King answered, I will have one Doctrine, one Discipline, one Religion in substance, and in Cere-

Ceremony. Never speak more to that point, how far ye are bound to obey.

Doctor *Rainolds* wished, that the Crofs (being Superstitiously abused in Popery) were abandoned, as the Brazen-serpent was stamped to powder by *Hezekiah*, because abused to Idolatry.

His Majesty answered, Inasmuch as the Crofs was abused to Superstition in time of Popery, it doth plainly imply, that it was well used before. He said, he detested their courses, who peremptorily disallow of all things which have been abused in Popery, and know not how to answer the Objections of the Papists, when they charge us with Novelties, but by telling them, we retain the Primitive use of things, and onely forsake their Novel corruptions. Secondly, no resemblance between the Brazen-Serpent (a material visible thing) and the sign of the Crofs made in the Air.

Thirdly, Papists did never ascribe any spiritual grace to the Crofs in Baptism. Lastly, material Crosses to which people fell down in time of Popery (as the Idolatrous Jews to the Brazen-serpent) are already demolished, as you desire.

Mr. *Knewstubs* proceeded, excepting at the wearing of the Surplice, a kind of garment (said he) used by the Priests of *Isis*. His Majesty answered, he did not think till of late, it had been borrowed from the Heathen, because commonly called a *Rag of Popery*. And seeing we border not upon Heathens, &c. I see no reason (said he) but for comeliness sake it may be continued.

Dr. *Rainolds* said, I take exception at these words in Marriage, *With my body I thee worship*. His Majesty answered, I find it an usual English Term, A Gentleman of Worship: and it agreeth with the Scriptures, *Giving honour to the wife*. The Dean of *Sarum* said, some take exception at the Ring in Marriage. Dr. *Rainolds* said, he approved it well enough. Then said he, some take exceptions at the *Churching of women* by the name of *Purification*. His Majesty said, I allow it very well.

Unto Doctor *Rainolds* his last exception against committing Ecclesiastical censures to Lay-chancellors, His Majesty answered, that he had conferred with the Bishops about that point, and such order should be taken therein as was Convenient.

Doctor *Rainolds* desired, That according to certain Provincial Constitutions the Clergy may have meetings every three weeks. 1. In Rural Deaneries, therein to have *prophecyng*, as Archbishop *Grindal*, and other Bishops, desired of her late Majesty. 2. That such things as could not be resolved on there, might be referred to the Archdeacons Visitations. 3. And so to the Episcopal Synod, to determine such points before not decided.

His Majesty answered. If you aim at a Scottish Presbytery, it agreeth as well with Monarchy, as God and the Devil. Then *Jack and Tom, &c.* shall meet, and censure me and my Council.

Then the King asked the Doctor, whether they had any thing else to say?

He answered, No more, if it please your Majesty.

If this be all your party have to say, said the King, I will make them conform, or else I will barry them out of the Land, or do worse.

Thus ended the second dayes Conference.

The third began on the Wednesday following, many Knights, Civilians, and Doctors of the Law, being admitted thereunto, because the *High-commission* was the principal matter in debate.

His Majesty thus began I understand, that the parties named in the High-commission are too many, and too mean, and the matters they deal with, base, such as Ordinaries might censure in their Courts at home.

Archbishop of *Canterbury*.] Were not their number many, I should oftentimes sit alone. I have often complained of the meannesse of matters handled therein, but cannot remedy it: for though the offence be small, that the Ordinary may, yet the Offender oft-times is so great, that the Ordinary is forced to crave help at the High-commission to punish him.

A nameless Lord said, The proceedings in that Court are like the Spanish Inquisition, wherein men are urged to subscribe more than Law requireth; and by the Oath *Ex officio*, forced to accuse themselves, being examined upon many Articles on a sudden, and for the most part against themselves.

The Lord Chancellor said, There is necessity, and use of the Oath *Ex officio*, in divers Courts and Causes.

His Majesty said, That it is requisite that fame and scandals be looked unto in Courts Ecclesiastical, and yet great moderation is to be used therein. And here he soundly described the Oath *Ex officio* for the ground thereof, the wisdom of the Law therein, the manner of proceeding thereby, and profitable effect from the same.

After much discourse between the King, the Bishops, and the Lords, about the quality of the Persons, and Causes, in the High Commission, rectifying Excommunications in matters of less moment, punishing Recusants, providing Divines for *Ireland, Wales*, and the Northern borders, the four Preachers were called in, and such alterations in the Liturgy were read unto them, which the Bishops, by the King's advice, had made, unto which, by their silence, they seemed to consent.

Then the King said to Doctor *Rainolds*, and his Associates, *I expect obedience and humility from you (the marks of honest and good men) and that you would perswade others abroad by your example.*

Doctor

Doctor Rainolds answered, *We here do promise to perform all duties to Bishops, as Reverend Fathers, and to joyn with them, against the Common Adversary, for the peace of the Church.*

Thus ended the three dayes Conference. Doctor Sparks soon after set forth a Treatise of Unity and Uniformity.

This Conference produced some alterations in the Liturgy; Womens baptising formerly frequent, hereafter forbidden; in the Rubrick of Absolution, Remission of sins inserted, Confirmation termed also an Examination of Children, and some words altered in the Dominical Gospels, with a resolution for a new translation of the Bible. Henceforward many, that wavered before, for the future quietly digested the Ceremonies of the Church.

About this time a Petition, called the Millenary Petition for Reformation, was solemnly presented to his Majesty, in the name of the Ministers of the Church of England, desiring Reformation of certain Ceremonies and abuses of the Church. Subscribed, *Your Majesties most humble Subjects, the Ministers of the Gospel, that desire not a disorderly Innovation, but a due and godly Reformation.* The Episcopal party gave this Petition a lash, some with their Pens, more with their Tongues. The Universities were justly nettled thereat. Cambridge passed a Grace in their Congregation, *That whosoever, in their University, should by word, or writing, oppose the received Doctrine, and Discipline, of England, or any part thereof, should be suspended from their former, and excluded from all future Degrees.* Oxford followed, making a sharp and strong confutation of the Petition. After his Majesty had discountenanced it, some of the opposite party maintained, That now the property thereof was altered, from a Petition to a Libel.

Soon after died Archbishop Whiggett of the Palsey, and was buried at Croidon, the Earl of Worcester, and Lord Zouch, his Pupils, attending his Herse; and Bishop Babington (his Pupil also) made his Funeral Sermon. Richard Bancroft, Bishop of London, brought up in *Jesucolledge*, succeeded him in the Archbishoprick.

Now a Parliament was assembled, in which it was enacted, *That neither the King himself, nor his Successors, should be capable of any Church-land, to be conveyed unto them, otherwise than for three lives, or twenty one years.* Thus the King was pleased to bind himself for the liberty of the Church: and hereby he eased himself of many troublesome Suitors.

In the Convocation many Canons were made. A Book of Canons was compiled, not only being the sum of the late Queens Articles, Orders of her Commissioners, Canons of 1571. and 1597. which were in use before, but also many more were added, the whole number amounting unto 141. An explanation was made in one of the Canons of the use of the Cross in Baptism. Bishop Rudd, of St. Davids, opposed the Oath of Simony.

Anno 1664. the Family of Love presented a tedious Petition to King James, wherein, by fawning expressions, they seek to insinuate themselves into his Majesties good opinion. We find not what effect this Petition produced.

This year died two Romanists beyond Sea much lamented, one Richard Hall, bred in Christ's-colledge in Cambridge, whence he ran over to Rome, and after died Canon and Official at St. Omers Cathedral. The other Hunfrey Ely, born in Hereford-shire, Fellow of St. John's-colledge in Oxford; whence going beyond Sea, at Rome he commenced Doctor of Law, and afterwards died Professor thereof, in the University of Pontà Mouzan in the Duchy of Lorrain.

Now the Romish Catholicks despairing of getting any free and publick exercise of their Religion, some of them entred into a devilish Conspiracy to blow up the Parliament House with Gunpowder.

In this Plot were engaged.

Robert Catesby.

Thomas Piercy.

Sir Everard Digby.

Francis Tresham.

Thomas Winter.

John Wright.

Christopher Wright.

Ambrose Rookwood.

Robert Keys.

Robert Winter.

John Grant.

Thomas Bates, Catesbys man.

Guido Faux.

The principal Contriver of this Plot was Robert Catesby, a Gentleman of good account in Northampton-shire, who drew in many other Papists to assist him. Gerard tyeth them together with an Oath of secrecy. Garnet and Tismond encourage the design. But here an important scruple was injected, how to part their Friends from their Foes in the Parliament. Here Garnet, instead of untying, cut this knot afunder. That in such a case as this it was lawful to kill Friend and Foe together.

Now though these Plotters intended at last, with honour, to own the Action, when success had secured all things; yet they purposed, when the blow was first given, to sather the fact upon those that were called Puritans. But for the discovery of this Plot, God's Providence so ordered it, that a Letter was framed, and sent to the Lord Mounteagle, brought him by one of his Footmen, which he received from an unknown man in the street, in manner following

My Lord, out of the love I bear to some of your Friends, I have a care of your preservation. Therefore, I would advise you, as you tender your life, to forbear your attendance at this Parliament: for God, and man, have

have concurred to ~~un~~ the wickedness of this time. And think not slightly of this advertisement, but retire your self into your Countrey, where you may expect the event in safety: for, though there be no appearance of any stir, yet, I say, they shall receive a terrible blow this Parliament, and yet they shall not see who hurts them. This counsel is not to be contemned, because it may do you good, and can do you no harm, for the danger is past as soon as you have burnt the Letter. And, I hope, God will give you the grace to make use of it, to whose holy protection I commend you.

The Lord Mounteag's communicates the Letter to the Earl of Salisbury, He to the King, who on the second perusal expounded the mystical blow meant therein, must be by Gunpowder, and gives order for searching the Rooms under the Parliament House. The first search, about evening, discovered nothing but Percie's Cellar full of Wood, and John-son his man (under that name was Faux disguised) attending therein. At midnight a more strict and secret search was made by Sir Thomas Knever, Gentleman of his Majesty's Privy Chamber, and others, in the Vault under the Parliament House. There was quickly discovered, a pile of fewel, faced over with Billets, lined under with thirty six Barrels of Powder, besides Iron bars to make the force of the fire more effectual. Guido Faux was apprehended in the outward room, with a dark Lanthorn in his hand, and three Matches ready to give fire to the Train. Mean-time Catesby, Percy, Rookwood, both the Wrights, and Thomas Winter, were hovering about London, to attend the issue of the matter. They, and their Servants, post down into the Countrey, through Warwick-shire, Worcester-shire, into Stafford-shire; Sir Richard Verney, High Sheriff of Warwick-shire, chased them from thence, and Sir Robert Walsh, Sheriff of Worcester-shire, overtook them at Holbeck in Stafford-shire, the House of Mr. Stephen Littleton, where, upon their resistance, the two Wrights were killed; Rookwood, and Thomas Winter, grievously wounded. Percy, and Catesby, setting back to back, fought desperately against all that assaulted them; after many Swords drawn upon them, they were both slain with one shot of a Musquet. Francis Tresham was taken about the Court, and sent to the Tower, where he confessed all, and within a few dayes after died of the Strangury.

The rest were solemnly arraigned, convicted, condemned at London. First Sir Everard Digby, Robert Winter, Grant, and Bates, were hanged, drawn, and quartered at the West-end of St. Paul's. Three of them (but especially Sir Everard Digby) died very penitently. Grant expressed most oblinacy at his death.

The next day Thomas Winter, Ambrose Rookwood, Keys, and Faux, were executed, as the former, in the Parliament-yard in Westminster. Keys followed Grant in his oblinacy: and Faux shewed more penitency than all the rest.

Full Church
Hist.

Jan. 30.

On *March* twenty eight following, *Henry Cornet*, Provincial of the English Jesuites, was arraigned in *Guild-hall*, for concealing the fore-said Treason, where he had judgment to be hanged, drawn, and quartered, and accordingly, on *May* the third, was drawn from the Tower to the West-end of *Paul's-church*, and there executed. At his death he confessed his fault, asked forgiveness, and exhorted all Catholicks never to plot any Treason against King or State, as a course which God would never prosper.

The memory of this deliverance was perpetuated by Act of Parliament

Anno 1605, died that Religious Prelat, *Matthew Hutton*, Archbishop of *York*: one of the last times he preached in his Cathedral was on this occasion: The Papists in *York-shire* were commanded, by the Queens Authority, to be present at three Sermons, and at the two first were so uncivil, that some of them were forced to be gagged before they would be quiet. The Archbishop preached the last Sermon most gravely and solidly, taking for his Text, *John* 8. 47. *He that is of God, beareth God's Word: ye therefore hear them not, because ye are not of God.* Not long after died *John young*, Bishop of *Rocheſter*, and *Anthony Watſon*, Bishop of *Chicheſter*.

The Parliament enacted many things for the discovering and repressing of Popish Recusants. Whereof none was more effectual, than that Oath of Allegiance, which every Catholick was commanded to take, The Pope hereupon dispatched two *Breves* into *England*, prohibiting all Catholicks to take this Oath, so destructive to their own souls, and the See of *Rome*, exhorting them to suffer persecution, and manfully to endure Martyrdom. Notwithstanding all which, this Oath being tendred to, was generally taken by Catholicks, without any scruple. And particularly, *George Blackwell*, Archpriest of the English, being apprehended, and cast into prison, by taking this Oath wrought his own enlargement. This Oath was ministred immediately after the putting forth of a Proclamation, which commanded all Seminaries and Jesuits to depart the Land.

Now the Alarm being given, whether this Oath was lawful or no, both parties, of Protestants and Papists, wrote against each other. King *James* wrote an Apology for the Oath of Allegiance, together with a Premonition to all most mighty Monarchs, Kings, free Princes, and States of Christendom, effectually confuting the Pope's *Breves*. Bishop *Andrews* wrote against *Bellarmino*, Bishop *Barlow* against *Parsons*, Doctor *Morton*, Doctor *Robert Abbot*, Doctor *Buckeridge*, Doctor *Collins*, Doctor *Burrel*, Mr. *Tomson*, Doctor *Peter Du-moulin*, maintain the legality of the Oath against *Suarez*, *Eudamon*, *Becanus*, *Cofsetus*, *Pelzerius*, and others.

Anno 1607. That Religious design of King James, for a new Translation of the Bible, was now effectually prosecuted; and the Translators being forty and seven in number, were digested into six companies, and several Books were assigned them, according unto the several places wherein they were to meet, confer, and consult together; so that nothing should pass without a general consent.

Westminster X.

The Pentateuch; the Story from Joshua to the first Book of the Chronicles exclusively.

Doctor Andrews, then Dean of Westminster, after Bishop of Winchester.

Doctor Overal, then Dean of St. Pauls, after Bishop of Norwich.

Doctor Saravia.

Doctor Laifield, Rector of St. Clement Danes: Being skilled in Architecture, his judgment was relied on for the fabrick of the Tabernacle and Temple.

Doctor Leigh, Archdeacon of Middlesex, Parson of Alballows-Barking.

Mr. Burley.

Mr. King.

Mr. Tompson.

Mr. Bedwel, Vicar of Tottenham, nigh London.

Oxford VII.

The four great Prophets, with the Lamentations, and the twelve lesser Prophets.

Doctor Harding, President of Magdalen Colledge.

Doctor Rainolds, President of Corpus Christi Colledge.

Doctor Holland, Rector of Exeter Colledge, and Regius Professor.

Doctor Killy, Rector of Lincolne Colledge, and Kings Professor.

Mr. Smith, after D. D. and Bishop of Gloucester.

Mr. Brett, of Quainton in Buckinghamshire.

Mr. Fairclough.

Cambridge VIII.

From the first of the *Chronicles*, with the rest of the Story and the *Hagiographa*, viz. *Joh*, *Psalms*, *Proverbs*, *Canticles*, *Ecclesiastes*.

Mr. *Edward Lively*.

Mr. *Richardson*, after D. D. Master first of *Peter-house*, then of *Trinity Colledge*.

Mr. *Chaderton*, after D. D. and Master of *Emmanuel Colledge*.

Mr. *Dillingham* of *Christ's Colledge*.

Mr. *Andrews*, after D. D. Brother to the Bishop of *Winchester*, and Master of *Jesus Colledge*.

Mr. *Harison*, Vice-master of *Trinity Colledge*.

Mr. *Spalding*, Fellow of *St. John's* in *Cambridge*, and Hebrew Professor therein.

Mr. *Bing*, Fellow of *Peter-house* in *Cambridge*, and Hebrew Professor therein.

Cambridge VII.

The Prayer of *Manassih*, and the rest of the *Apocrypha*.

Doctor *Dupont*, Master of *Jesus Colledge*.

Doctor *Branthwait*, after Master of *Gonvil and Caius Colledge*.

Doctor *Radclyffe*, a Senior Fellow of *Trinity Colledge*.

Mr. *Ward*, after D. D. Master of *Sidney Colledge*, and *Margaret* Professor.

Mr. *Downes*, Greek Professor.

Mr. *Boys*, Fellow of *St. John's Colledge*, Parson of *Boxworth* in *Cambridge-shire*.

Mr. *Ward*, Regal, after D. D. Rector of *Bishop's Waltham* in *Hampshire*.

Oxford VIII.

The four Gospels, Acts of the Apostles, Apocalypse.

Doctor *Ravis*, Dean of *Christ-church*, after Bishop of *London*.

Doctor *George Abbot*, Master of *Unversity Colledge*, afterwards Archbishop of *Canterbury*.

Doctor *Eedes*.

Mr. *Tompson*.

Mr. *Savile*.

Doctor

Doctor Peryn.
Doctor Ravens.
Mr. Harmer.

Westminster VII.

The Epistles of St. Paul, the Canonical Epistles.

Doctor Barlow, of Trinity-hall in Cambridge, after Bishop of Lincoln.
Doctor Hutchinson.
Doctor Spencer.
Mr. Fenton.
Mr. Rabbet.
Mr. Saunderson.
Mr. Dakins.

The King's Instructions to the Translators were these following.

I. The ordinary Bible read in the Church, to be followed, and as little altered, as the Original will permit.

II. The names of the Prophets, and the holy Writers, with the other names in the Text, to be retained as near as may be, accordingly as they are vulgarly used.

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III. The old Ecclesiastical words to be kept, &c.

IV. When any word hath divers significations, that to be kept which hath been most commonly used by the most eminent Fathers, being agreeable to the propriety of the place, and the Analogy of Faith.

V. The division of the Chapters to be altered, either not at all, or as little as may be, &c.

VI. No Marginal notes at all to be affixed, but only for the explanation of the Hebrew, or Greek words, which cannot without some circumlocution, so briefly and fully be expressed in the Text.

VII. Such Quotations of places to be marginally set down, as shall serve for the fit reference of one Scripture to another.

VIII. Every particular man, of each company, to take the same Chapter, or Chapters; and having translated or amended them severally by himself, where he thinks good, all to meet together, confer what they have done, and agree for their part what shall stand.

IX. As any one company hath thus dispatched any one Book, they shall send it to the rest, to be considered of seriously and judiciously.

X. If any company, upon the review of the Book so sent, shall doubt, or differ upon any places, to send them word thereof, note the places, and therewithall send their Reasons: to which, if they consent not, the

difference to be compounded at the General meeting; ~~which is to be~~ of the chief persons of each company at the end of the work.

X I. When any place of special obscurity is doubted of, Letters to be directed by Authority, to send to any learned in the Land for his judgment in such a place.

XII. Letters to be sent from every Bishop to the rest of his Clergy, &c. to move and ~~change as many as~~ being skilful in the Tongues, have taken pains in that kind, to send his particular Observations to the company, either at *Westminster, Cambridge, or Oxford.*

XIII. The Directors in each Company to be the Deans of *Westminster*, and *Chester*, for that place; and the King's Professors in the Hebrew and the Greek in each University.

XIV. These Translations to be used, when they agree better with the Text, than the Bishops Bible ordinarily read in the Church:

Viz. } *Tindals.*
} *Mathews.*
} *Coverdales.*
} *Whitchurch.*
} *Geneva.*

Three or four of the most grave Divines in either of the Universities, not employed in translating, to be assigned by the Vice-Chancellor, upon Conference with the rest of the Heads, to be Overseers of the Translations, as well Hebrew as Greek.

The untimely death of Mr. *Edward Lively* (much weight of the Work lying on his Skill in the Oriental Tongues) happening about this time, much retarded their proceedings.

On May 21. 1607. died Doctor *John Rainolds*, King's Professor in *Oxford*, and one of those Translators of the Bible. So great was his Memory, that he could readily turn to all material passages in every Leaf, Page, Volume, Paragraph, in all his voluminous Books. A man of a solid Judgment, and great Humility. His disaffection to the established Discipline was not so great, as some Bishops did suspect, or as more Non-conformists did believe. He desired the abolishing of some Ceremonies for the ease of others Consciences, to which, in his own practise, he did willingly submit, kneeling at the Sacrament, and constantly wearing Hood and Surplice. On his death-bed he desired Absolution, according to the form of the Church of *England*, and received it from Doctor *Holland*. Doctor *Fenly* made his Funeral Oration in the College, Sir *Isaac Wake* in the University.

In this year died *Richard Vaughan*, D. D. successively Bishop of *Bangor*, *Chester*, and *London*: Mr. *Thomas Brightman* died the same year. He was born in the Town of *Nottingham*, bred in *Queens College* in *Cambridge*, where a constant opposition, in point of Judgment, about Ceremonies, was maintained betwix him and Doctor *Meryton*, afterwards Dean of *York*. He died suddenly (according to his desire)

and

and was buried at *Hannes in Bedford-shire*, whereof he had been Minister fifteen years, Doctor *Bulkeley* preaching his Funeral Sermon.

King *Janes* founded a Colledge at *Chelsey*, and bestowed on the same, by his Letters Patents, the Reversion of good Land in *Chelsey*, then in possession of *Charles Earl of Nottingham*. Doctor *Matthew Sutcliffe*, Dean of *Exeter*, bestowed on this Colledge,

The Farms of	{ <i>Kingston,</i> <i>Hazzard,</i> <i>Appleton,</i> <i>Kramerland,</i>	{ In the Parish of	{ 1. <i>Staverton.</i> 2. <i>Harberton.</i> 3. <i>Churchton.</i> 4. <i>Stoke-rivers.</i>	{ All in the County of <i>Devon</i> , and put together worth 300 l. per Annum.
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Besides these, by his Will he bequeathed unto Doctor *John Prideaux*, and Doctor *Clifford* (as Feoffees in trust to settle the same on the Colledge) the benefit of the extent on a Statute of four thousand pounds, acknowledged by Sir *Lewis Stenkly*, &c.

Here we will insert the number and names of the Provost and first Fellows.

Matthew Sutcliffe, Dean of *Exeter*, Provost.

1. *John Overal*, Dean of *St. Paul's*.

2. *Thomas Morton*, Dean of *Winchester*.

3. *Richard Field*, Dean of *Glocester*.

4. *Robert Abbot*.

5. *John Spencer*.

6. *Miles Smith*.

7. *William Cevit*.

8. *John Hewson*.

9. *John Layfield*,

10. *Benjamin Carrier*,

11. *Martin Fotherby*,

12. *John Boys*,

13. *Richard Brev*.

14. *Peter Lillie*.

15. *Francis Burley*.

16. *William Hollar*, Archdeacon of *Barstable*.

17. *John White*, Fellow of *Manchester Colledge*.

William Camden, *Clarenceaux*,

John Haywood, Doctor of Law,

Doctors of Divinity.

Historians.

To promote this Work, his Majesty sent his Letters to the Archbishop of *Canterbury*, to stir up all the Clergy in his Province to contribute to so pious a Work. The Archbishop sent his additional Letter to his Clergy

to the same intent : yet for all these endeavours, and Collections in all the Parishes of England, slow and small were the sums of money brought in to this Work, Many things obstructed those hopeful proceedings, especially the untimely death of Prince Henry, the chief Author of this design, as some conceived.

At this present it hath but little of the case, and nothing of the Jewel, for which it was intended. Almost rotten before ripe, and ruinous before it was finished.

Anno 1609. died William Overton, Bishop of Coventry and Litchfield, Martin Heton, Bishop of Ely, and Thomas Ravis, successively Bishop of Gloucester, and London.

Anno 1610. Gervas Babington, Bishop of Worcester, ended his pious life. The same year expired Bishop Bancroft, Archbishop of Canterbury. He bequeathed his Library, the confluence of his own Collections, with his Predecessors, Whiggist, Grindal, Parker, to Chelsey Colledge : and if that took not effect, to the publick Library in Cambridge, where at this day they remain. George Abbot succeeded him in the See of Canterbury.

Now after long expectation, and great desire, came forth the new Translation of the Bible, most beautifully printed, by a select and competent number of Divines, appointed for that purpose; whose Industry, Skilfulness, Piety, and Discretion, hath therein bound the Church unto them in a debt of thankfulness, as Mr. Fuller well noteth.

The Romanists take exceptions at the several senses of words noted in the Margin. And some Brethren complained of this Translation, for lack of the Geneva Annotations. But those Notes could no way be fitted to this new Edition of the Bible. And as some perchance over-valued the Geneva Notes, out of that special love they bear to the Authors, and place whence it proceeded; so on the other side, some without cause did slight, or rather uncharitably did slander the same: for about this time (Anno 1611.) a Doctor in Oxford publickly, in his Sermon at St. Maries, accused them as guilty of misinterpretation touching the Divinity of Christ, and his Messias-ship, as if symbolizing with Arrians and Jews against them both; for which he was afterwards suspended by Doctor Robert Abbot, *Propter conciones publicas minus orthodoxas, & offensionis plenas.*

This year King James was careful for the seasonable suppression of the dangerous Doctrines of Conradus Vorstius. This Doctor had lived about fifteen years a Minister at Steinford, within the Territories of the Counts of TECLenburg, BENTHAM, &c. the Counts whereof were the first in casting off the Romish yoke, and ever since continuing Protestants. This Vorstius had written to, and received Letters from certain *Sanofarenian* Hereticks in Poland, and became infected therewith. Hereupon he set forth two Books; the one entitled, *TRACTATUS THEO-*

THEOLOGICUS DE DEO, dedicated to the Land-grave of *HESSEN*: the other *EXEGESIS APOLOGETICA*, dedicated to the States, both of them stuffed with many dangerous Positions concerning the Deity.

This Wretch debased the Purity of God, assigning him a material body, confining his Immensity, as not being every where, shaking his Immutability, as if his Will were subject to change; darkening his Omniscency, as uncertain in future contingents, with many more monstrous Opinions. Notwithstanding all this, the said *Vorstius* was chosen by the Curators of the University of *Leyden*, to be their publick Divinity-Professor, in the place of *Arminius* lately-deceased; and to that end the States General, by their Letters sent, and sued to the Count of *TECKLENBOURGH* and obtained of him, that *Vorstius* should come from *Steinford*, and become publick Professor in *Leyden*.

King *James* being this Autumn in his hunting Progress, did light upon, and perused the aforesaid Books of *Vorstius*; he observed the dangerous Positions therein, determining speedily to oppose them. Hereupon he presently dispatched a Letter to Sir *Ralph Winwood*, his Ambassador, Resident with the States, requiring him to let them understand, how highly he should be displeased, if such a Monster as *Vorstius*, should be advanced in their Church. This was seconded with a large Letter of his Majesties to the States, dated *October* the sixth, to the same effect. But the States entertain not the motion of King *James* against *Vorstius*, according to expectation. They said, That if *Vorstius* had formerly been faulty in offensive expressions, he had since cleared himself in a new Declaration. For lately he set forth a Book, entitled; *A Christian and modest Answer*, but he gave no satisfaction in his new Declaration.

King *James* therefore gave Instructions to his Ambassador, to make publick protestation against their proceedings, which Sir *Ralph Winwood* most solemnly performed. And after his Majesties Request, Letter, and Protestation, had missed their desired effect, he wrote in French a Declaration against *Vorstius*, which since, by his leave, hath been translated into English, among his other Works. *Vorstius* his Books were also, by the King's Command, publicly burnt at *St. Paul's-cross* in *London*, and in both Universities.

The same year, in *March*, *Bartholomew Legate*, an *Arrian*, was burnt in *Smithfield*, for denying the Deity of the Son of God, and holding, that there are no Persons in the Godhead, with many other damnable Tenets.

In the next month *Edward Wigham*, of *Barton upon Trent*, was burnt at *Litchfield*, for holding ten several Heresies, viz. those of *Ebion*, *Cerintus*, *Valentinian*, *Arius*, *Macedonius*, *Simon Magnus*, *Manes*, *Manichæus*, *Photinus*, and of the *Anabaptists*. Only a Spanish *Arrian*, who was condemned to die, was notwithstanding suffered.

suffered to linger out his Life in *Newgate*, where he ended the same.

This year died *Richard Sutton*, the Founder of *Charter-house* Hospital, Esquire. The Manors which in several Counties he settled, for the maintenance of this Hospital, were these.

1. *Balsam Mannor* in *Cambridge-shire*.
2. *Blastingsbrop Mannor* in *Lincoln-shire*.
3. *Black-grove Mannor* in *Wilt-shire*.
4. *Broad-Hinton Land* in *Wilt-shire*.
5. *Castle-Camps Mannor* in *Cambridge-shire*.
6. *Chilton Mannor* in *Wilt-shire*.
7. *Dunby Mannor* in *Lincoln-shire*.
8. *Elcomb Mannor* and *Park* in *Wilt-shire*.
9. *Hackney Land* in *Middlesex*.
10. *Hallingbury-Bouchers Mannor* in *Essex*.
11. *Missenden Mannor* in *Wilt-shire*.
12. *Much-Stanbridge Mannor* in *Essex*.
13. *Norton Mannor* in *Essex*.
14. *Salthrop Mannor* in *Wilt-shire*.
15. *South-minster Mannor* in *Essex*.
16. *Tottenham Land* in *Middlesex*.
17. *Ufford Mannor* in *Wilt-shire*.
18. *Watelscot Mannor* in *Wilt-shire*.
19. *Westcot Mannor* in *Wilt-shire*.
20. *Wroughton Mannor* in *Wilt-shire*.

Anno 1612. On *November* the sixth, died *Prince Henry* of a burning Fever. He was generally lamented of the whole Land, both Universities publishing their Verses in print.

Prince Henry's Funerals are followed with the *Prince Palatine's Nuptials*, solemnized with great state.

Anno 1613. *Nicholas Wadham* Esquire, of *Merrifield* in the County of *Somerset*, bequeathed, by his Will, four hundred pounds per annum, and six thousand pounds in Money, to the building of a Colledge in *Oxford*, leaving the care of the Whole to *Dorothy* his Wife. This year the same was finished, built in a place where formerly stood a Monastery of the *Augustine Friars*. This year *Anthony Rudd*, Bishop of *St. David's* ended his Life.

Some three years since (on the death of *King Henry the Fourth*) *Isaac Casaubon*, that learned Critick, was fetcht out of *France* by *King James*, and preferred Prebendary of *Canterbury*. Presently he wrote, First to *Exanto Duræus*, his learned Friend, then to *Cardinal Perron*, in the just vindication of our English Church.

After

After these he began his Exercitations on *Baronius* his Ecclesiastical Annals, which more truly may be termed, The Annals of the Church of Rome. He died, and was buried in the South-Isle of Westminster-Abby. His Monument was erected at the cost of *Thomas Morton*, Bishop of Durham.

Anno 1614. Mr. *John Selden* set forth his Book of Tithes, wherein he Historically proveth, that they were payable *jure humano*, and not otherwise. Many wrote in answer to his Book.

Anno 1616. Mr. *Andrew Melvin* was freed from his imprisonment in the Tower, whither he had been committed for writing some Satyrical Verses against the Ornaments on the Altar in the King's Chappel. He afterwards became a Professor at Sedan, in the Duke of *Bovillon's* Country. Here he traduced the Church of England, against which he wrote a Scroll of Saphicks, entitled, *TAMI-CHAMI-CATERIA*. When first brought into the Tower, he first found Sir *William Seymour* (afterwards Marquess of Hertford, and Duke of Somerset,) there imprisoned for marrying the Lady *Arabella*, so nearly allyed to the Crown, without the King's consent: To whom *Melvin* sent this Distick.

*Causa mihi tecum communis carceris, Ara
Regia, Bella tibi, Regia sacra mihi.*

Anno 1615. died *Thomas Bilson*, Bishop of Winchester, a profound Scholar, well read in the Fathers.

Anno 1616. *Marcus Antonius de Dominis*, Archbishop of Spalato, came over into England.

The same year King *James* went into Scotland, with a Princely Train, to visit his native Country.

This year died Doctor *William James*, Bishop of Durham.

Two other prime Prelats also followed him, viz. Doctor *Henry Robinson*, Bishop of Carlisle, and *Robert Benner*, Bishop of Hereford, termed (saith Mr. Fuller) *Eruditus Benedictus*.

Doctor *Mocket*, Warden of All-Souls in Oxford, set forth a Book in pure Latin, containing,

The Apology of the Church of England.

The greater and lesser Catechism.

The nine and thirty Articles.

The Common-prayer.

The Ordination of Bishops, Priests and Deacons.

The Polity, or Government of the Church of England.

He epitomized the Homilies into certain Propositions faithfully extracted. The Book fared the worse for the Author; the Author had for his

Patron the Archbishop, against whom many Bishops began then to combine. Dr. *Mocker's* Book was censured to be burnt, which was done accordingly: soon after he ended his life.

Anno 1617. died *Robert Abbot*, Bishop of *Salisbury*: he died of the Stone, and was much lamented by the University of *Oxford*.

About this time *William Perry*, a Boy dwelling at *Bilston* in *Stafford-shire*, not full fifteen years of Age, was practised on by some Jesuites (repairing to the House of Mr. *Gifford*, in that County) to dissemble himself possessed. But the Boy having gotten a habit of counterfeiting, leading a lazy life thereby, to his own ease and Parents profit, would not be undevised by all their Exorcismes, so that the Priests raised up a Spirit which they could not allay. At last by the Industry of Dr. *Morton*, then Bishop of *Coventry* and *Litchfield*, the jugling was laid open to the World by the Boys own confession and repentance.

All this King's Reign was scattered over with Cheaters in this kind: Some Papists, some Sectaries; some neither.

Papists.

Sarah Williams.

Grace Sourbuts of *Salmishury* in *Lancashire*.

Mary and *Amy* two Maids of *Westminster*.

Edward Hance, a Popish Priest.

No Papists.

Richard Heydock, Fellow of *New Colledge* in *Oxford*, Preached in his dreams Latin Sermons against the Hierarchy. He recanted, and lived long after in *Sarum*, practising Physick, being also a good Poet, Limner, and Engraver.

Anne Gunter, a Maid of *Windsor*, had strange extatick phrenesies, and gave out she was possessed of a Devil.

A Maid at *Standon* in *Hertford-shire*, so personated a Demoniac, that she deceived many.

The King having the last year in his progress, into *Scotland*, through *Lancashire*, observed, that by the strictness of some Magistrates and Ministers, in several places, people were hindered from their recreations on the Sunday, the Papists being thereby perswaded, that no recreation was tolerable in our Religion; whereupon the Court being at *Greenwich*, he set forth a Declaration for liberty on the Lord's day: When this Declaration came abroad, many were offended at it. But no Minister was enjoined to read the Book in his Parish, wherewith they had so affrighted themselves.

Yet many conceived, that the Declaration came forth seasonably, to suppress the endeavour of such, who now began to broach the dregs of Judaism, whereof *John Thrask* was a principal, who asserted, That the Lord's day was to be observed with the same strictness by Christians, as it was by Jews; and that all meats drinks forbidden in the Levitical Law bound Christians to the same observance, thereby opening the door to let in the rabble of all Ceremonies. He seduced many souls with his Tenets, and his own wife among many others. For these he was censured in the Star-chamber, but afterwards recanted his Opinions.

He afterwards relapsed, not into the same, but other Opinions. He asserted, That one may know Another's Election: or, That one that is the child of God may infallibly know the Election and Regeneration of Another. Dr. William Selater, saith, That for his outrageous behaviour he received publick stigmatical punishment.

Selater. Exposit. in 1 Thess. ch. i. v. 4.

At this time began the troubles in the Low Countries about matters of Religion, heightened between two opposit parties; Remonstrants, and Contra-remonstrants. Their controverlies being chiefly reducible to five points, Of Predestination and Reprobation, of the latitude of Christ's death; of the power of Man's free-will, both before and after his conversion; and of the Elect's perseverance in Grace. To decide these difficulties, The States of the United Provinces, resolved to call a National Synod at Dort, desiring some forreign Princes to send them the aid of their Divines for so pious a Work. Especially, they requested our King of Great Britain, to contribute his assistance thereunto, who out of his Princely wisdom made choice of,

George Carleton, D. D. then Bishop of Landaff, and afterwards Bishop of Chichester.

Joseph Hall, D. D. then Dean of Worcester, and after Bishop of Exeter and Norwich.

John Davenant, D. D. then Margaret-Professor, and Master of Queens Colledge in Cambridge.

Samuel Ward, D. D. then Master of Sidney Colledge in Cambridge, and Archdeacon of Taunton.

These repairing to his Majesty at New-market, received Instructions from him concerning their behaviour in the Synod; on October 27. they came to the Hague, where they kissed the hand of his Excellency, *Grave Maurice*, to whom the Bishop made a short speech, and by whom they were all courteously entertained. Hence they removed to Dort, where November 3. the Synod began. Every one at his first entrance taking an admission Oath. These four Divines had allowed them by the week threescore and ten pounds; weekly Intelligence was communicated to the King from his Divines.

On December 10. *Walter Balcanquhal B. D.* and Fellow of *Pembroke-hall*, came into the Synod, being added to the four English Colleagues in the name of the Church of *Scotland*. Dr. Hall finding that Air not agreeing with his health, on his humble request, obtained his Majestie's leave to return: whereupon with a Latin speech gravely delivered, he publicly took his solemn farewell of the Synod, and returned into his own Countrey. On January 7. Dr. *Thomas Goad*, Chaplain to *George* Archbishop of *Canterbury* came into the Synod, sent thither by his Majesty of *Great Britain*.

April the twentieth, the Belgick Confession was brought into the Synod, containing matter both of Doctrine and Discipline, and the publick consent thereunto was required. Here Bishop *Carleton*, in the name of the rest, approved all the points of Doctrine. But as for matter of Discipline, that his own Order, and his Mother-church, might not suffer therein, and he seem by silence to betray the cause thereof, a Protest was entered by him as mouth for the rest, to preserve the same. These things he professed himself to have hinted, not to offend those Churches therewith, but to defend their own Church of *England*. To this Interpellation of the British Divines, nothing at all was answered. And such as desire further satisfaction herein, may peruse the joynt Attestation which those English Divines did set forth, Anno 1626. to justify their proceedings therein.

On April 29. the Synod ended. The States to express their gratitude, gave to the English Divines two hundred pounds at their departure, to bear their charges in their return; besides a Golden Medal of good value was given to every one of them, wherein the sitting of the Synod was artificially represented. When their work was ended, they viewed the most eminent Cities in the Low Countries, and at all places were bountifully received, *Leiden* onely excepted: for the Great ones of that University, at this time being Remonstrants, were disaffected to the decisions of the Synod. This gave occasion to that passage in the speech of Sir *Dudley Carleton*, the English Ambassador, when in the name of his Master he rendered publick thanks to the States for their Great respects to the English Divines, using words to this effect, *That they had been entertained at Amsterdam, welcomed at the Hague, cheerfully received at Rotterdam, kindly embraced at Utrecht, &c.* and that they had seen *Leiden*.

How high an esteem the STATES GENERAL, had of our English Divines will appear by their Letters which they sent to King *James*, written in Latin. With which Letters they came over into *England*, and presented themselves to the King at Court, where after courteous entertaining of them, he favourably dismissed them; Removing Bishop *Carleton* to *Chichester*, preferring Dr. *Davenant* to the Bishoprick of *Salisbury*, and bestowing the Mastership of the Savoy upon *Balcanquhal*.

The

The decisions of this Synod have been since approved, applauded, magnified by some; vilified, condemned by others. Of such as dislike the Synod, none falls heavier upon it, than Mr. *John Goodwin*, charging the Synodians to have taken a previous Oath to condemn the opposite party on what terms soever.

Joh. Goodwin
in his Re-
demption
Redeemed,
c. 15. parag. 24.

Mr. Fuller desirous to be rightly informed herein, wrote a Letter to Bishop Hall, who was pleased to return him this answer. *Whereas you desire from me a just relation of the carriage of the business of the Synod of Dort, and the conditions required of our Divines there, at, or before their Admission to that Grave and Learned Assembly; I, whom God was pleased to employ, as an unworthy Agent in that great work, and to reserve still upon Earth, after all my Reverend and Worthy Associates; do, as in the presence of that God, to whom I am now daily expecting to yield up my account, testify to you, and (if you will) to the World, that I cannot without just indignation read that slanderous Imputation which Mr. Goodwin, in his Redemption Redeemed, reports to have been raised, and cast upon those Divines, eminent both for Learning and Piety: That they suffered themselves to be bound with an Oath, at, or before their Admission into that Synod, to vote down the Remonstrants howsoever; so as they came deeply preingaged to the decision of those unhappy differences. All the Oath that was required of us was this, After that the Moderator, Assistants, and Scribes were chosen, and the Synod formed, and the several members allowed, there was a solemn Oath required to be taken by every one of that Assembly, which was publicly done in a grave manner, by every person in their order, standing up, and laying his Hand upon his heart, calling the great God of Heaven to witness, that he would impartially proceed in the judgement of these Controversies, which should be laid before him, onely out of, and according to the written Word of God, and no otherwise; so determining of them, as he should find in his Conscience most agreeable to the holy Scriptures. Which Oath was punctually agreed to be thus taken by the Articles of the States, concerning the Indiction, and ordering of the Synod, as plainly appeareth in their tenth Article; and this was all the Oath that was either taken or required, &c.*

The same year died Dr. *James Mountague*, the worthy Bishop of Winchester, son to Sir Edward Mountague of Boughton in Northamptonshire, highly favoured by King *James*, preferring him to the Bishoprick first of Bath and Wells, then to Winchester. In Bath he lies buried under a fair Tomb, though the whole Church be his Monument, which his Bounty repaired.

Anno 1619. died *John Overal*, Bishop of Norwich, accounted one of the most Learned Controversial Divines of those days.

Anno 1620. the Protestant States of the Upper and Lower Austria, upon the approach of the Bavarian Army, seeing nothing but manifest ruin,

*Rushworth.
Histor. Col-
lections.*

ruin, renounce their Confederacy with the Bohemians, and submit to the Emperor, saving to themselves their Rights and Priviledges in Religion. And the Elector of Saxony assists the Emperor, and executes the Ban against the Palatine. King *James* soon after receives the news of the *Palgrave's* overthrow. After the Assembly at *Segebergh*, the *Palatine* and his Princess took their journey into *Holland*, where they found a refuge, and noble entertainment with the Prince of *Orange*. The Ambassage of *Weston* and *Conway* prevailed little. More Princes of the union reconcile themselves to the Emperor. The Imperial Protestant Towns, *Strasburgh*, *Worms*, and *NoreMBERGH*, subscribe to conditions of Peace. The reconciled Princes and States intercede for the Elector *Palatine*, but in vain.

In *England* the Parliament petition the King for the due execution of Laws against Jesuites, Seminary Priests, and Popish Recusants.

On July 10. 1621. *John Williams* D. D. and Dean of *Westminster*, was sworn Keeper of the Great Seal of *England*. Then the King was solicited from *Spain* and *Rome*, to enlarge his favours to Popish Recusants.

The House of Commons presented to the King a petition and Remonstrance, which laid open the distempers of those times, with their Causes and Cures.

They Represented to Him,

- I. The Vigilancy and Ambition of the Pope of Rome, and his dearest Son, the one aiming at as large a Temporal Monarchy, as the other at a Spiritual Monarchy.
- II. The devilish Doctrines whereon Popery is built, and taught with Authority to their followers, for advancement of their Temporal ends.
- III. The miserable estate of the professors of true Religion in foreign parts.
- IV. The disastrous accidents to his Majesty's children abroad, &c.
- V. The strange confederacy of Popish Princes, &c.
- VI. The interposing of foreign Princes and their Agents in the behalf of Popish Recusants, &c.
- VII. Their usual resort to the Houses and Chappels of foreign Ambassadors.
- VIII. Their more than usual concourse to the City, and their frequent Conventicles and conferences there.
- IX. The education of their Children in several Seminaries and Houses of their Religion in foreign parts, appropriated to the English fugitives.

X. The

X. *The licentious Printing and dispersing of Popish and Seditious Books, even in the time of Parliament.*

XI. *The swarms of Priests and Jesuites dispersed in all parts of the Kingdom.*

From these Causes they offered to his Majesty, what dangerous Effects, they foresaw, would follow,

I. *The Popish Religion is incompatible with ours, in respect of their positions.*

II. *It draws with it an unavoidable dependancy on foreign Princes.*

III. *If once it get but a connivency, it will press for a Toleration, &c.*

Then they propounded Remedies against these, some whereof were,

That for securing the peace at home, his Majesty would be pleased to review the parts of their petition formerly delivered to him, and to put in execution, by the care of choice Commissioners to be thereunto appointed, the Laws already, and hereafter to be made, for preventing of dangers by Popish Recusants.

That the Children of the Nobility, and Gentry, of this Kingdom, and of others, suspected in their Religion, now beyond the Seas, may be forthwith called home.

That the Children of Popish Recusants, &c. be brought up during their minority with Protestant School-masters.

That his Majesty will be pleased to revoke all former Licenses for such Children to travel beyond the Seas, and not grant any such License hereafter, &c.

The House had sufficient Cause to set forth the danger of true Religion, when besides the great wound made in Germany, and the cruelties of the prevailing House of Austria, the Protestants in France were almost ruined by Lewis the Thirteenth; being now besieged in Montauban by the King, and in Rochel by Count Soisons, and the Duke of Guise. And for their Relief the King of England prevailed nothing by sending of Sir Edward Herbert, since Baron of Chertbury, and after him the Viscount Doncaster, Ambassador for Mediation.

About this time, a sad misfortune befel George Abbat, Lord Archbishop of Camerbury, for shooting at a Deer with a Cross-bow in Bramsbil Park, belonging to the Lord Zouch; he casually killed the Keeper. The King made choice of the Lord Keeper, the Bishops of London, Winton, Rochester, St. Davids, and Exeter, Sir Henry Hobart, Justice Dederidge, Sir Henry Martin, and Doctor Stuart, to inform him of the

the nature of this cause, and the scandal that might arise thereupon, whether to an Irregularity, or otherwise. However this consultation was managed, the Archbishop was not deprived. In this business, Bishop Andrews proved the Archbishop's great friend. The Archbishop gave twenty pound a year to the man's Widow. He kept a monthly fast on a Tuesday, as the day whereon this casualty befell.

About this time young Merick Casaubon set forth a Book in defence of his deceased Father, against Herbert Roswed a Jesuite; and Andrew Schoppius a notorious railer, Julius Cesar Bullinger, and Andrew Eudemono Joannes. He thought it his duty to assert his Father's memory, and to give a brief account of his life and conversation.

Upon the remove of Richard Milborn to Carlile, Doctor William Laud, President of St. John's Colledge in Oxford, was made Bishop of St. David's. He founded in Oxford a Professor in the Arabick Tongue.

This year died John King, Bishop of London. He was sworn first Chaplain to King James, who commonly called him, *The King of Preachers*. And Sir Edward Coke, said of him, *He was the best speaker, in Star-chamber, in his time*. When Bishop of London, unless hindered by sickness, he omitted no Lord's day, wherein he did not visit some Pulpit in London, or near it. The Papists raised a false aspersion upon him, *That at his death he was reconciled to the Church of Rome*: but this was sufficiently confuted by those eye and ear-witnesses, present, at his pious departure. George Mountain, Bishop of Lincoln succeeded him in his See.

The same year died William Cotton Bishop of Exeter, whom Valentine Carew, Dean of St. Paul's, succeedeth. Robert Townson Bishop of Sarisbury dieth, whom John Davenant succeedeth. Therein also expired Dr. Andrew Willet, a man of great judgement and Industry, one that had a large soul in a narrow estate. The same year died also Richard Parry, Bishop of St. Asaph. We will conclude this year with the death of Mr. Francis Mason, who wrote that worthy Book, *De Ministerio Anglicano*.

Anno 1622. Multitudes of Priests and Popish Recusants then imprisoned, were released, which the Spaniards professed to be a great demonstration of the King's sincere affection, to confirm the amity between the Crowns. But a General offence was taken at this Indulgence to Papists.

The next year began with the end of that arrant *Apostata* in this Land, M. Antonius de Dominis, Archbishop of Spalato, and his fair riddance out of it. He had fourteen years been Archbishop of Spalato in Dalmatia, under the State of Venice, and had now been five years in England. Conscience in shew, and Coverousness indeed, caused his coming hither. He

He wrote sharply against the Pope, out of a particular grudge against Pope Paul, who had ordered him to pay a yearly pension of five hundred Crowns out of his Bishoprick, to one *Audrenius*, a Suffragan Bishop, which this Archbishop refused to do. The matter was brought to the Court of Rome, where the Archbishop, angry that he was cast in his Cause, posts out of Italy, through Germany into the Low Countries, and thence came over into England.

Here multitudes of people flocked to behold this old Archbishop, now a new Convert. Prelates and Peers presented him with gifts of high valuation. He was Feasted wheresoever he came, and both the Universities (when he visited them) highly honoured him. But above all King James was most munificent to him. The King consigned him to the Archbishop of Canterbury for his present entertainment, and as an earnest of his bounty sent him to Lambeth, a fair Basin and Boll of Silver, which Spalato received with this complement, *The King of Great Britain hath sent me a Silver Basin, to wash from me the filth of the Roman Church; and a Silver Cup to mind me to drink the purity of the Gospel.*

Misi tibi Rex Magna Britannia polubrum argenteum ad abstergendas sordes Romanae Ecclesiae, & poculum argenteum, ad imbibendam Evangelii puritatem.

Preferment is quickly conferred upon him, as the Deanery of Windsor, and the Master-ship of the Hospital of the Savoy, with a good Parsonage at West-Ilsey in Berkshire, being a peculiar belonging to the Episcopal jurisdiction of the Dean of Windsor, which Parsonage he collocated on himself.

He improved the profits of his place to the utmost, and had a design to question all his Predecessors Leases at the Savoy, and began to be vexatious to his Tenants: for which he was gravely and sharply reproved by Dr. King, then Bishop of London. Spalato complained to King James, who in some choler said, *Extranens, extranens es, relinque res sicut eas invenisti; You are a Stranger, you are a stranger, leave things as you found them.* He would passionately perswade others unto bounty to the poor, though he would give nothing himself.

He now perfects his Books, the Collections whereof were made by him at Spalato. His works (being three fair Folio's, *De Republica Ecclesiastica*) give ample testimony of his abilities.

He delighted in jeering; one of his Sarcasms he unhappily bestowed on Count Gondomar, the Spanish Ambassador, telling him, *That three turns at Tyburn, was the onely way to cure his Fistula.* Gondomar hereupon mediates revenge, and tells King James, *That his charity abused his Judgment, in conceiving Spalato a true Convert, who still in heart remained a Roman Catholick.* The Ambassador writes to the King of Spain, He to Pope Gregory the Fifteenth, that Spalato might be pardoned, and preferred in the Church of Rome, which was easily obtained. Letters are sent from Rome to Count Gondomar, written by the Cardinal Millin, to impart them to Spalato, informing him of his pardon at Rome, and that up-

on his return the Pope would prefer him to the Bishoprick of *Salerno* in *Naples*, worth twelve thousands pounds by the year; and also that a Cardinal's Hat should be bestowed upon him. And if *Spalato* with his hand subscribed to this Letter would renounce what formerly he had Printed, an Apostolical *Breve*, with pardon, should solemnly be sent him to *Bruxels*. *Spalato* embraceth the motion, recanteth his Opinions largely, subscribes solemnly, and thanketh the Pope affectionately for his favour: *Gondomar* carrieth his subscription to King *James*, who is glad to behold the Hypocrite unmasked.

Now died *Toby Mathew*, Archbishop of *York*; presently posts *Spalato* to *Theobalds*, becomes an Earnest Petitioner to the King for the vacant Archbishoprick, and is as flatly denied. *Spalato* offended at this refusal, requests his Majesty by his Letter to grant him his good leave to depart the Kingdom. Five days after the Bishops of *London* and *Durham*, with the Dean of *Westminster*, by his Majesty's direction, repaired to *Spalato*, propounding unto Him sixteen Queries, all arising out of his own Letter, and requiring him to give the explanation of five of the most material under his hand, for his Majesty's greater satisfaction, which he did accordingly: yet not so clearly, but that it occasioned a second meeting, wherein more interrogatories were propounded unto him, to all which he gave his answers. He pretended many reasons for his return. In pursuance of which his desire, he wrote a second Letter to King *James*.

At length *Spalato* appears before the Archbishop of *Canterbury*, the Bishops of *Lincoln*, *London*, *Durham*, *Winchester*, at *Lambeth*; where the Archbishop of *Canterbury* in a long Latin Speech, recapitulated the many misdemeanors of *Spalato*, principally insisting on his changing of Religion, as appeared by his purpose of returning to *Rome*: and that contrary to the Laws of this Realm, he had held correspondence with the Pope, without the privy of the King's Majesty. To which charge when *Spalato* had made a shuffling excuse, rather than a just defence, the Archbishop in his Majesty's name commanded him to depart the Kingdom within twenty days, and never to return again. To this he promised obedience, protesting, he would ever justify the Church of *England* for Orthodox in Fundamentals, even in the presence of the Pope, or whomsoever, though with the loss of his life.

However, he was loth to depart, and secretly deals with his Friends in the English Court, that his Majesty would permit him to stay. But in vain, and therefore within the time appointed, he went over in the same Ship with Count *Swartzenburgh*, the Emperor's Ambassador, returning hence into *Flanders*. Being come to *Bruxels*, he recants his Religion, and rails bitterly on the English Church. Here he stayed six moneths for the Pope's *Breve*, which at last was utterly denied him. Now he desperately adventures to *Rome*, barely presuming on promises, and

and the Friendship of Pope Gregory the Fifteenth, then Pope, formerly his Colleague, and Chamber-fellow. He lived at Rome not loved, and died unlamented. He was clapt into prison, his study seized on, wherein many papers were found speaking Heresie enough, his Adversaries being admitted sole Interpreters thereof. He died some moneths after, and after his death his Excommunicated Corps were put to publick shame, and solemnly proceeded against, in the Inquisition, for relapsing into Heresie since his return to Rome. Several Articles of Heresie are charged upon him, and he found convict thereof, is condemned to have his body burnt by the publick Executioner in the Field of Flora, which was performed accordingly.

Fuller.Church
Hist. Ad. An.
1622.

The Spanish Match was now the Discourse general, but at last it brake off: Heaven forbidding the Banes (saith Mr. Fuller) even at the third and last asking thereof. King James falls off, and for a condition of the Marriage, demands the Restitution of the Palatinate. The Prince returns from Spain.

Then was there a conference entertained between Dr. White, and Dr. Featly, Protestants; Father Fisher, and Father White, Jesuites: Now hapned the fatal Vespers at Black-friers in London, Father Drury a Jesuite, of excellent Morals, Preached there in a great upper-room, next to the House of the French Ambassador, where three hundred persons were assembled. His Text *Matth. 18. 32. O thou ungracious servant, I forgave thee all the debt, because thou desiredst me, shouldst not Thou also have had compassion on thy fellow-servant?* In application whereof he bitterly inveighed against the Protestants. About the middle of his Sermon, and the day declining, on a sudden the Floor fell down where they were assembled, many were killed, more bruised, all frightened. Ninety five persons were slain, among whom Mr. Drury, Mr. Rodiat, Priests, with the Lady Webb, were of the chiefest note. Twenty of the poorer sort were buried hard by in one Grave, and the rest bestowed by their friends in several places of Sepulture.

Yet notwithstanding this sad Accident, the Papists were very insolent towards all true English men, the rather, because it was generally reported, That his Majesty intended a Toleration of Religion: which made the Archbishop of Canterbury, in a serious Letter, to present the King with his apprehensions; beseeching the King to consider, *Left by this Toleration, and discountenancing of the true profession of the Gospel, wherewith God hath blessed us, and this Kingdom hath so long flourished under it, God's heavy wrath be not drawn upon this Kingdom, &c.* What effect this Letter took is unknown, sure it is, all mens mouths were filled with a discourse of a Toleration, for, or against it: yea the Pulpits are loud against Toleration.

The Letter may be read at large in Rushworth's Collect. and Fuller.Church History.

Now because the peoples mouths were open, and some Preachers were two busie, the King gave directions for the regulation of the Ministry, in

his Letters directed to the Lord Archbishop of *Canterbury*: for many shallow Preachers handled the profound points of *Predestination*, &c. Sermons were turned into Satyrs against Papists, and Non-conformists. The King revived the primitive and profitable order of Catechizing in the after-noon. Various censures were passed on the King's Letters. But these Instructions from his Majesty were not pressed with equal rigour in all places.

Both the Palatinates were now lost, the Vpper seized on by the Emperor; the Nether by the King of *Spain*; the City of *Heidelberg* taken and plundered, and the inestimable Library of Books therein carried over the Alpes on Mules backs to *Rome*. Now those Books are placed in the Pope's *Varican*. The Duke of *Bavaria* was invested in the upper Palatinate.

Anno 1624. The match with *France* was concluded, and in *November* the Articles were sworn unto by King *James*, Prince *Charles*, and the French King. The Articles for Religion were not much short of those for Spanish match.

Count *Mansfield* was at this time in *England*, and the Forces raised in the several parts of the Kingdom for the recovery of the Palatinate, were put under his command. *Dover* was the place assigned for their Rendezvous, where the Colonels and Captains were to receive their several Regiments and Companies, from the Conductors employed by those several Counties where the men were raised. These being long pent up in their Ships, suffered the want of all necessaries, by which means a Pestilence devoured many of them, so that scarce a Third-part of the men were landed; the which also afterwards mouldred away, and the design came to nothing.

At this time upon the death of *William*, Titular Bishop of *Calcedon*, most of the English Secular Priests did petition the Pope, that another Bishop might be sent over into *England*, there to ordain Priests, give Confirmation, and exercise Episcopal jurisdiction. Among others *Matthew Kellison*, and *Richard Smith*, were presented. Not long after Pope *Urban* the Eighth, created *Richard Smith*, Bishop of *Calcedon*, and sent him into *England* with Episcopal Authority over the Priests within the English Dominions.

King *James*, after he had been troubled with a Tertian Fever four weeks at *Theobalds*, called unto him his onely Son, Prince *Charles*, to whom he recommended the protection of the Church of *England*, &c. and died on the seven and twentieth day of *March*. He Reigned twenty two years and three days.

The sad news of King *James* his death was brought to *White-hall*, when *Dr. Land*, Bishop of *St. David's*, was Preaching therein. This caused him to break off his Sermon in the midst thereof, out of civil compli-

ance with the sadness of the Congregation. And the same day was King *Charles* Proclaimed at *Whitehall*.

Shortly after, King *James* his death, Bishop *Laud* delivered to the hands of the Duke of *Buckingham*, brief memorables of the Life and Death of King *James*. On *May* fourteenth following, King *James* his Funerals were performed very solemnly in the Collegiate-church at *Westminster*. King *Charles* in his own person mournfully attended the Funerals of his Father. Dr. *Williams*, Lord Keeper, and Bishop of *Lincoln*, Preached the Sermon, taking for his Text, 2 *Chron* 9. 29, 30, and part of vers. 31. containing the happy Reign, quiet Death, and state-ly Burial of King *Solomon*. In this Sermon he made a parallel between two peaceable Princes, King *Solomon* and King *James*, adding, that *Solomon's* vices could be no blemish to King *James*, who resembled him onely in his choycest virtues.

Doctor *Preston* still continued, and increased in the favour of the King, and the Duke of *Buckingham*.

Then a Book came forth, called *Apello Casarem*, made by Mr. *Mountague*, then Fellow of *Eaton*, upon this occasion. He had lately written Saryrically enough against the Papists, in consuration of *The Gagger of the Protestants*. Now two Divines of *Norwich* Diocese, Mr. *Tates*, and Mr. *Ward*, inform against him for deserting our Cause, instead of defending it. Mr. *Mountague* in his own Vindication writes a second Book licensed by *Francis White*, Dean of *Carlisle*, finished, and partly Printed in the Reign of King *James*. Many bitter passages in this his Book gave great exception.

At that time a Schedule was delivered to the Duke wherein the names of Ecclesiastical persons were written, under the letters of O, and P, O standing for *Orthodox*, and P. for *Puritans*: for the Duke commanded that the names of eminent persons to be presented unto the King should be thus digested under that partition. *Rushw. Col- lect. An. 1625.*

On Sunday *June* 12. Queen *Mary* landed at *Dover*: Next day the King coming from *Canterbury*, met her at *Dover*, Thence his Majesty conducted the Queen to *Canterbury*, and the same Evening the Marriage was there consummated. On *June* 16. the King and Queen came both to *London*. A Chappel at *Sommerfet-house* was built for the Queen and her Family, with conveniences thereto adjoining for *Capuchin* Friars, who were therein placed, and had permission to walk abroad in their Religious habits.

Then began a Parliament at *London*, wherein the first Statute agreed upon was for the more strict observation of the Lord's day. Sir *Edward Coke* went to the House of Peers with a message from the Commons, desiring their concurrence in a petition concerning Religion, and against Recusants, which being agreed to, and presented to the King, his Majesty answered, *That he was glad, that the Parliament was so far-*
ward

ward in matters of Religion; and assured them, they should find him as forward.

Mr. Richard Mountague was brought to the Bar of the Commons House, for his Book fore-mentioned, which was Printed, and dedicated to King Charles. But the King rescued him from the House of Commons, by taking Mr. Mountague's business into his own hand. The Plague increasing in London, the Parliament removed to Oxford, where Doctor Chalenor died of that infection. The Parliament to prevent the growth of Popery, presented a petition to his Majesty, containing sixteen particulars, to which they received a satisfactory answer from the King.

Mr. Mountagues cause was recommended to the Duke of Buckingham, by the Bishops of Rochester, Oxford, and St. Davids, as the cause of the Church of England. They affirm boldly, that they cannot conceive, what use there can be of Civil Government in the Commonwealth, or of external Ministry in the Church, if such fatal Opinions as some are, which are opposite to those of Mr. Mountague, be publickly taught and maintained. But other Learned men were of a different judgement.

At Oxford in a late Divinity disputation held upon this Question, *Whether a Regenerate man may fall away totally and finally from Grace?* The Opponent urging the Appeal to Caesar, the Doctor of the Chair handled the Appellator very roughly, saying, *That he was a man that studied phrases more than matter; That he understood neither Articles nor Homilies, or at least perverted both; That he attributed, he knew not what vertue to the sign of the Cross; and concluded with an Admonition to the Juniors, That they should be wary of reading that and the like Books.*

The King according to his late answer to the Parliament at Oxford, issued out a Commission to the Judges, to see the Law against Recusants put in Execution. This was read in all the Courts of Judicature at Reading (where Michaelmas Term was kept) and a letter directed to the Archbishop of Canterbury, to take special care for the discovery of Jesuites, Seminary Priests, &c. within his Province.

In this and the next year many Books from persons of several abilities and professions, were written against Mr. Mountague, by Dr. Surcliff Dean of Exeter; Mr. Henry Burton; Mr. Yates, a Minister of Norfolk, his Book he entitled, *Ad Casarem ibis*. Dr. Carleton, Bishop of Chichester; Anthony Weston, Divinity-professor in Gresham Colledge, and Mr. Francis Rowse, a Lay-man. His Majesty sensible of his Subjects great distast at Mr. Mountague's Book, resolved to leave him to stand or fall according to the justness of his Cause. The Duke imparted as much to the Bishop of St. David's, who conceived it of such ominous concernment, that he entred the same in his Diary, viz. *I seem to see a*
glow

cloud arising, and threatening the Church of England, God for his mercy dissipate it.

The King issued forth a Proclamation, *Whereby he commanded the return, within limited time, of all such Children of Noble-men, and other his natural Subjects, who were now breeding up in Schools and Seminaries, and other Houses of the Popish Religion beyond the Seas. That their Parents, Tutors, and Governors, take present order to recal them home, and to provide, that they return by the day prefixt, at the utmost severity of his Majestie's Justice.* He commanded further, *That no Bishop, Priest, or any other person, having taken Orders under any Authority derived from the See of Rome, do presume to confer Ecclesiastical Orders, or exercise Ecclesiastical Function, or Jurisdiction toward any of his Natural Subjects, in any of his Dominions, &c.*

On *Candlemas-day* King Charles was Crowned, Bishop Land had the chief hand in compiling the form of the Coronation, and had the honour to perform this Solemnity, instead of the late Lord Keeper Williams, who (through the King's dis-favour) was sequestred from this service, which belonged to his place, as he was Dean of *Westminster*. Dr. *Senhouse*, Bishop of *Carlisle*, Preached at the Coronation. The Coronation Oath was tendred to the King by the Archbishop of *Canterbury*. The Ceremonies of the Coronation being ended, the *Regalia* were offered at the Altar by Bishop Land, in the King's Name, and then repositied.

Bishop Williams fallen into disgrace, by the displeasure of the Duke of *Buckingham*, besought his Majesty, That he would mitigate the Duke's causeless anger towards him; and that in his absence in the Parliament, no use might be made of his Majestie's sacred Name to wound the Reputation of a poor Bishop, &c.

On *Monday, February* the sixth, began the second Parliament of the King's Reign. The House of Commons began where they left at *Oxford*, with matters of Religion and publick grievances. They made strict enquiry into what abuses had been of the King's grace, since that time, and who were the Authors and Abettors thereof; for they had been informed of many Pardons and Reprieves to Priests and Jesuites. An Act was tendred against scandalous Ministers. It was moved; that some provision might be made against scandalous Livings, as well as against scandalous Ministers.

A Committee was named concerning Religion, and the Growth of Popery, and Mr. *Mountague's* [Appeal to Cæsar] was again brought in question. This Book the Commons referred to the Committee for Religion, the contents whereof were reported from Mr. *Pym* to the House, and the House passed their Votes thereupon; *That Mr. Mountague*

tagne endeavoured to reconcile England to Rome, and to alienate the King's affections from his well-affected Subjects. Divers Articles were exhibited by the Commons against Mr. Mountague. They prayed, That the said Mr. Mountague might be punished according to his Demerits, and that the Book aforesaid might be suppressed and burnt.

Many resorting to hear Mass at *Durham* house, in the Lodgings of a Forreign Ambassador, the Bishop of *Durham* was required to apprehend such of the King's Subjects as should be present at the Mass, and to commit them to prison. There was also a Letter sent from the Attorney General, to the Judges of the circuits, to direct their proceedings against Reculants.

Fullev.Church
Hist. An. 1626.

During the sitting of this Parliament, at the procurement of *Robert Rich*, Earl of *Warwick*, a conference was kept in *Tork* house, before the Duke of *Buckingham* and other Lords, betwixt Dr. *Buckeridge* Bishop of *Rochester*, and Dr. *White* Dean of *Carlisle*, on the one side; and Dr. *Morton* Bishop of *Coventry*, and Dr. *Preston* on the other, chiefly, About the possibility of one elected to fall from grace. The passages of which conference are variously reported. Soon after a second conference was in the same place, on the same points, before the same persons, betwixt Dr. *White* Dean of *Carlisle*, and Mr. *Mountague* on the one side, and Dr. *Morton* Bishop of *Litchfield*, and Dr. *Preston* on the other. But these conferences rather increased the differences, than abated them.

An old Hall in *Oxford*, formerly called *Broad-gates-Hall*, was this year turned into a new Colledge, and called *Pembrook* Colledge, partly in respect to *William* Earl of *Pembrook*, then Chancellor of the University. This Colledge consisteth of a Master, ten Fellows, and ten Scholars, with other Students and Officers to the number of one hundred sixty nine.

Now Dr. *Preston* declines in the Duke's favour, and the Duke betakes himself to the opposite Interest. This year died *Arthur Lake*, Bishop of *Bath* and *Wells*; and *Lancelot Andrews*, who had been Dean of *Westminster*, Bishop of *Chichester*, *Ely*, and at last, of *Winchester*. Doctor *Nicholas Felton*, Bishop of *Ely*, died some days after Bishop *Andrews*.

About this time the Marshal of *Middlesex* petitioned to the Committee of the House of Commons touching his resistance in seizing of Priests goods. A Warrant was made by Mr Attorney-General to *John Tending* Marshal of *Middlesex*, and all other therein named, to search the prison of the *Clink*, and to seize all Popish and superstitious matters there found. A Letter also was directed to Sir *George Paul*, a Justice of Peace in *Surrey*, to pray him to take care in expediting that service. Upon search four several Priests were found in the *Clink*, viz. *Preston*, *Candon*, *Warrington*, *Prator*. *Preston* was committed to the *Clink*.

Clink about sixteen years since, and discharged of his imprisonment about seven years ago, yet remained there in the Prison still, attended with two Women servants, and one Man servant, who as it was suspected, had continued with him ever since the Gunpowder-Treason. Anno 1605. He kept there by himself apart from the Keeper of the prison, and had for his lodging part of the Bishop of *Winchester's* house, into which there was a passage made through the prison-yard. There were found in his Chamber five or six Cart-loads of Books set up with shelves, as in a Library, or Book-seller's shop, supposed to be worth two thousand pounds at least: besides which it was affirmed by the Keeper of the prison, that he had a greater Library abroad. There were also found two Altars ready furnished for Mass; one more publick in an upper Chamber, the other more private, in a Study, many rich Copes, Surplices, Wax-candles, Crosses, Crucifixes very rich, Beads, Jewels, Chaines, Chalices of Silver and of Gold; five or six bags of money which were not opened, and loose money to the quantity of an hundred pound thrown up and down in his Desk; abundance of Manuscripts, and a packet of Letters bound up together with a thread.

Rushw. Collec.
Anno 1626.

In *Candon's* Chamber was found an Altar ready furnished with many Plates, Jewels, rich Pictures and Manuscripts, Wax-candles, &c. with many Books in a Study. In another Study of his many curious Tools and Engines, three Rapiers, one Pistol, and a Fowling piece, the pictures of *Queen Elizabeth*, *King James*, *Queen Anne*, and *King Charles*. He had also in his custody all the Keeper's Warrants for committing of his prisoners, which were found in his Chamber, together with some store of Plate, which he said he kept for the Keeper's wife.

In *Warrington's* Chamber were found Books, Beads, Boxes of Oyl for extreme Unction, &c. But the wall thereof was broken down into another house adjoining to the Prison, through which it is conceived the rest of *Warrington's* stuffe was conveyed away in the Interim of the search made in the two former Chambers.

Prator was first committed to *Glocester* Gaol, but a Warrant was procured by the Papists for his remove to the *Clink*, where he was found a prisoner. But a countermand was brought from the Archbishop, and Mr. Attorney, whereby the proceeding of that business was staid, and the Marshall prohibited to remove, or take any thing, so much as a paper. The Keeper and his Wife, and the Priests did grievously threaten the Marshall and all his Assistants, with very high terms, especially with Arrests and Imprisonments for this action.

The Marshall also informed the Committee, that upon the twenty second of *March* last, by a like Warrant from the Lord *Conway*, he searched the Bishop's prison, called the *New prison* in *Maiden-lane* in

London, where he found six several Priests in several Chambers, an Altar with all furniture thereto belonging, &c. as much as three Porters could carry away, it being in the hands of the Lord *Conway*.

The House of Commons agreed upon a petition to his Majesty concerning Recusants, That he would give order to remove from all places of Authority and Government, all such persons, as are either Popish Recusants, or justly to be suspected. Here they named many Lords, Knights, and Esquires, in divers Counties of *England*. But this Parliament was soon after dissolved.

A general Fast was observed, *July 5.* in the Cities of *London* and *Westminster*, and places adjacent, and on the second of *August*, throughout the Kingdom, to implore a blessing upon the endeavours of the State, and the diverting of those judgments which the sins of the Land deserved and threatened.

Divers Lords of the Council were appointed to repair into their several Countries, for the advancement of a Loan to the King. This business occasioned a complaint to the Lords of the Council against the Bishop of *Lincoln*, for publickly speaking words concerning it, which was conceived to be against the King and Government. Whereupon Sir *John Lamb*, and Dr. *Sibthorp*, informed the Council to this purpose, That many were grieved to see the Bishop of *Lincoln* give place to uncomfortable Ministers, when he turned his back to those that were conformable, and how the Puritans ruled all with him, &c. The Informations given against the Bishop of *Lincoln* being transmitted to the Council-Table, were ordered to be sealed up, and committed to the custody of Mr. *Trumbal*, one of the Clerks of the Council: nevertheless the Bishop of *Lincoln* got a copy of them.

Dr. *Sibthorp* published a Sermon in Print, Preached by him at *Northampton*, *February 22.* 1626. at Lent Assizes, entitled, *Apostolick Obedience*. This Book was Licensed by the Bishop of *London*, who approved thereof. It was dedicated to the King; it was brought forth upon his Majesties Commission for raising of moneys by way of Loan.

Dr. *Roger Manwaring* promoted the same business in two Sermons Preached before the King and Court at *Whitchall*. The Papists at this time were very liberal on this occasion, that it was then said, That in the point of Allegiance then in hand, the Papists were exceeding Orthodox, and the Puritans were the onely Recusants.

1627. Archbishop *Abbot* having been long slighted at Court, now fell under the King's high displeasure, for refusing to License Dr. *Sibthorp's* Sermon forementioned, and not long after was suspended from his Office and confined to his House at *Ford in Kent*, and a Commission was granted to the Bishops of *London*, *Durham*, *Rocheſter*, *Oxford*, and Dr.

Doctor *Land* Bishop of *Bath and Wells*, to execute Archiepiscopal Jurisdiction. The occasion of this Commillion was not discovered otherwise than by what was expressed in the Commillion it self, viz. *That the said Archbishop could not at that present in his own person attend those services, which were otherwise proper for his cognisance and jurisdiction; and which as Archbishop of Canterbury he might and ought in his own Person have performed and Executed.*

The Archbishop for a memorial of these proceedings left to posterity a Narrative penned with his own hand. The City of *London* was filled with the report of his Confining, and divers men spake diversly of it.

The Papists in *Ireland* proffer to pay five thousand men, if they might but enjoy a toleration. But that motion was crushed by Bishop *Downham's* Sermon in *Dublin*, on *Luke 1. 74.*

After this, the King being resolved upon the calling of a Parliament, Archbishop *Abbot*, the Earl of *Bristol*, and the Bishop of *Lincoln*, notwithstanding the cloud they are under, are had in consideration by the King and Council, and Writs are Ordered to be sent unto them to sit in the House as Peers in the ensuing Parliament.

A little before the Parliament assembled, a Society of Recusants was taken in *Clarkenwel*. Divers of them were found to be Jesuites, and the house wherein they were taken was designed to be a Colledge of that Order. Among their Papers was found a Copy of a Letter written to their Father Rector at *Bruxels* discovering their designs upon this State, and their judgement of the temper thereof, with a conjecture of the success of the ensuing Parliament.

*Vid. Rushw.
Collects. Ad
Anno 1627.*

A Parliament assembleth *March 17.* which proveth full of troubles. Money came from them heavily to the supply of the King's necessities: the rather, because they complained of Doctrines destructive to their Propriety Preached at Court. For towards the end of the Session of this Parliament Mr. *Rouse* brought in a charge against Dr. *Manwaring*, which some days after was seconded with a Declaration. He was severely censured for two Sermons he had Preached and Printed about the power of the King's Prerogative.

Four days after, it was ordered by the House of Lords against him.

- I. *To be imprisoned during the pleasure of the House.*
- II. *To be fined a thousand pounds.*
- III. *To make his submission at the Bar in this House.*
- IV. *To be suspended from his Ministerial function three years.*
- V. *To be disabled for ever hereafter from Preaching at Court.*
- VI. *To be incapable of any Secular Office.*

VII That his Books are worthy to be burnt, and His Majesty to be moved that it may be so in London.

But much of this Censure was remitted, in Consideration of the performance of his humble submission at both the Bars in Parliament, Where he appeared on *June* the three and twentieth following, and on his knees before both Houses submitted himself with much outward expression of sorrow.

1628. On Thursday May 26. 1628. ended this Session of Parliament, wherein divers abuses of the Lord's day restrained. All Carriers, Carters, Waggoners, Wainmen, Drovers of Cattle, forbidden to travel therein, on the forfeit of twenty shillings for every offence, &c. A Law was also made, that whosoever goeth himself or sendeth others beyond the seas, to be trained up in Popery, &c. shall be disabled to sue, &c. and shall lose all his goods, and forfeit all his lands for life.

On July 20. died D. *Preson* of a Consumption, and was buried at *Fawley* in *Northampton-shire*, Mr. *Dod* Preaching his Funeral-sermon: an Excellent Preacher; a subtil Disputant, and good Polititian. About this time *George Carleton*, that grave and godly Bishop of *Chichester*, ended his Pious life. He was bred and brought up under that holy man M. *Bernard Gilpin* (whose life he wrote in gratitude to his memory) and retained his youthful and Poetical studies, fresh in his old age. Mr. *Richard Mountague*, one of a differing judgement succeeded in his See. At the same time the Rich Parsonage of *Stanford-rivers* in *Essex* was conferred on Dr. *Manning*, as voyd by Bishop *Mountague's* preferment.

A Proclamation came forth declaring the King's pleasure for proceedings with Popist Recusants, and directions to his Commissioners for making Compositions for two parts of three of their estates, which by Law were due to His Majesty. Nevertheless (for the most part) they got off upon easie terms by reason of compositions at undervalues. Dr. *Barnaby Potter* is now made Bishop of *Carlisle*.

This was seconded with another Proclamation, commanding, that diligent search be made for all Priests and Jesuites (particularly the Bishop of *Calcedon*) and others that have taken Orders by Authority from the See of *Rome*, that they be apprehended, and committed to the Gaol of that County where they shall be found. *Smith* the titular Bishop of *Calcedon* hereupon conveyed himself over into *France*, where he became a confident of Cardinal *Richlieu's*.

This year died *Toby Mathew* Archbishop of *York*. *George Mountain* succeeded him, but died a few moneths after. During the sitting of the Parliament, one Dr. *Leighton* a Scottish man presented a Book unto them, exciting the Parliament and people to kill all the Bishops, and

to smite them under the fifth Rib. He bitterly inveighed against the Queen, calling her a Daughter of *Herb*, a Canaanite and Idolatress: and *Zions plea* was the specious title of his Pamphlet, for which he was sentenced in the *Star-chamber* to be whipt and stigmatized, to have his ears cropt, and nose slit; which censure was inflicted on him.

On *August 23. 1628.* The Duke of *Buckingham* was Murthered at *Portsmouth* by one Lieutenant *Felton*. After the death of the Duke, the King highly favoured Dr. *Laud* Bishop of *London*, to whom he sent many gracious messages.

Some three years since, certain Feoffees were legally settled in trust to purchase in Impropropriations with their own and other well-disposed persons money, and with their profit to set up and maintain a constant Preaching Ministry in places of greatest need, where the word was most wanting. The Feoffees were twelve in number diversly qualified,

<i>William Gouge</i>	}	Doctors in Divinity.
<i>Richard Sibbs</i>		
<i>Charles Offspring.</i>		
<i>John Davenport.</i>	}	of <i>Lincolns Inne.</i>
<i>Ralph Eyre</i>		
<i>Sa. Brown</i>		
<i>C. Sherland</i> of <i>Grays Inne.</i>		
<i>John White</i> of the <i>Middle Temple.</i>	}	Citizens.
<i>John Gearing</i>		
<i>Richard Davis</i>		
<i>Geo. Harwood</i>		
<i>Francis Bridges</i>		

It is incredible, what large summs were advanced in a short time toward so laudable a work.

In *March* Bishop *Davenant* preaching his course on a Sunday in *Lent* at *White-hall* before the King and Court; In his Sermon he was conceived to fall on some forbidden points, insomuch that his Majesty manifested much displeasure thereat: for which he is convented before the Council, where Dr. *Harsener*, Archbishop of *York*, aggravated his offence. His answer was, that he had delivered nothing but the received Doctrine of our Church established in the seventeenth Article, and that he was ready to justify the truth of what he had then taught. Their answer was the Doctrine was not gain-said, but his Highness had given Command these questions should not be debated; and therefore he took it more offensively that any should be so bold, as in his own bearing to break his Royal Commands. Here the Archbishop of *York* aggravated the offence from many other Circumstances. His Reply

WRS.

was onely this; That he never understood that his Majesty had forbid a handling of any Doctrine comprised in the Articles of our Church, but onely railing of new questions, or adding of new sense thereunto, which he had not done, nor ever should do.

Anno 1630. died *Thomas Dove*, Bishop of *Peterborough*. The Nonconformists complained of his severity in asserting Ecclesiastical discipline. He was an aged man, being the onely Queen *Elizabeth's* Bishop that died in the Reign of King *Charles*.

*Fuller, Church
Hist. An. 1631.*

Anno 1631. began great discontents to grow in the University of *Oxford*. Many conceived that Innovations (defended by others for Renovations, and now onely reduced as used in the primitive times) were multiplied in Divine Service. Whereat offended, they, in their Sermons, brake forth into (what was interpreted) bitter invectives. Dr. *Smith* Warden of *Wadham-colledge* convented Mr *Thorn* of *Baliol-colledge*, and Mr. *Ford* of *Magdalen-hall*, as offenders against the King's Instructions, and ordered them to bring in the Copies of their Sermons. Bishop *Land* procured the cause to be heard before the King at *Woodstock*; and 1. The Preachers complained of were expelled the University. 2. The Proctors were deprived of their place for accepting their Appeal. 3. Dr. *Prideaux* and Dr *Wilkinson* were shrewdly checked for engaging in their behalf. The expulsion of these Preachers encreased the Differences in *Oxford*.

This year died that eminent Preacher Mr. *Arthur Hildersam*. After he had entred into his Ministry, he met with many troubles. He was silenced by the High Commission in *June* Anno 1590. and restored by the High Commission in *January* 1591. He was silenced by Bishop *Chaderton*. *April* 24. 1605. restored by Bishop *Barlow* in *January* 1608. Silenced by Bishop *Neile* in *November* 1611. restored by Dr. *Ridley* *June* 20. 1625. Silenced by the Court at *Leicester* *Mar.* 4. 1630. restored by the same Court 1631. He was Minister of *Abby de la Zouch* forty and three years. The same year died *Robert Bolton* Minister of *Broughton* in *Northampton-shire*, an Authoritative Preacher.

Now a Bill was exhibited in the Exchequer-chamber by Mr. *Noy* the Attourney-general against the Feoffees for Impropriations. It was charged against them, that they diverted the Charity wherewith they were intrusted, to other uses. That they generally preferred Nonconformists to the Lectures of their erection. The Court condemned their proceedings as Dangerous to the Church and State, pronouncing the Gifts, Feoffments, and contrivances made to the use aforesaid, to be illegal, and so dissolved the same, confiscating their money to the King's use.

About this time died *Samuel Harsenet* Archbishop of *York*. He lies buried at *Chigwel* Church in *Essex*, where he built a School.

Now

Now the Sabbatarian controverſie began to be revived. *Theophilus Bradburn*, a Miniſter of *Suffolk*, had five years before ſet forth a book, Entitled. *A defence of the moſt ancient and Sacred Ordinance of God, the Sabbath-day*. *Francis White* now Biſhop of *Ely* was employed by his Maſteſty to confute *Mr. Bradburn's* erroneous opinion. In the writing whereof many ſtrict people were offended at ſome expreſſions dropping from his pen. Hereupon many Books were wrote, and controverſies on this ſubject were multiplied. Theſe were diſtinguiſhed into three ſeveral opinions.

Sabbatarians.

Moderate men.

Anti-Sabbatarians.

In *Sommerſet-ſhire* ſome of the Juſtices were offended at the keeping of *Wakes, Church-ales, &c.* on the Lord's day, which occaſioned many diſorders to be committed. They moved the Lord Chief-juſtice *Richardſon*, and Baron *Denham* then in their circuit in the *Lent-vacation* to make ſome order therein. Theſe in compliance with their deſire, make an Order to ſuppreſs ſuch Revels, in regard of the manifold inconveniences daily ariſing thereby, enjoying the Conſtables to deliver a Copy thereof to the Miniſter of every Pariſh, who on the firſt Sunday in *February*, and likewise the two firſt Sundays before *Eaſter*, was to publiſh the ſame every year. This was looked upon by the Biſhops as an Uſurpation of Eccleſiaſtical juriſdiction, and they therefore procured a Commiſſion directed to the Biſhop of *Bath and Wells*, and other Divines, and to enquire into the manner of publiſhing this Order, and the carriage of the Judges in the Buſineſs. Notwithſtanding which, the Chief-juſtice at the next Aſſizes gave ſtrict charge againſt the Revels, requiring an account of the publiſcation and execution of the former order, puniſhing ſome perſons for the breach thereof. This Order was afterward revoked, And hereupon, the Juſtices of that County made an humble ſupplication to the King for ſuppreſſing the foreſaid Aſſemblies.

*Sir Rich.
Baker's Chro.*

In this juncture of time a Declaration for ſports on the Lord's day, publiſhed in the Reign of King *James*, was revived, and enlarged. This gave great diſturbance to many, and ſome Miniſters were ſuſpended, and ſome deprived *ab officio & beneficio*; and more vexed in the High-commiſſion. All Biſhops urged not the reading of the Book with rigour alike, nor puniſhed the refusal with equal ſeverity. The thickeſt complaints came from the Dioceſs of *Norwich*, and of *Bath and Wells*. Much was the Archbiſhop's moderation in his own Dioceſe, ſilencing but three (in whom alſo a concurrence of other Non-conformities) through the whole extent thereof.

Here

Here it is much to be lamented, that such who at the time of the Sabatarian controversie were the strictest observers of the Lord's day, are now become (in another extreme) the greatest neglecters, yea contemners thereof.

Now such *Irish* Impropropriations as were in the Crown, were by the King restored to the Church, to the great Diminishing of the Royal Revenue. And Archbishop *Laud* was a worthy Instrument in moving the King to so pious a work.

A Convocation (concurrent with a Parliament) was called, and held at *Dublin* in *Ireland*, wherein the Nine and thirty Articles of the Church of *England* were received in *Ireland* for all to subscribe to.

Dr. *William Juxon* Bishop of *London*, was made Lord Treasurer of *England*, whose carriage was so discreet in that place, that it procured a general love to him.

Anno 1635. Archbishop *Laud* kept his Metropolitcal Visitation, and hence-forward Conformity was more vigorously pressed than before: Now many differences about Divine Worship began to arise, and many Books were written *pro* and *con*. One controversie was about the Holyness of our Churches. Another about Adoration towards the Altar. A Controversie was also started about the posture of the Lord's Boord, Communion-table, or Altar. This last controversie was prosecuted with much needless animosity. Indeed if moderate men had had the managing of these matters, the accommodation had been easie.

In June Anno 1636. Mr. *Prynne*, Dr. *Bastwick*, and Mr. *Burton*, were sentenced in the High-commission-court. Some three years since Mr. *Prynne* set forth a Book, called *Histrio-mastrix*, for which he was censured to lose his ears on the Pillory, and for a long-time (after two removals to the fleet) Imprisoned in the Tower: whence he dispersed New Pamphlets, against the established Discipline of the Church of *England*, for which he was indited in the Star-chamber.

Dr. *John Bastwick* set forth a Book, Entitled *Flagellum Pontificis, & Episcoporum latialium*, in a fluent Latine Style. He was accused in the High-commission, committed to the Gate-house, where he wrote a second Book, taxing the injustice of the proceedings of the High-commission, for which he was indited in the Star-chamber.

Mr. *Burton* Preached a Sermon on the last fifth of November. On Prov. 24. 21. *My son, fear thou the Lord and the King, and meddle not with them that are subject to change.* This Sermon was afterwards Printed, charging the Prelats for Introducing several Innovations in Divine Worship, for which as a Libel, he was indited in the Star-chamber. Mr. *Prynne's* Plea is rejected, and his answer refused; so is Dr. *Bastwick's*: and Mr. *Burton's* is cast out for imperfect. The Censure of the Court was, that they should lose their ears in the Palace-yard

yard at *Westminster*, fining them also five thousand pounds a man to his Majesty, and perpetual Imprisonment in three remote places. The Lord *Finch* added to Mr. *Prynne's* Censure, that he should be branded in each Cheek with *S. L.* for a slanderous Libeller, to which the whole Court agreed. Two days after, three Pillories were set up in Palace-yard; or one double one, and a single one at some distance, for Mr. *Prynne*, as the chief offender. Mr. *Burton* first suffered, making a long speech in the Pillory, not entire; but interrupted with occasional expressions; His ears were cut so close, that the *Head-artery* being cut, the blood abundantly streamed down upon the Scaffold, at which he did not shrink at all

Dr. *Bastwick* succeeded him. His friends highly commended the erection of his mind over pain and shame. Others conceived, that anger in him acted the part of patience, as to the stout undergoing of his sufferings.

The Censure was with all rigour executed on Mr. *Prynne*, commended more for his kindly patience than either of his Predecessors in that place. Not long after they were removed, Mr. *Prynne* to *Carnarvan-castle* in *Wales*; Dr. *Bastwick* and Mr. *Burton*, the one to *Lancaster-castle*; the other to *Lanceston* in *Cornwal*. The two latter again were removed, one to the *Isle of Scilly*; the other to the *Isle of Gernezey*, and Mr. *Prynne* to *Mount-arguile-castle* in *Jersey*.

Next came the Bishop of *Lincoln* to be Censured in the Star-chamber. After the great Seal some ten years since taken from him, he retired himself to *Bugden* in *Huntington-shire*, where he lived very hospitably, and had great concourse: Among others, Sir *John Lamb*, Dean of the Arches, formerly a favourite of the Bishop of *Lincoln* (fetcht off from being prosecuted in Parliament, and Knighted by his means) with Dr. *Sibborth*, *Allen* and *Burden*, two Proctors, came to visit him: and being at dinner with him there was much discourse about Non-conformists. The Bishop knowing these to be busie men in the prosecution of such, advised them to take off their heavy hand from them, informing them, that the King intended to use them hereafter with more mildness &c. adding that He had communicated this unto him by his own mouth.

The Bishop
of *Lincoln*
censured.

A few years after Sir *John Lamb* upon some difference with the Bishop, informed against him for revealing the King's secrets; whereupon an Information was put in against him in the Star-chamber, unto which Bishop *Williams* by good advice of Counsel did plead and demurre, as containing no matter fit for the Cognisance of that Court, as concerning words spoken of matters done in Parliament, and secrets pretended to be revealed by him, a Privy-counsellour, and Peer of Parliament, and therefore not to be heard but in that high Court. The Demurrer being rendred useles in the Bishop's Defence, he put in a

strong plea, which likewise being argued and debated in open Court, came at last to the same fate with the demurrer, as referred to Judge *Richardson*, and smothered by him in a Chamber.

This plea thus over-ruled, the Bishop put in a special answer to the Information, declaring, how all was grounded by a Combination of the persons named in the Bill, out of an intent to advance themselves, &c. To this special answer, Attourney Noy rejoined in issue, admitting the Bishop to prove his special matters by his Witnesses. After a while, the Attorney being somewhat remiss in the prosecution, one *Richard Kilvert*, became the Bishop's Prosecutor, who had found out, that one *John Prigion*, a Register of *Lincoln* and *Leicester*, was a most material Witness in the Bishop's defence, the credit of whose testimony he desired to invalidate, by charging him with getting a Bastard on one *Elizabeth Hodson*. This Bastard was by the Sessions at *Lincoln*, ordered to be kept by *Prigion*, as the reputed Father thereof, but at a Sessions following, the order was reversed, and the Child fathered on one *Bourn*, and *Prigion* acquitted; and at a third Sessions it is returned upon *Prigion* again. This last Order of Sessions was again dissolved as illegal, by the Judges of the King's Bench, and *Prigion* cleared from the Child charged on him: in the doing whereof it was said, that *Powel* and *Owen*, two Agents of the Bishops, did menace, and tamper, with the Witnesses.

Hence-forward *Kilvert* let fall his first information in the *Star-chamber*, and employed all his power on the proof of *Subornation*, and therein he succeeded. The Bishop was fined eight thousand pounds, and a thousand marks to Sir *John Munson*, with *Suspension ab Officio, & Beneficio*, and to be imprisoned during the King's pleasure. All his Preferments in the Church were sequestered to the use of the King; and the Archbishop of *Canterbury*, as Archbishop of the Province, exercised all kind of Ecclesiastical Jurisdiction throughout the Diocese of *Lincoln*, not only as an Ordinary of that Diocese, but as Visitor of all those Colledges, which had any dependance on that See. At the same time were fined, with the Bishop, *George Walker*, his Secretary, *Cadwallader Powel*, his Steward, at three hundred pounds a piece, and *Thomas Lund*, the Bishop's Servant, at a thousand marks, all as Defendants in the same Cause; yet none of them was imprisoned, save *Lund* for a few weeks, and their fine never called upon to this day.

About four years after, viz. 1640. when this Bishop was fetcht out of the Tower, and restored a Peer in Parliament, he therein presented several grievances, concerning the prosecution of this Cause against him. And the Parliament ordered all the Records of that Suit in the *Star-chamber* to be obliterated.

Sir Rich. Baker's Chron.

In the year 1616. King *James* had obtained an Act of the General Assembly at *Aberdeen*, for the compiling a Liturgy, which was to be first

first presented to the King, and, after his approbation, universally received throughout the Kingdom. This Book was framed, and sent up to the King, who himself perused, revised it, referring it also to the consideration of others, in whom he much confided. And after his own and their Observation, Additions, Expunctions, Mutations, &c. he returned it to *Scotland*, to be commended to that Church: but before a period was put to that business, the King died.

King *Charles* understanding his Father's intention, in composing a Liturgy for the Church of *Scotland*, ordereth the Archbishop of *Canterbury*, the Bishop of *Ely*, together with divers other Bishops of both Nations, to revise and correct (as they should think meet) the Liturgy compiled in his Father's life-time (which very little differeth from that of *England*) ordereth it to be sent to the Council in *Scotland*, to be made use of there.

On *July* twenty three, 1637. as the Dean of *Edenborough* began to read the Book in *St. Giles* his Church, a sudden uproar began by the women, and baser sort of people. The Bishop appointed to preach, goes into the Pulpit, hoping to convince them of their irreverent carriage which nothing prevailed; for they were the more insolent, ringing stools, stones, and whatever else came next to hand, at him, so that he hardly escaped with life. Divers other Churches were infested with the like fury: but by the Industry of the Archbishop of *St. Andrews*, Lord Chancellor, and other Magistrates, the tumult was appeased, some were afterwards apprehended, and endeavours made to find out the first beginner.

Lambert Wood
of the Life
and Reign of
King *Charles*.

But not long after, a great concourse of people, from all parts of that Kingdom, came to *Edinburgh*, which occasioned the Lords of the Council to put forth several Proclamations to prevent the like disorders, but they nothing prevailed. For, the next day, the Bishop of *Galloway*, going to the Council, was followed by a great multitude reviling him until he came to the Council-door, where he was no sooner entred, but they beset the House with very great numbers, threatening destruction to all that were within. The Council require aid of the Provost, and other Magistrates of the City, who return answer, that they were in the like danger. The tumult still increasing, they of the City were forced, for the safeguard of their own lives, to subscribe as followeth.

1. To joyn in opposition to the Service-book, and to petition against it.
2. To restore *Ramsey* and *Rollock*, two silenced Ministers.
3. To receive in *Mr. Henderfon*, formerly silenced.

Which being signed, the Council thought was a good step to suppress the tumult. But entering into the High-street, the Lord Treasurer, and other Lords, were fresh assaulted, trodden under foot, and

brought back by violence to the Council-house; where being in great danger, they require aid of divers Noble-men, disaffected to the Common-prayer-book, who promised what aid they possibly could, and in the end returned home safe.

In the afternoon Proclamation was made at the Cross at *Ebenborough*, to prevent the like disorders, but to small effect: some Citizens demanding the Restitution of the Ministers, and the performance of what was subscribed.

Suddenly two Petitions were presented against the Common-prayer-book, and the Composers and Abettors of it; which Petitions were sent to the King (with the narrative of the whole) who immediately sent Instructions for adjourning the Term to *Sterling*, a strong place, and to make Proclamation of severe penalties to be inflicted on the breakers of the peace, which was no sooner proclaimed, but the Lord *Hume*, *Lindsey*, and divers others, protest against it, and in contempt of Authority compell'd the Heralds to hear the Protest, or Covenant read.

These troublesome beginnings, did afterward occasion the *solemn League and Covenant*, whereby the greatest part of the Nation united themselves to defend their Priviledges, as was pretended, and which laid the foundation of a long and woful War in both Kingdoms.

They erected a new Government among themselves, which consisted of four Tables for the four Orders of the State, *viz.* the Noblemen, Barons, Burgesses, and Ministers, These fixed themselves in *Edenborough*, leaving the Lords of Council and Session to make merry at *Sterling*, where they had little else to do than to follow their pleasures.

The Tables being formed, they resolved upon renewing the ancient Confession of that *Kirk*, with a Band thereunto subjoyned, but accommodated to the present occasion, which had been signed by King *James* on *January 28. Anno 1580.* And by this Band they entred Covenant for maintenance of their Religion then professed, and his Majesty's person; but aiming at the contrary. And to this Covenant they required an Oath of all the Subjects, which was as great an Usurpation of the Regal power, as they could take upon themselves, for confirming their own authority, and the peoples obedience, in any project whatsoever, which should afterwards issue from those Tables.

Return we now to *England*, where we shall find things in a better condition, at least to outward appearance. And now the Metropolitall visitation having been carried into all parts of the Realm of *England*, and Dominion of *Wales*, the Archbishop of *Canterbury* began to cast his eye upon the Islands of *Guernsey* and *Jersey*, two Islands lying on the Coast of *Normandy*, to the Dukedom whereof they once belonged, and in the Right of that Dukedom to the Crown of *England*. As parts of *Normandy* they were subject in Ecclesiastical matters to the Bishops of *Con-*

Lab. Wood.
History King
Charles.

Hylin on the
life of Arch-
bishop *Land-*
grave. 2.

stance

stance in that Dukedom, and so continued till the Reformation of Religion here in *England*, and were then added to the Diocess and Jurisdiction of the Bishops of *Winchester*.

Hylin's Hist. of Archbishop Laud. Ad An. 1637.

But the *Genevian* Discipline being more agreeable to such Preachers as came to them from *France*, they obtained the exercise thereof in the eighth year of *Queen Elizabeth*, Anno 1565. The whole Government distinguished into two *Classes*, both meeting in a Synod every second or third year, according to the order of their Book of Discipline (digested by *Snape* and *Cartwright*) in a Synod held at *Guernsey*, June 28. 1576.

In this manner they continued till King *James* his time, when the Churches in the Isle of *Jersey*, falling into some disorder, and being under an immediate Governor, who was no great friend to *Calvin's* Platform, they were necessitated, for avoiding a great mischief, to cast themselves into the Arms of the Church of *England*.

The principal Ecclesiastical Officer, whilst they were under the Bishops of *Constance*, had the Title of *Dean*, for each Island one; the several powers, both of the Chancellor and Archdeacon, being united in his Person.

This Office is restored again, his Jurisdiction marked out, his Fees appointed, his Revenue settled; but made accountable for his Administration to the Bishop of *Winchester*.

The English Liturgy is translated also into French, to be read in their Churches; Instructions first, and afterwards a Body of Canons framed, for regulating both Ministers and people in their several duties.

Now it was resolved, that the Metropolitcal visitation should be held in each of them at the next opening of the Spring. And the Archbishop had designed a Person for his principal Visitor, who had spent some time in either Island, and was well acquainted with the Bailiffs, Ministers, and Men of special note among them. But the Affairs of *Scotland* growing worse, this Council was laid by.

But these Islands were not out of his mind. The Islanders used to breed such of their Sons, as they designed for the Ministry, either at *Saumur*, or *Geneva*, from whence they returned well-seasoned with *Calvinism*. Therefore to allure the people to send their Children to *Oxon*, or *Cambridge*, he thought of providing some preferment for them in our Universities.

It now happened, that one *Hubbard*, the Heir of Sir *Miles Hubbard*, Citizen and Alderman of *London*, died, to whom, upon an Inquisition taken after his death in due form of Law, no Heir was found, which could lay claim to his Estate. Which so unexpectedly fallen to the Crown, and being a fair Estate withall, the Archbishop perswaded his Majesty to bestow some small part thereof upon pious uses. And so much was allotted out of it, as, for the present, served sufficiently to endow three Fellowships.

ships, for the perpetual education of so many of the Natives of *Guernsey* and *Jersey*. These Fellowships to be founded in *Exeter*, *Jesus*, and *Pembroke* Colledges, that being disperst into several Houses, there might be an increase both of Fellows, and Revenues of the said Foundations. By means whereof he did (as Doctor *Heylin* observeth) both piously and prudently provide for those Islands, and the advancement of Conformity among them for the future.

It is not to be thought, that the Papists were all this while asleep. An. 1636. *Pancani* arriving in *England*, brought with him many pretended Relicks of Saints, Medals, and pieces of Gold, with the Pope's Picture stamped upon on them, to be distributed among those of the Party, but chiefly to the Ladies of the Court, and Countrey, to whom he made the greatest part of his Applications. Then he practised upon some of the principal Lords, and used his best endeavours to be brought into the acquaintance of the Lord Archbishop of *Canterbury*. But his Grace neither liked the Man, nor the Message he came about, and admitted him neither to complement, nor communication. However! the Popish faction multiplying in some numbers about the Court, resorted more openly to the Masses at *Somerset-house*, where the Capuchins had obtained both a Chapel and Convent. Of this none bears the blame but the Archbishop, who is traduced in Libels, and common talk, for the principal Architect in the plot, and the contriver of the mischief.

Awakened by so many Alarms, he had good cause to look about him, but more at the great noise not long after raised about the seducing of the Countess of *Newport*, to the Church of *Rome*, effected by the practices of *Walter Mountague*, a younger Son of the Earl of *Manchester*, and the importunities of *Toby Mathews* (an undeserving Son of a worthy Father.) *Con* interposing in it as he found occasion. Wherefore he passionately besought the King, that they might be barred, either from coming into the Court at all, or to give no offence and scandal to their misbehaviours. Hereupon *Mountague*, and *Mathews*, were discharged the Court, the one betaking himself to his Countrey-practice, the other for a time to his former Travels in *France* and *Italy*.

The next year he moved for a Proclamation, for the calling in of a Popish Book, written in French by *Francis Sales*, Bishop of *Geneva*, translated into English, entitled an *Introduction to a holy life*. The Printer was thereupon apprehended, and the Translator diligently sought for to be brought to Justice. His Majesty caused the said Book to be called in, and as many as could be seized on, to be publicly burned.

But that which did most generally vindicate the Archbishop's reputation, was the enlarging and re-printing of his *Conference with Fisher* the Jesuite, even then when the Libellers were most fierce against him, to which he had been moved by some private friends, and afterwards advised to it by the King himself at the Council-Table.

Now as he laboured by these means to preserve the Church of *England* from the growth of Popery, so he took care for preventing the subversion of it by the spreading of *Socinian* Heresies. He also procured a Decree to pass in *Star-chamber*, to regulate the Trade of Printing, and prevent all abuses of that Excellent Art to the disturbance of the Church.

Many Lecturers, who had been super-inducted into other Men's Cures, had deserted their Stations, because they would not read the Common-prayer in their Hoods and Surplices. And as for the position of the Communion-Table, it was no longer left to private Instructions, as it was at the first. It now began to be more openly avowed in the Visitation Articles of several Bishops and Archdeacons.

*Heylin's Hist.
of Archbish.
Laud.*

The people in many trading Towns, which were near the Sea, having been long discharged of the bond of Ceremonies, no sooner came to hear of the least noise of a Conformity, but they spurn at it. And finding that they had lost the comfort of their Lecturers, and that their Ministers began to shrink at the name of a Visitation, it was no hard matter for those Ministers, and Lecturers, to perswade them to remove their dwellings, and transport their Trades.

Among the first which separated upon this account, were *Goodwyn*, *Nye*, *Burroughs*, *Bridge*, and *Symson*, who taking some of their followers with them, betook themselves unto *Holland*. *Goodwyn* and *Nye* retired to *Arnhem*, a Town of *Gelderland*; *Symson* and *Bridge* fixed at *Rotterdam*: where *Burroughs* placed himself I am yet to seek. These men embraced *Robinson's* model of Church-government in their Congregations, consisting of a co-ordination of several Churches for their mutual comfort, not a subordination of one to the other in the way of direction or command. Hence came that name of *Independents*, continued unto those among us, who neither associate themselves with the *Presbyterians*, nor embrace the frenzies of the *Anabaptists*. But *Rotterdam* grew too narrow a place for *Bridge* and *Symson*, and *Symson* was forced to leave it, and *Ward*, who succeeded him, tarried not long. More unity there was at *Arnhem*.

But the Brethren of the Separation in *England*, desiring elbow-room, cast their eye chiefly on *New-England*, a Countrey first discovered, to any purpose, by Captain *Gosnold*, Anno 1602. and in the next year surveyed more perfectly by some of *Bristol*; afterwards granted by King *James*, Anno 1606. unto a Corporation of Knights, Gentlemen, and Merchants, to be planted and disposed of for the Publick, under the direction of Chief Justice *Popham*, by whom a Colony was sent thither in the year next following, at what time they built *St. George's Fort* to secure their Haven. It never settled into form till the building of *New-Plimouth*, Anno 1620. *New-Bristol*, *New-Boston*, and *New-Barnstable*, being quickly added to the other.

De Laet lib. 3.
c. 2.

De Laet, a good Chorographer, informeth us, in his Description of *America*, that the first Planters, and those which followed after them, were altogether of that Sect, which in *England* were called *Brownists*, many of which had formerly betaken themselves to *Holland*, but afterwards departed thence to joyn with their Brethren in *New-England*. In this estate they stood, *Anno* 1633. when *John de Laet* gave that character of them.

Whatsoever were the causes of their separation, Doctor *Heylin* saith, the crime was laid on the Archbishop of *Canterbury*: and among the Articles of his Impeachment by the House of Commons, we find this for one, viz. *That in his own person, and his Suffragans, Visitors, Chancellors, &c. he had caused divers learned, pious, and orthodox Preachers of God's Word to be silenced, suspended, deprived, excommunicated, or otherwise grieved, and vexed without any just cause, &c. and caused divers of his Majesties Subjects to forsake the Kingdom.* Hereupon (saith Doctor *Heylin*) so is the Judge to be accused for all those mischiefs, which the condemned Malefactors, when they once break prison, may design, and execute. And (saith my Author further) the principal Bell-weatheres of these Flocks were *Cotton, Chauncy, Wells, Hooker, and perhaps Hugh Peters.*

It was once under consultation to send a Bishop over to them, for their better government, and back him with some Forces to compel, if he were not otherwise able to perswade, obedience.

But this design was strangled in the first conception, by the violent breakings out of the Troubles in *Scotland*, where the Covenanters now began to raise Arms, levy Souldiers, invite home their Commanders abroad, impose Taxes upon the people, seize some of the King's Castles, raise Fortifications, prepare for a War, and chose old *David Lesley* for their General.

Sanderson of
the Reign of
King *Charles.*

To pacifie these distempers, *Hamilton* is designed for the King's High-Commissioner into *Scotland*. The Bishops, and others, advised the King to have delegated the Marquis of *Huntley* for his High-Commissioner, to manage the Affairs of *Scotland*. *Hamilton* trifled away the time from July 32. 1637. until June 6. 1638. with Declarations, Proclamations, Messages, Letters, while the Scots raised Officers, Arms, Ammunition from abroad: four months more in vain Disputes, and three Journeys to the King, and back again, with the expence of so much money as might have reduced them by reward, or power. On May 26. he sets forward for *Scotland*, and coming to *Edenborough*, puts himself into *Holy-Rood-house*, where the first thing he did was, the waving of his attendance at the reading of the English Liturgy. Then he published the King's gracious Proclamation for the nulling of Service-book and High-Commission, promising an Assembly to be held at *Glasgow*, November 21. 1638. and a Parliament at *Edenborough*, May 15. 1639. But nothing satisfied.

But

But before the Assembly at *Glasgow* was indicted, the Covenanters had so laid the plot, that none but those of their own party should have suffrage in it, not suffering the Archbishops and Bishops to sit as Moderators in their Presbyteries, where the Elections were to pass; and citing them to appear as Criminal persons at the said Assembly. The Archbishops, and Bishops, in the name of themselves and of all their Adherents, prepared their *declinator*, or protestation against the said *General Assembly*, and all the Acts and Conclusions of it, as being void and null in Law to all intents and purposes whatsoever: The day being come, *Hamilton* marcheth to the place appointed for the Session, in the equipage of an High-Commissioner, the Sword and Seal being carried before him, &c. The reading of his Commission, the putting in and rejecting of the *declinator*, the chusing of *Henderson* to be Moderator of the Assembly, the constituting of the Members of it, and some debates touching Votes and Suffrages, challenged by *Hamilton* for such as were Assessors to him, took up all their time, betwixt their first meeting and their dissolution, which was by proclamation solemnly declared on the twenty ninth of the same month.

But notwithstanding the said dissolution, the Members of the said Assembly continued their Session, and therein passed many Acts for the utter overthrow of the Polity and Government of the Church. They not only excommunicated the Bishops and their Adherents, but condemned the very Function it self to be *Antichristian*, and utterly to be abolished out of the Church. The like censure also they passed on the *Service-book* and the *Canons*, with the five Articles of *Perth*, and all the Arminian Tenets in case of Predestination, and declared all men subject to excommunication, and all other censures of the Church, who should refuse to yield obedience to all their determinations. And albeit his Majesty, by the same Proclamation, had commanded all his Subjects not to yield obedience to any of their Acts and Ordinances, yet those of the Assembly were resolved to maintain their Authority: and not only the Bishops and Clergy, but also as many of the Laity as had refused to subscribe to the Acts thereof, were deprived of their Offices and Preferments, banished their Country, and forced to fly into *England*, or other places, the King being unable to protect them from the power and malice of their Adversaries.

The King now thinks of raising an Army against the Scots: and a Loan, for the King's assistance against the Scots, is subscribed by many Lords of the Council, and Bishops, &c. Cardinal *Richlien* was no small Incendiary in this business betwixt the King and Scots, who sent his Chaplain, and Almoner, Mr. *Thomas Chamberlain*, a Scotch-man, to assist the Confederates in advancing the business, and to attempt all wayes of exasperation, and not to depart from them till he might return with good news in this project.

Sir Rich. Rich-
len's Chron.

About the latter end of this year died *John Spotsford*, Archbishop of *St. Andrews*, at *London*, and was buried near unto King *James* in the Abbey-church of *Westminster*.

The King began his journey towards the North on *March* twenty seven, his Army being advanced before, the chief command whereof was committed to the Earl of *Arundel*.

The Scots presented a Petition to the King at his Camp near *Berwick*, And Commissioners being on both sides appointed, they came at last to this conclusion, on *June* 17. viz. first, That his Majesty should confirm whatsoever his Commissioner hath already granted in his Majesties name, and that from thenceforth all matters Ecclesiastical should be determined by the Assemblies of the Kirk, and all matters civil by the Parliament: and to that end a General Assembly to be indited on the sixth of August, and a Parliament on the twentieth of the same month, in which Parliament an Act of Oblivion was to pass for the common peace and satisfaction of all parties: that the Scots, upon the publication of the accord, should within forty eight hours disband all their Forces, discharge all pretended Tables and Conventicles, restore unto the King all his Castles, Forts, and Ammunition of all sorts: the like restitution to be made to all his good Subjects of their liberties, lands, goods, &c. taken and detained from them, since the late pretended General Assembly at *Glasgow*: that thereupon the King should presently recal his Fleet, and retire his Land-forces, and cause restitution to be made to all persons of their goods detained, and arrested, since the first of February.

But as for the proceedings of the Assembly at *Glasgow*, they seem to have been left in the same condition in which they stood before his Majesties taking Arms. And the King doing nothing to the abrogating of them, when he was in the Head of a powerful Army, he could not expect, that the Scots could yield to any such abrogation, when he had no such Army to compel obedience.

And this immediately appeared on his Majesties signing the Agreement, and discharging his Army thereupon.

For the Covenanters, upon the declaration of this accord, produced a Protestation.

First, Of adhering to their late General Assembly at *Glasgow*, and to all the proceedings there, especially the sentences of *Deprivation*, and *Excommunication*, of the sometimes pretended Bishops of that Kingdom, as they were termed.

Secondly, Of adhering to their solemn Covenant, and declaration of the Assembly, whereby the Office of Bishops is abjured.

Thirdly, That the Bishops have been malicious Incendiaries of his Majesty against this Kingdom by their wicked calumnies; and that if they return to this Kingdom, they be esteemed, and used, as accursed, &c.

Fourthly.

Fourthly, That all the entertainers of the excommunicated Bishops should be orderly proceeded against with Excommunication, conform to the Acts and Constitutions of this Kirk.

They continued their Meetings, and Consultations, as before they did, maintained their Fortifications at *Leith*, the Port-town to *Edenborough*, and kept their Officers and Commanders in continual pay. His Majesty hereupon sent for some of the Chiefs of them to come unto him to *Berwick*, but was refused in his Commands. The Earls of *Kinnoul*, and *Traquair*, Chief Justice *Elphinston*, and Sir *James Hamilton*, all Privy Counsellors, were pulled violently out of their Coach, on a suspicion that some Bishops were disguised among them; that the King might have some cause to suspect, that there could be no safety for him in such a place, and among people so enraged, notwithstanding his great clemency toward them in the pacification.

In this condition of Affairs his Majesty returned toward *London* in the end of July 1639. leaving the Scots to play their own game as they listed; having first nominated *Traquair*, as his High-Commissioner, for managing both the Assembly and the following Parliament.

Heylin's Hist.
of Archbish.
Land. part. 2.

In the first meeting of the two, they acted over all the parts they had plaid at *Glasgow*, to the utter abolition of Episcopacy, and the ruine of all that adhered to it, their actings in it being confirmed in his name by the High-Commission.

The news whereof caused the King to send for the Lord *Wentworth* out of *Ireland*, who was presently made Lord Lieutenant of *Ireland*, and not long after, with great solemnity, created Earl of *Strafford* in the County of *York*. As Lord Lieutenant he had power to appoint a Deputy, that he might the better attend the service here without any prejudice to that Kingdom: which Office he committed to *Wansford*, a *York-shire* Gentleman, whom he had took along with him into *Ireland* at his first going thither.

His Majesty was pleased to commit the conduct of the Scottish Affairs to a Juncto of three, namely, the Archbishop of *Canterbury*, the Earl of *Strafford*, and the Marquiss of *Hamilton*.

These three move his Majesty to call a Parliament: and it was concluded, that a Parliament should be called on April 13. 1640. In the mean time the Lord Lieutenant held a Parliament in *Ireland*, and so governed the affair, that an Army of eight thousand Horse and Foot was speedily raised, and money granted by the Parliament to keep them in pay, to furnish them with Ammunition, Arms, and all other necessities.

And the Lords of the Council here subscribed largely for the carrying on of the War, until such time as the Parliament should convene.

The Scots being informed of the King's preparation for a War, sent the Earl of *Dunferling*, the Lord *London*, Sir *William Douglas*, and Mr. *Barkham*, to represent the Affairs of their transactions, which were received by the King in a friendly manner.

Some dayes being unprofitably spent in these debates, the Archbishop, and the rest of the Committee delegated for this business, made a report of the whole business to the rest of the Council, who came to this result, *That since the Scots could not be reclaimed to their obedience by other means, they were to be reduced by force.*

Therefore the Scots as much bestirred themselves on the other side. Part of the walls of *Edenborough-castle*, with all the Ordnance upon it, had fallen down on the nineteenth of *November* last, being the Anniversary day of his Majesties birth, for the repair whereof they would neither suffer Timber, nor other Materials, to be carried to it: but on the contrary, they began to raise Fortifications against it, with an intent to block it up, and render it useless to his Majesties service. Neither would they suffer the Souldiers to come into the Market to recruit their victuals. They made provilions of great quantity of Artillery, Munition, and Arms, from forreign parts; laid Taxes of ten Marks in the hundred upon all the Subjects; scattered abroad many seditious Pamphlets, for justifying themselves, and seducing others; some of which were burnt, in *England*, by the hand of the Hangman; fortified *Inchgarvy*, and other places; imprisoned the Earl of *Southesk*, and other Persons of Quality, for their fidelity to the King: took to themselves the government of *Edenborough*; and employed their Emisaries in *England*, to solicit them to aid them in maintaining the War against their Sovereign.

But their chief correspondence was with *France*, and *Ireland*. In *France* they had made sure of Cardinal *Richieu*, who governed all Affairs in that Kingdom. In *Ireland* they had a strong party of natural Scots, planted in *Ulster* by King *James*, upon the forfeited Estates of *Tir-Owen*, *Tir-Connell*, *Odighirty*, &c. But *Wentworth* crushed them in the beginning of the combination, seizing upon such Ships and Men as came thither from *Scotland*, imprisoning some, fining others, and putting an Oath upon the rest: By which Oath they were bound to abjure the Covenant, not to aid the Covenanters against the King, nor to protest against any of his royal Edicts, as their Brethren in *Scotland* use to do: for the refusing of which Oath, he fined one Sir *Henry Steward*, and his Wife, at no less than five thousand pound apiece, two of their Daughters, and one *James Gray* of the same confederacy, at the sum of three thousand pound apiece, committing them to prison for not paying the fines imposed on them.

Some Scots having endeavoured to betray the Town and Castle of *Carick ferry* to a Noble-man of that Countrey, the principal Conspirator was executed.

Finally,

Finally, The Lord Lieutenant gave a power to the Bishop of *Down* and *Connor*, and other Bishops of that Kingdom, and their several Chancellors, to attach the bodies of all such of the meaner sort, who either should refuse to appear before them upon citation, or to perform all lawful Decrees, and Orders, made by the said Bishops, &c. and to commit them to the next Gaol, till they should conform, or answer the contempt at the Council-Table. By means whereof the poorer sort became very obedient to their several Bishops.

In the mean time the Archbishop of *Canterbury* is intent on the preservation of the Hierarchy, and the Church of *England*. against the practices of the Scots, and Scotizing English: and no less bulied in digesting an Apology for vindicating the Liturgy commended to the *Kirk of Scotland*. He took order for translating the Scottish Liturgy into the Latin Tongue, that being published with the Apology which he had designed, it might give satisfaction to the world of his Majesties Piety, and his own great care, the orthodoxy and simplicity of the Book it self, and the perverseness of the Scots in refusing all of it. Which Work was finished, and left with him: the present distemper of the times, and the troubles which fell heavily on him, putting an end to it in the first beginning.

He recommended to Doctor *Hall*, then Bishop of *Exon*, the writing of a Book in defence of the *Divine right of Episcopacy*, in opposition to the Scots and their Adherents.

Exeter having undertaken it, sent the first delineations of the Pourtraicture to *Lambeth* in the end of *October*, which were generally well approved of by the Metropolitan: who having made some alterations, sent them back with many kind expressions of a fair acceptance. And such was the freedom he used in declaring his judgment in the case; and such the Authority which his Reasons carried along with them, that the Bishop of *Exon* found good cause to correct his Opinion according to the Rules of these Animadversions; agreeable unto which the Book was writ, and published not long after, under the name of *Episcopacy by Divine right*, &c.

Whilst the Archbishop laboured to support Episcopacy on the one side, some of the adverse party laboured as much to suppress it, by lopping off the branches first, and afterwards by laying the Axe to the root of the Tree. *Bagshaw*, a Lawyer of some standing, of the *Middle-Temple*, began to question the Bishop's place and vote in Parliament, their Temporal power, and the authority of the Commission. For being chosen *Reader*, by that House for the *Lent-vacation*, he first selected for the Argument of his discourings, the Statute of 25 *Edw. 3. cap. 7.* His main design was intended chiefly for the defence of such Prohibitions, as formerly had been granted by the Courts in *Westminster-hall*, to stop the proceedings of the *Court-Christian*, and specially of the High-Com.

Commission, and in the next place to deny the Authority of the Commission it self, as before was noted. Hereupon the Archbishop informs his Majesty both of the Man and of his design, how far he had gone in justifying the proceedings of the Scottish Covenanters, in decrying the temporal power of Church-men, and the undoubted right of Bishops to their place in Parliament: his Majesty hereupon gives order to *Finch*, the new Lord Keeper, to interdict all further Reading on those points. Hereupon it was soon found, that nothing could be done therein without leave from the King, and no such leave to be obtained without the consent of the Archbishop. To *Lambeth* therefore goes the Reader, where he found no admittance till the third Address, and was then told, *That he was fallen upon a Subject neither safe nor seasonable, which should stick closer to him then he was aware of.* Whereupon *Bagshaw* hatteneth out of Town.

Short view of
the life and
reign of King
Charles, p. 77.

The Parliament came together on *April 13. 1640.* instead of acting any thing for his Majesties service, they were at the point of passing a Vote for blasting his War against the Scots. To prevent which, his Majesty was forced to dissolve them on *May 5.* the Convocation still continuing, who granted him a Benevolence of four shillings in the pound for all their Ecclesiastical promotions, to be paid six years together then next ensuing,

The Convocation fate after the breaking up of the Parliament. A new Commission was brought from his Majesty, by vertue whereof they were warranted to sit still, not in the capacity of a Convocation, but of a Synod, to prepare their Canons for the Royal assent thereunto. But *Doctor Brewnrigg*, *Doctor Hacket*, *Doctor Holdsworth*, *Mr. Warmstrey*, with others, to the number of thirty six (the whole House consisting of about sixscore) protested against the continuance of the Convocation. To satisfy these, an Instrument was brought into the Synod, signed with the hands of the Lord Privy-seal, the two chief Justices, and other Judges, justifying their so sitting in the nature of a Synod, to be legal according to the Laws of the Realm. Now their disjoynted meeting being set together again, they consulted about new Canons.

I shall set down the number, and titles, of the several Canons.

1. *Concerning the Regal power.*
2. *For the better keeping of the day of his Majesties Inauguration.*
3. *For suppressing of the growth of Popery.*
4. *Against Socinianism.*
5. *Against Sectaries.*
6. *An Oath enjoyned for the preventing of all Innovations in Doctrine and Government,*

7. *A Declaration concerning some Rites and Ceremonies,*
8. *Of preaching for Conformity.*
9. *One Book of Articles of enquiry to be used at all Parochial visitations.*
10. *Concerning the Conversation of the Clergy.*
11. *Chancellors Patents.*
12. *Chancellors alone not to censure any of the Clergy in sundry cases.*
13. *Excommunication, and Absolution, not to be pronounced but by a Priest.*
14. *Concerning the Commutations, and the disposing of them.*
15. *Concerning some Concurrent Jurisdictions.*
16. *Concerning Licenses to marry.*
17. *Against vexatious Citations.*

The Oath it self I shall set down, as I find it in the Life of Archbishop Land, written by Doctor Heylin, in this form following, viz.

I A. B. do swear, That I do approve the Doctrine, and Discipline, or Government established in the Church of England, as containing all things necessary to salvation; And that I will not endeavour by my self, or any other, directly, or indirectly, to bring in any Popish doctrine, contrary to that which is so established. Nor will I ever give my consent to alter the Government of this Church by Archbishops, Bishops, Deans, and Archdeacons, &c. As it stands now established, and as by right it ought to stand; nor yet ever subject it to the usurpations and superstitions of the See of Rome. And all these things I do plainly and seriously acknowledge and swear, according to the plain and common sense and understanding of the same words, without any equivocation, or mental evasion; or secret reservation whatsoever. And this I do heartily, willingly and truly, upon the faith of a Christian. So help me God in Jesus Christ.

Toward the close of the Convocation, Doctor Griffith made a motion, that there might be a new Edition of the Welsh Church-bible, some sixty years first translated into Welsh by the endeavours of Bishop Morgan, but not without many mistakes and omissions of the Printer. The matter was committed to the care of the Welsh Bishops; but nothing was effected therein.

Near the ending of the Synod Godfrey Goodman, Bishop of Gloucester, privately acquainted the Archbishop of Canterbury, that he could not in his Conscience subscribe the new Canons. The Archbishop being present with the Synod in King Henry the Seventh his Chappell, said unto him, *My Lord of Gloucester, I admonish you to subscribe* and presently after,

after, *My Lord of Glocester, I admonish you the second time to subscribe: and immediately after, I admonish you to subscribe.* To all which the Bishop pleaded Conscience, and returned a denial. Some dayes after he was committed to the Gate-house. Soon after the same Canons were subscribed at *York*, and on the last of *June* following the said Canons were publickly printed, with the Royal assent affixed thereunto.

Fuller's Church
History.
ad An. 1640.

Various were mens censures upon these Canons. But most took exception against that clause in the Oath, *We will never give any consent to alter this Church-government*, as if the same were intended to abridge the liberty of King and State in future Parliaments, and Convocations, if hereafter they saw cause to change any thing therein. Yet others with a favourable fence endeavoured to qualifie this suspicious clause, whereby the taker of this Oath was tied up from consenting to any alteration, saying, that these words, [*We will never give any consent to alter*] are intended here to be meant only of a voluntary and pragmatistical alteration, when men conspire and endeavour to change the present Government of the Church, in such particulars as they do dislike, without the consent of their Superiors.

Bishop *Goodman*, on *July* the tenth, made acknowledgment of his fault before the Lords of the Council, and took the Oath enjoyned in the sixth Canon, for preserving the Doctrines and Discipline of the Church of *England*, against all Popish doctrines which were thereunto repugnant. Upon the doing whereof he was restored, by his Majesty, to his former liberty. Yet in the time of his last sickness, it is said, that he declared himself to be a Member of the Church of *Rome*, and caused it so to be expressed in his last Will and Testament.

Heylin's Hist.
of Archbishop
Laud.
ad An. 1640.

On *December 27. 1639.* at night, and the night following, there was such a violent Tempest, that many of the Boats, which were drawn to Land at *Lambeth*, were dashed one against the other, and were broke to pieces: and that the shafts of two Chimneys were blown down upon the roof of the Archbishop's Chamber, and beat down both the Lead and Rafter upon his Bed, in which ruine he must needs have perished, if the roughness of the Water had not forced him to keep his Chamber at *White-hall*.

A like mischance happened the same night at *Croydon* (a retiring place belonging to the Archbishop of *Canterbury*) where one of the Pinacles fell from the Steeple, beat down the Lead and Roof of the Church above twenty foot square.

But that which was more remarkable than either of these, was that which happened the same night at *Canterbury*, in the Metropolitall Church, where one of the Pinacles upon the top of the *Belfrey-Tower*, which carried a Vane with this Archbishop's Arms upon it, was violently struck down, but born a good distance from the Steeple, to fall upon the
Roof

Roof of the Cloyster, where the Armes of the Archiepiscopal See it self were ingraven in Stone: which Armes being broke to pieces by the fall of the other: on *Friday* night, *January* 24. 1639. he dreamed, that his Father (who died 46. years before) came to him, being to his thinking seemingly well and cheerful, that his Father asked him, what he did there: that after some speech, he demanded of his Father how long he would stay there; and that his Father made this answer, he would stay till he had him along with him. *Which made such an impression on him, that he thought fit to remember this in his Bre-viate.*

A brute being spread abroad, *That the late Parliament had been dissolved by his procurement*; a paper was pasted up at the Exchange, by *John Lilburn*, animating the Apprentices to sack his House at *Lambeth*, on the *Monday* following, and that night we was assaulted by five hundred of the Rabble, who strove to force an entrance, but were repulsed. And having fortified his House with some pieces of Canon, he with-drew to his Chamber at *Whitehall* till the Rage of the people was blown over. Some of the principal Actors in this Sedition being apprehended and committed to the Goal in *Southwark*, were forcibly delivered by others of their Accomplices, who brake open that and all other Prisons in that precinct, for which one *Benstead*, one of the Ring-leaders was reraken, arraigned, condemned, hanged, drawn and quartered, on *May* 21. Yet for all this, Libels were scattered against the Archbishop in most parts of the City. And his Majesty being then newly gone in person with an Army against the Scots, about the end of *August* a paper was dropt in *Covent-garden*, encouraging the Souldiers and Apprentices to fall upon him, yet was there no tumult raised upon it.

Then he gave order, that the High-commission should be kept at *St. Paul's*: and the Commissioners sitting there, on *October* 22. were violently assaulted by a mixt multitude of Sectaries, to the number of two thousand, crying out, *They would have no Bishops, nor High Commission.* In which tumult having frightened away the Judges, Advocates, and Officers of the Court, they brake down all the seats and benches which they found in the Consistory; so that a guard was set upon that Church, as before at *Westminster*, not onely at the next sitting of the said Commissioners, but at the first meeting of the Convocation, which soon after followed.

The Scots were now entred the Realm in hostile manner: and having put by his Majesties Forces at a place called *Newbourn*, they passed over the *Tine*, and presently made themselves Masters of the strong Town of *New-castle*, his Majesties Forces not very far distant. Many of the King's own Souldiers in their marchings through the Countrey, brake into Churches, pulled up the Rayles, threw down the Communion Tables, defaced the Common-Prayer Books, tore the Surplices, &c.

The Scots set forth a *Remonstrance*, wherein it was declared, That their Propositions and desires could find no access unto the ears of the Gracious King, by reason of the powerful Diversion of the Archbishop of *Canterbury* and the Deputy of *Ireland*, &c. who did onely side in all matters of Temporal and Spiritual Affairs, &c. This Remonstrance was seconded with another Pamphlet, called, *The Intention of the Army*. They signified therein, that they had no design to waite the goods of the People of *England*, or spoil their Countrey; but onely to become petitioners to his Majesty to call a Parliament, and to bring the said Archbishop and Lord Lieutenant to their condign punishments. And that the English might the better see whom they chiefly aimed at, a Book was published by the name of *Laudensium Autocatacrisis*, or the *Canterburians self-conviction*.

Heylin. Hist.
of Archbish.
Land.

Upon this his Majesty was assaulted by a Petition from some Lords in the South, wherein complaint was made of the many inconveniences which had been drawn on this Kingdom, by the King's ingagings against the Scots, as also of the growth of Popery; of the pressing of the present payment of Ship-money; the dissolving of former Parliaments, Monopolies, Innovations, and some other grievances, among which the Canons which were made in the late Convocation, could not be omitted. For remedy whereof, His Majesty is desired to call a Parliament, &c. Subscribed by divers of the Nobility, presented to the King at *York* on September 3. and seconded by another from the City of *London* to the same effect.

The King therefore resolves to hold a Parliament, and on November 3. 1640. that long lasting Parliament began. A Letter was writ to the Archbishop of *Canterbury*, advertising, That the Parliament of the twentieth year of King *Henry* the Eighth, which began in the fall of Cardinal *Wolsey*, continued in the Diminution of the Power and Privileges of the Clergy, and ended in the dissolution of the Abbies and Religious Houses, was begun on the third day of *November*: and therefore that, for good-luck-sake, he would move the King to respite the first sitting of it for a day or two longer. But the Archbishop hearkened not to this advertisement, and the Parliament began at the time appointed.

On the morrow after began the Convocation at *St. Paul's Church*, handfelled at their first meeting by the news of the Decease of Dr. *Neile*, Archbishop of *York*. But little was done in this Convocation, but that a motion was made by Mr. *Warmstrey* (a Clerk for *Worcester*) That they should endeavour (according to the Levitical Law) to cover the pit which they had opened, and to prevent their Adversaries intention, by condemning such offensive Canons as were made the last Convocation. But they were loth to confess themselves guilty before they were accused.

Soon

Soon after Mr. *Prynne*, Dr. *Bastwick*, and Mr. *Burton* were discharged out of prison, and brought with great Triumph into *London*. Bishop *Williams* and Mr. *Osbaston*, being remitted their fines, were restored to their Livings and Liberty. Doctor *Pocklington*, and Doctor *Bray* were censured; the former for Preaching and Printing, the latter for Licencing two Books, one called *Sunday no Sabbath*: the other *The Christian Alter*.

Not many days after the Earl of *Strafford* was impeached of High Treason, by Mr. *Pym*, in fourteen Articles. The Earl was forthwith Sequestred the House, and committed to the Black Rod, and sent not long after to the Tower.

December 18. Archbishop *Land*, and Bishop *Wren*, were voted by the Commons, Guilty of High Treason, and a charge was immediately brought in against Bishop *Land*, upon the Reading of which on *March 1*. he was sent to the Tower.

The same moneth Alderman *Pennington*, with a great multitude out of *London*, petitioned the House against Episcopal Government, and the Rites and Ceremonies of the Church. A Committee was appointed to consider of matters of Religion, settled in the Upper House of Parliament. Ten Earls, ten Bishops, ten Barons. At the same time the Lords appointed a Sub-committee, to prepare matters fit for their cognizance (the Bishop of *Lincoln* having the Chair in both) authorized to call together divers Bishops and Divines, to consult together for correcting what was amiss, and to settle peace, viz.

The Archbishop of *Armagh*.
The Bishop of *Durham*.
The Bishop of *Exeter*.
Dr. *Samuel Ward*.
Dr. *William Twisse*.
Dr. *Robert Sanderson*.
Dr. *Daniel Featley*.

Dr. *Ralph Brownrigg*.
Dr. *Richard Holdsworth*.
Dr. *John Hacket*.
Dr. *Cornelius Burgesse*.
Mr. *John White*.
Mr. *Stephen Marshall*.
Mr. *Edmond Calamy*.
Mr. *Thomas Hill*.

The place of their meeting was *Jerusalem-chamber* in the Dean of *Westminster's* house, where they had solemn debates six several days.

First they consult on innovations in Doctrine. Then they enquire into Preter-canonical conformity, and innovations in Discipline, and concerning the Common-Prayer. Lastly, they entred on the Regulating of Ecclesiastical Government, which was not brought in, because the Bishop of *Lincoln* had undertaken the draught thereof, but not finished it, as employed at the same time in many weighty matters of State. This consultation continued till the middle of *May*. But the Bill against Deans and Chapters, put such a distance between the foresaid Divines,

that never their Judgments (and scarce their persons) met after together.

The Canons made in the late Convocation were condemned in the House of Commons, as being against the King's Prerogative, the Fundamental Laws of the Realm, the Liberty and Property of the Subject, and containing divers other things tending to Sedition, and of dangerous consequence.

Many things were charged against the Archbishop by the Scots Commissioners, viz.

That he had pressed upon that Kirk, many Innovations in Religion, contained in the Liturgy and Book of Canons, contrary to the Liberties and Laws thereof.

That he had required *Ballentine*, Bishop of *Dumblane*, and the rest of the Bishops to be present at the Divine Service in their *Whites*, and blamed the said Bishop for his negligence in it, &c.

That he gave order for the taking down Stone-walls and Galleries in the Churches of *Edenborough*, to no other end but for the setting up of Altars, and Adoration toward the East.

That for their Supplicating against these Novations, they were declared Rebels in all the Parish-Churches of *England*, and a War kindled against them by his Arts and Practices.

That their Covenant by him was called ungodly, and that divers Oathes were imposed upon their Countrey-men to abjure the same.

That he in the presence of the King spared not to rail against the General Assembly held at *Glasgow*, and put his hand to a Warrant for imprisoning some of those Commissioners sent from the Parliament of *Scotland*, for the Peace of both Nations.

That when the late Parliament could not be moved to assist in the War against them, he had caused the same to be dissolved, and continued the Convocation, to make Canons against them and their Doctrines, &c.

Such was the charge exhibited by the Scots Commissioners, in which many thought there was nothing criminal enough to deserve Imprisonment, much less to menace him with death.

The Bishop of *Ely* was impeached for many reputed misdemeanours in the See of *Norwich*. That he deprived or banished, within the space of two years, fifty Godly, Learned, Painful Ministers. His placing the Communion-Table Altar-wise, and causing a Rayl to be set before it. The practising of Superstition in his own person, his bowing toward it; Consecrating the Bread and Wine at the West-side of the Table, with his back toward the people, and elevating the same above his Head, that the people might see it, causing the seats in all places to be so contrived,

trived, that the people must of necessity kneel towards the East. Appointing no Prayers to be used by Preachers before their Sermons, but that prescribed by the Canon, &c.

In the midst of these troublefom times died Dr. *John Davenant*, Bishop of *Salisbury*. A little before his death he prayed emphatically for half a quarter of an hour. Among many heavenly passages therein, *He thanked God for this his fatherly correction, because in all his life-time he never had any one heavy affliction, which made him often much suspect with himself, whether he was a true child of God or no.*

1641.

Deans and Chapters being now opposed by Parliament, the Cathedral-men endeavour to preserve their Foundations; and by their friends obtain leave to be admitted into the House of Commons, and to be heard what they could alledge in their own behalf. They made choice of Doctor *John Hacker*, Prebendary of *St. Pauls* to be the mouth for all the rest.

He shewed, that to supply the defects of Prayer committed by private men, the publick duty thereof should be constantly performed in some principal place (in imitation of the Primitive practice) and this is done in Cathedrals. He spake much also in praise of Church-musick, when moderated to Edification. He took occasion to resell that slander, which some cast on Lecture-preachers, as an upstart Corporation, alledging, that the local Statutes of most, or all Cathedral Churches; do require Lectures on the week-days. And in the name of his Brethren, he requested that Honourable House, that godly and profitable Preaching might be the more exacted. Then he insisted on the advancement of Learning, as the proper use and convenience of Cathedrals; each of them being a small Academy for the Champions of Christ's cause, against the Adversaries, by their Learned pens. Here he professed to prove by a Catalogue of their Names and Works, which he could produce, that most excellent labours in this kind (excepting some few) have preceded from persons preferred in Cathedrals: Now what a disheartning would it be to young Students, if such promotions were taken away. He alledged also, that the antient and genuine use of Deans and Chapters; was as *Senatus Episcopi*, to assist the Bishop in his jurisdiction. He said, that Cathedral-Churches were the first Monuments of Christianity in *England*.

*Fuller, Church
Hist. cent. 17.
lib. 11.*

From things he passed to persons, and began with the multitude of such members, as had maintenance from Cathedrals, the total amounting to many thousands; All which by the dissolution of Deans and Chapters must be exposed to poverty. Next, he instanced in their Tenants, who holding Leases from Deans and Chapters, are sensible of their own happiness (as enjoying six parts of seven in pure gain) and therefore have petitioned the House to continue their Antient Landlords. Moreover, such Cities wherein Cathedrals stand (if Maritime) being

very

very poor in Trade, are enriched by the hospitality of the Clergy, and the frequent resort of Strangers unto them. Then he shewed, that divers of low degree, but generous Spirits, would labour by qualifying themselves by Industry and Vertue, to attain a share of Cathedral endowments, as the common possession of the Realm, &c. He trusted their Honours would account it reasonable, that the Clergy had in some sort a better maintenance than in neighbouring reformed Churches, and not with *Jeroboam's* Priests to be the basest of the people.

Then he instanced in some famous forreign Protestants, who had found relief by being installed Prebendaries in our Cathedral and Collegiate Churches, as Dr. *Saravia* preferred by Queen *Elizabeth*, Dr. *Casaubon* (Father and Son) by King *James*, Dr. *Primrose*, Mr. *Vossius*, in the reign of King *Charles*, and Dr. *Peter Du-Moulin*. And to destroy Deans and Chapters would highly gratifie *Rome*; for *Sanders* himself seemeth to complaine, that Queen *Elizabeth* had left Provosts, Deans, Canons, and Prebendaries in Cathedral and Collegiate Churches, because he foresaw such Foundations would conduce to the stability of Religion.

He went forward to shew how such Lands paid greater sums to the Exchequer for *First-fruits*, tenths and subsidies, according to the proportion, than any other Estates and Corporations in the Kingdom. He explored to find the antient and honourable Justice of the House unto his Brethren, who were not charged, much less convicted of any Scandalous faults justly for the same to forfeit their estates. At last he set before them the Honour of God, to whose worship and service such Fabricks and Lands were dedicated, and barred all alienations with (which he said, is *terrenda vox*) curses and imprecations. He minded them of the censures of *Korah* and his Complices, pronounced hallowed, because pretended to do God service therewith. He added that of *Solomon*, *Prov.* 20.25. *It is a snare to a man that devoureth that which is holy*. He added also that smart question of *St. Paul*, *Thou that abhorrest idols, dost thou commit Sacriledge?* and concluded, that on the ruines of the rewards of Learning, no structure can be raised but ignorance, and upon the Chaos of ignorance, nothing can be built but Profaneness and Confusion. This speech was generally well-resented, and wrought much on the House for the present.

In the afternoon Dr. *Cornelius Burgesse* made a vehement Inveective against Deans and Chapters, &c. He aggravated the debauchedness of Singing men, not onely useles, but hurtful by their Vicious conversation: Yet he concluded with the utter unlawfulness to convert such endowments to any private person's profit.

Then was a Bill brought up from the Commons to the Lords against Bishops and Clergy-men: and it was Voted.

- I. That they should have no Votes in Parliament.
- II. That they should not be in the Commission of the Peace, nor be Judges in Temporal Courts.
- III. Nor sit in the Star-chamber, nor be Privy Counsellors.

The last branches of this Bill passed by general consent, not above two dissenting. But the first branch was Voted by the Lords in the negative. But at last it was wholly cast out.

The Archbishop advised the drawing of a Petition to both Houses of Parliament in the name of the University of Oxford, not onely for the preservation of Episcopal Government, but of those Foundations, as being both the encouragements and rewards of Learning. In which petition having spoken, in few words, of the Antiquity and Succession of Bishops, from the Apostles themselves, they insist more at large upon such suggestions as might best justify and endear the cause of Cathedral Churches. The like petition came from Cambridge, as much concern'd in this common cause as Oxon.

At a solemn Fast, not long after, the Temporal Lords took precedence of the Bishops, contrary to the custom of their Predecessors in all times foregoing: which being observed by the Lord Spencer, *Is this, said he, a day of humiliation, wherein we shew so great a pride, in taking place of those to whom it was allowed by all our Ancestors?*

The Bill against the High-commission Court, was the third time read in the House of Lords, and passed, which some days after was confirmed by his Majesty. The Bishop of Lincoln brought up a Bill to regulate Bishops and their jurisdiction. This Bill was but once read in the House, and no great matter made thereof. The Bishops that were impeached for making Canons, craved time till Michaelmas Term. This was vehemently opposed by some Lords, and two questions were put.

- I. Whether the Bishops should sit still in the House, though without voting (to which themselves consented) whilst the circumstance of time for their answer was in debate.
- II. What time they should have for their answer.

The first of these was carried for them by one present voice, and four Proxies; and for the second, time was allowed them till the tenth of November, and Council was permitted unto them. Bishop Warner of Rochester is chosen by joynt consent to solicit the cause, sparing neither care nor cost therein. Mr. Chute drew up a Demurrer in their behalf, that their offence in making Canons could not amount to a *Premunire*: and now the cause sunck in silence.

But the main matter was, that the Bishops were denied all meddling even in the Commission of preparatory examinations concerning the Earl of *Strafford*, *Causa sanguinis*; and they as men of mercy not to deal in the condemning of any person. The Bishops against the persuasions of the Lord *Kimbolton*, and the Earl of *Essex*, resolved to keep possession of their Votes, till a prevalent power outed them thereof.

No day passed, wherein some petition was not presented to the Parliament against the Bishops, who durst not come to the Parliament by Land for fear of the Apprentices, who were gathered together in great numbers to *Westminster*. The Bishops therefore intended to come to Parliament by water in Barges: but as they thought to come to Land, they were so pelted with Stones, and frightened at the sight of such a company of them, that they were rowed back, and went away to their places.

The next day twelve of the Bishops repaired to *Jerusalem Chamber*, in the Dean's lodgings, and drew up a Protestation, directed thus, *To the King's most excellent Majesty, and the Lords and Peers now assembled in Parliament*. This Instrument they delivered to Bishop *Williams*, now Archbishop of *York*, who at the next opportunity presented it to his Majesty; who wholly remitted the matter to the Parliament. The next morning a Privy Counsellor brought this Protestation into the House: and the twelve subscribers are impeached of High Treason, and Voted to be committed to the Tower, save that Bishop *Morton* of *Durham*, and Bishop *Hall* of *Norwich*, found some favour; so that they alone were sent to the custody of the Black Rod.

Now was the Bill against the Bishops sitting in Parliament brought up into the House of the Lords, and the matter agitated so eagerly on both sides. The Lord Viscount *Newark* (afterwards Earl of *Kington*) made two notable speeches in the House, in defence of Episcopacy, which confirmed those of the Episcopal party, making the Lords very zealous in Bishops behalf. There were in the House many other defenders of Episcopacy; as *William* Lord Marquis of *Hartford*; the Earl of *South-hampton*; the Earl of *Bristol*, and the Lord *Digby* his Son; and that learned Lord, *William* Earl of *Bath*, and many other Lords voted for them.

About this time died *Richard Mountague* Bishop of *Norwich*, and Doctor *Joseph Hall* succeeded him in his See. Doctor *John Prideaux*, *Regius Professor* in *Oxford*, was made Bishop of *Worcester*. Doctor *Thomas Winniff*, Dean of *St. Pauls*, was made Bishop of *Lincoln*. Doctor *Ralph Brownrigg*, made Bishop of *Exeter*. Doctor *Henry King*, made Bishop of *Chichester*. Doctor *John Westfield*, made Bishop of *Bristol*; he died not long after. These were as likely persons to have kept up Episcopacy, if God's providence had so appointed, as any could have been culled out of *England*.

The Bill was again brought in against Bishops Votes in Parliament, and it was clearly carried in the Negative, that Bishops never more should Vote as Peers in Parliament. The King was very unwilling to consent to it, but at last, with much importunity, he signed the Bill, as he was, in St. *Augustines* in *Canterbury*, passing with the Queen towards *Dover*, then undertaking her voyage into the Low Countries.

Ten of the eleven Bishops formerly subscribing their Protestation to the Parliament, were after some moneths durance (upon good bale given) released. These now at liberty severally disposed themselves. Some went home to their own Diocess, as the Bishops of *Norwich*, *Oxford*, &c. The Bishop of *Durham* continued in *London*. Some withdrew themselves into the King's quarters, as Archbishop *Williams*, &c. Bishop *Wren* within few moneths after he was discharged from the Tower, was seized on by a party of Souldiers at his house at *Downham*, and brought back again to the Tower, where he continued till the end of the year 1659. As for the Archbishop of *Canterbury*, as he first took possession of that fatal lodging before any of the rest came to him, so he continued there after their dismissal, without hope of finding his passage out of it by any other door than the door of death: which as he did not look for before it came; so when it came he did not fear it, saith Doctor *Heylin*.

On *October 23*. in the year foregoing, the House of Peers sequestred his Jurisdiction from him, conferring it on Sir *Nathanael Brent*, and others of his under-officers, and ordered, *That He should bestow none of the Benefices within his Gift, without acquainting them with the name and quality of the party whom he intended to prefer, leaving to them the approbation if they saw cause for it.* And on *October 15*. 1642. (for so long he remained without further disturbance) it was resolved upon the Question, That the Fines, Rents, and Profits of Archbishops, and Bishops, should be Sequestred for the use and service of the Common-wealth. On the ninth of *November* following, the Archbishop's house at *Lambeth* was forcibly possessed by a party of Souldiers, to keep it for the Publick service; and seventy eight pounds of his Rents as forcibly taken from some of his Officers, by an order under the hands of some of the Lords. But upon his petition shortly after, he had an order for securing of his Books and Goods. Another order came to bar him from any conference with any of the other prisoners; or speaking with any other, but in the presence of the Warder, who was appointed to attend him; and from having the liberty of the Tower; or from sending any of his servants into the City, but on occasion of providing victuals, and other necessaries. The Souldiers brake open the doors of his Chappel in *Lambeth* house, and began to spoil the Organs there: but their Captain put a stop to their fury. On *December 21*. his saddle-horse was seized on by order from some members in the House of Common: and on the

*Heylin. Hist.
of Archbish.
Land.*

23. Dr. *Leighton*, who had before been sentenced in the Star-chamber for his libellous Pamphlets, came with an order from that House to dispossess the Souldiers of their quarters there, and turn his House into a Prison: his Wood and Coals seized on, without any permission to make any use of them for himself. In the beginning of *May* the windows in his Chappel were defaced, and the steps torn up; his Books and Goods seized on by *Leighton* and some others. And on the sixteenth of the same moneth he was served with an order of both Houses, debarring him from bestowing any of his Benefices, which either were or should be vacant for the time to come. And on the thirty first, an order was directed unto *Prynne* and others, to seize on all his Letters and Papers, to be perused by such as should be Authorized to that end and purpose.

The entertaining of many petitions by the Houses of Parliament visibly tending to the abolition of Episcopall government, made it appear most necessary in the eyes of those who wisht well to it, to hasten the publishing of such petitions, as had been presented to the King in behalf thereof, and by his Majesty had been ordered to be published accordingly. Among which none did plead the cause with greater fervency, than that which was tendered in the name of the Gentry and Clergy of the Diocess of *Canterbury*. To which petition there subscribed no fewer than twenty four Knights and Baronets; Esquires and Gentlemen of note, above three hundred; Divines one hundred and eight; Freeholders and Subsidy men eight hundred. Many petitions of like nature came from other Counties, where the people were at any liberty to speak their own sence. All which, with some of those which had led the way unto the rest, were published by order from his Majesty, bearing date *May 20. 1642.* under the Title of *A collection of the petitions of divers Countries, &c.* Which petitions being drawn together, besides many which were presented after this Collection, amounted to nineteen in all; that is to say, two from the County of *Chester*, two from *Cornwall*, one from the University of *Oxford*, and another from the University of *Cambridge*; one from the Heads of Colledges and Halls. This from the Diocess of *Canterbury*; another from the Diocess of *Exeter*; one from the six Counties of *North-wales*; and one a piece from the Countie of *Nottingham*, *Hereford*, *Huntington*, *Somerset*, *Rutland*, *Stafford*, *Kent*, *Oxford*, and *Lancaster*. These petitions came from thousands of the most eminent subjects of the Realm. But notwithstanding the importunity of the Petitioners on the one side, and the moderation of the King's answer on the other, the prevailing party in both Houses had long since resolved upon the Question, which afterwards they declared by their publick Votes: for on the eleventh of *September* the Vote passed in the House of Commons, for abolishing Bishops, Deans and Chapters, celebrated by the Citizens with Bells and Bonfires, the

Lords not coming in till the end of *January*, when it past there also.

The War now begins to open. The Parliament had their Guards already, and the affront which *Hotham* had put upon the King at *Hull*, prompted the *Yorkshire* Gentlemen to become a guard to his Person. Both Houses presently Voted this to be a levying War against the Parliament, for whose defence not onely the Trained bands of *London* must be in a readines, and the Good people of the Countrey required to put themselves into a posture of Armes; but Regiments of Horse and Foot are listed, a General appointed, great sums of money raised. Hereupon the King hastens from *York* to *Nottingham*, where he sets up his Standard, inviting all his good Subjects to repair unto him, for defence of their King, the Laws and Religion of their Countrey. And marching with great Forces he was encountred at *Edge-bill* by the Parliaments Forces, where five thousand men on both sides were slain on the place, among which was the King's General. Yet the King kept the field, and made his way open, forced *Banbury* Castle, and entred triumphantly into *Oxford* with an hundred and twenty Colours taken in the Fight.

The King resolves on his advance towards *London*, and goes forward as far as *Brainford*, out of which he beats two of their best Regiments, takes five hundred prisoners and sinks their Ordnance. But understanding that the Earl of *Essex* joyning with the *London-Auxiliaries* lay in way before him at *Turnham-Green* near *Chiswick*, he retreated toward *Oxford*, where he receives Propositions of Peace from the Houses of Parliament. Among which I find this for one.

That his Majesty would be pleased to give his Royal Assent, for taking away superstitious Innovations; and to the Bill for the utter abolishing and taking away all Archbishops, Bishops, their Chancellors, Commissaries, Deans, Subdeans, Deans and Chapters, Archdeacons, Deacons, Canons and Prebendaries; and all Chantors, Chancellors, Treasurers, Sub-treasurers, Succentors and Sacrists, and all Vicars Choral and Choristers, old Vicars, or new Vicars of any Cathedral or Collegiate Church, and all other their under-officers out of the Church of England. To the Bill against scandalous Ministers: To the Bill against pluralities: And to the Bill for consultation to be had with Godly, Religious, and Learned Divines: That his Majesty would be pleased to pass such other Bills for settling of Church-government, as upon consultation with the Assembly of the said Divines shall be resolved on by both Houses of Parliament, and by them to be presented to his Majesty.

Which Proposition with the rest, being presented to him on *Candlemas-day*, he referred to the following Treaty to be held at *Oxford*, but the Commissioners were so tyed to their Instructions, that nothing could be yielded by them.

*Heylin. Hist. of
Archbishop
Land.*

But the Parliament had now entred on the Rents and profits of all the *Episcopal Sees* and *Capitular Bodies*, which were within the power of their Armies, and sequestred the Benefices of many under the common notion of scandalous Ministers: who if they had transgressed the Laws of the Realm, by the same Laws were to have been proceeded against; that so being legally deprived, the vacant Churches might be left to be filled by the Patrons with more deserving Incumbents. But this consisted not with the present design.

Most of the silenced Lecturers and Ministers, which within ten years past had left the Kingdom for Inconformity, were put into these sequestred Benefices: with which his Majesty being made acquainted, he presently signified his dislike of it by his Royal Proclamation, bearing date *May 15. 1643.*

In which he complains, *That divers of the Pious and Learned Clergy were forced from their Cures and Habitations, or otherwise silenced, &c. for no other reason, but because (contrary to the Laws of the Land, and their own Consciences) they would not pray against Him, and his Assistants, or refused to publish any Illegal orders for forwarding the War raised against him, but conformed themselves according to the Book of Common-Prayers, and preached God's Word according to the purity thereof, without any mixture of Sedition. Next, That many Factious and Schismatical persons were intruded into them, to sow Sedition, and seduce his good Subjects from their Obedience, contrary to the Word of God, and the Laws of the Land, &c. And thereupon he straitly commandeth all his good Subjects to pay their Tythes to the several and respective Incumbents, or their Assignes without guile or fraud, notwithstanding any Sequestration, pretended Orders, or Ordinances whatsoever, from one or both Houses of Parliament, &c. Requiring all Church-wardens and Sides-men to be assistant in gathering and receiving their Tythes, Rents, and Profits; and to resist all such persons (as much as in them lay) which were intruded into any of the Benefices or Cures aforesaid.*

But this rather served to declare his Majesties piety, than to stop the course of those proceedings.

Then an infamous Pamphlet is dispersed, Licensed by *John White*, Chair-man of the Committee for Religion, called, *The Committee for plundered Ministers*, under the Title of, *The first Century of Scandalous and Maligant Priests, &c.*

Their

Their Commissioners were no sooner returned from *Oxford*, but they called an Assembly of Divines by their own Authority, who met at *Westminster* in King *Henry* the Seventh his Chappel. These were of four several natures.

1643.

First, Men of Episcopal perswasion, as the most Reverend *James Usher*, Archbishop of *Armagh*: Doctor *Ralph Brownrigg*, Bishop of *Exeter*: Doctor *Westfield*, Bishop of *Bristol*: Doctor *Daniel Featly*, Doctor *Richard Holdsworth*, &c.

Secondly, Such who in their judgements favoured the Presbyterian Discipline, &c. among whom we take special notice of these.

Doctor *Hoyle* Divinity Professor in *Ireland*.

Cambridge.

Oxford.

Dr. *William Gouge* in *Blackfriars*.

Dr. *Peter Smith*.

Mr. *Oliver Bowler*.

Mr. *Thomas Gataker*.

Mr. *Henry Scudder*.

Mr. *Anthony Tuckney*.

Mr. *Stephen Marshall*.

Mr. *John Arrow-Smith*.

Mr. *Herbert Palmer*.

Mr. *Thomas Thorowgood*.

Mr. *Thomas Hill*.

Mr. *Nathanael Hodges*.

Mr. *John Gibbon*.

Mr. *Timothy Young*.

Mr. *Richard Vines*.

Mr. *Thomas Coleman*.

Mr. *Matthew Newcomen*.

Mr. *Jeremiah Whitaker*.

Mr. *John Lightfoot*.

&c.

Dr. *William Twisse*.

Dr. *Cornelius Burgesse*.

Dr. *Edmond Stanton*.

Mr. *John White* of *Dorchester*.

Mr. *Harris* of *Hanwel*.

Mr. *Edward Reynolds*.

Mr. *John Maynard*.

Mr. *Charles Herle*.

Mr. *Corbett* of *Merton College*.

Mr. *Conant*.

Mr. *Francis Cheynel*.

Mr. *Obadiah Sedgewick*.

Mr. *Carrar Senior*.

Mr. *Carrar Junior*.

Mr. *Joseph Caryl*.

Mr. *Strickland*.

Mr. *Thomas Bailly*.

&c.

Thirdly, Some who formerly disliking Conformity, removed themselves beyond the Seas, now returned home at the beginning of this Parliament. These afterward proved dissenting Brethren to some transactions in the Assembly, as *Thomas Goodwin*, *Philip Nye*, *Sidrach Symson*, *Jeremiah Burroughes*, *William Bridge*.

Fourthly, Some Members of the Lords and Commons were mingled among them, and Voted joyntly in their Consultations; as the Earl of *Pembroke*,

Pembroke, the Lord *Say*: The most Learned Antiquary Mr. *Selden*, Mr. *Francis Rouse*, Mr. *Bulstrode Whitlock*, &c.

Commissioners from Scotland were also joyned with them, as the Earl of *Lothian*, the Lord *Lauderdale*, the Lord *Warriston*, of the Nobility; others of the Clergy, as Mr. *Alexander Henderson*, Mr. *Gelasy*, &c.

Fuller, Church
Hist. Ad. An.
1643.

Doctor *Twisse* Preached the first Sermon, at the meeting of the Assembly, though the Schools, not the Pulpit, was his proper Element (witness his Controversial writings) and in his Sermon he exhorted them Faithfully to discharge their high calling to the glory of God, and honour of his Church. He much bemoaned, That the Royal Assent was wanting to give encouragement to them: yet he hoped, That by the efficacy of their fervent Prayers it might in due time be obtained, and that a happy union might be procured betwixt him and the Parliament. Sermon ended, the Ordinance was read, by which was declared the Cause, Ground, and Intent of their Convention; namely to consult with the Parliament for the settling of Religion and Church-government.

Of an hundred twenty elected, but sixty nine appeared.

And of the first of Royalists, Episcopal in their judgements, very few appeared, and scarce any continued any time in the House, save Doctor *Daniel Feately*, alledging privately several reasons for their departure.

Dr. *Twisse*, is now chosen Prolocutor, and Mr. *Henry Robrough*, and Mr. *Adoniram Bifield*, their Scribes and Notaries: And now their good success (next to the Parliament's) is publicly prayd for by the Preachers in the City, and Books dedicated unto them, under the Title of the most Sacred Assembly; and four shillings a day salary was allowed them: and the Chamber of *Jerusalem*, the fairest in the Deans lodgings (where King *Henry* the Fourth died) was the place where these Divines did daily meet together.

His Majesty looks on this as a strange and unparalleld encroachment on his Royal Prerogative, to which alone the calling of such Assemblies did belong by the Laws of the Realm. And thereupon by his Proclamation of June 22. 1643. being just ten days after the date of the Ordinance by which the Assembly was indicted. He inhibits all and every person named in that Ordinance (under several pains) from assembling together for the end and purpose therein set down, declaring the Assembly to be illegal, and that the Acts thereof ought not to be received by any of his good Subjects, as binding them, or of any Authority with them. Which Prohibition notwithstanding, most of the Members authorized by that Ordinance assembled, as was before declared.

Bibl. Regia.
p. 331.

One of the first publick Acts which they performed, was the humble presenting of a petition to both Houses, for the appointing of a solemn Fast to be generally observed. And presently a Fast is appointed, and accordingly kept on the following Friday, Master Bowles, and Master Newcomen, (whose Sermons were after Printed) Preaching on the same.

The King summons the Lords and Commons to Oxford, to attend there on January 22. then next following. Being come, scarce were they settled in their several Houses, when they were entertained with an hot Alarm, made by the coming in of the Scots with a puissant Army. The Scots had thrived so well by the former service, as made them not unwilling to come under the pay of such bountifull Masters. And knowing well in what necessity their dear Brethren in England stood of their assistance, they were resolved to husband that necessity to their best advantage. The English must first enter into Covenant with them, for conforming of this Church with that, &c.

In the first branch of it, it was to be Covenanted between the Nations, *That all endeavours should be used for the preservation of the Reformed Religion in the Church of Scotland, both in Doctrine, Discipline, and Government; Directory for worship and Catechizing.*

And in the second, *That in like manner they endeavour without any respect of persons, the extirpation of Popery, Prelacy, that is, Church Government by Archbishops, Bishops, their Chancellors and Commissaries, Deans, Deans and Chapters, Archdeacons, and all other Ecclesiastical Officers depending on that Hierarchy, &c.*

But by whomsoever it was framed, his Majesty saw that it aimed at the subversion of the present Government. Therefore looking on it as a dangerous combination against himself, the established Religion and the Laws of this Kingdom, for the bringing in of Foreign Forces to subvert them all (saith Doctor Heylin) interdicted all his Subjects from imposing, or taking the same; as they would answer the contrary at their perils. Which Proclamation bearing date on October 9. came out too late to hinder the taking and enjoying of this Covenant, where the restraint thereof had been most necessary: for it had been solemnly taken by all the Members of the House of Commons, and the Assembly of Divines at St. Margarets in Westminster, on September 25. and within two days after it was Administred with no less solemnity to divers Lords, Knights, Gentlemen, Colonels, Officers, Souldiers, and others, residing in and about the City of London; a Sermon being Preached by Mr. Coleman, to justify the piety and legality of it: and finally enjoyed to be taken on the Sunday following, in all Churches and Chappels of London: within the lines of Communication; as afterwards, by all the Kingdom in convenient time. No sooner was this Covenant taken, but to let the Scots see that they were in earnest, a further impeachment,

ment, consisting of ten Articles, were prepared against the Archbishop of Canterbury.

In the Assembly of Divines some concurred not with the major part, and were therefore stiled, *Dissenting Brethren*, These men crave a *Toleration* to be indulged them (who since their return out of the *Low-countries* had fallen upon gathering of Congregations in or about the City of London) and they excused for being concluded by the votes of the Assembly. But the Presbyterians highly opposed their Toleration; they tax the dissenting Brethren for Singularity; and some moved their ejection out of the Assembly, except in some convenient time they would comply therewith.

The Dissenters seasonably presented an Apologetical Narrative to the Parliament, stiled by them, *The most sacred refuge or Asylum for mistaken and misjudged innocence*. Herein they petitioned pathetically for some favour, whose conscience could not joyn with the Assembly in all particulars, concluding with that piteous close, *That they pursued no other Interest or design, but a subsistence (be it the poorest and meanest) in their own land, as not knowing where else with safety, health, and liveliness to set their feet on earth, and subscribed their names,*

Thomas Goodwin. Sidrach Symson.

William Bridge.

Philip Nye.

Jeremiah Burroughs.

These Petitioners found such favour with some potent persons in Parliament, that they were secured from farther Trouble, and afterwards grew able, not onely to encounter, but invade all opposers; yea to open and shut the door of preferment to others.

Dr. William Twisse their Prolocutor died, and Mr. Charles Herle, Fellow of Exeter-colledge succeeded him in his place.

The Assembly met with many difficulties; some complained that Mr. Selden that Great Antiquary, advantaged by his skill in Antiquity, and the Oriental Tongues, studied rather to perplex than inform the Members thereof, as appeared by the fourteen Queries he propounded; whose intent was, to give a check to the design of those who held Presbytery to be *jure Divino*. More trouble was caused to the Assembly by the opinions of the *Erasians*. And divers Parliament men hearing their own power enlarged thereby, made use of the *Erasians* for a check to such who pressed Conformity to the Scotch Kirk in all particulars.

Indeed the Major part of the Assembly endeavoured the settling the Scotch Government in all particulars: and this was laboured by the Scotch Commissioners with all Industry and probable means to obtain the same. But it could not be effected, nor was it ever settled by Act
of

of Parliament, who kept the coercive power in their own hands, so that the power of Excommunication was not intrusted with them, but ultimately resolved into a Committee of eminent persons of Parliament.

On January 10. 1644. William Laud, Lord Archbishop of Canterbury, was beheaded on Tower-hill, after he had been kept four years a prisoner in the Tower. His charge was a constructive treason under several Heads, reducible into two particulars.

- I. For endeavouring of the subversion of the Laws of the Land.
- II. And a like endeavour to overthrow the Protestant Religion.

His trial was at the Lords bar, and Mr. William Prynne, was his Prosecutor, but notwithstanding all that could be said, nothing that did amount to Treason could be proved against him. But the Scots who were at that time very prevalent would not be satisfied, unless he were put to death, to manifest thereby their zeal against the Episcopal Hierarchy, to usher in the Presbyterian Government at the approaching Treaty: so that by an Ordinance of Lords and Commons he was adjudged guilty of High Treason, though at the passing thereof in the House of Peers, there were but seven present.

Heylin's Hist. of the life of K. Charles, 1. pag. 113.

In pursuance of several messages from the King for a Treaty, it was assented to by the Parliament, and at Uxbridge Commissioners met for the King on one part, and for the Parliament of England, and the Parliament of Scotland on the other. Master Christopher Love (waiting on the Parliaments Commissioners in a general Relation) gave great offence to the Royalists in his Sermon, shewing the impossibility of an agreement. With the Commissioners on both sides certain Clergy-men were sent, in their presence to debate the point of Church-government.

For the King.

For the Parliament.

Doctor { Sheldon.
Steward.
Benjamin Laney.
Henry Hammond.
Henry Ferne.

Master { Stephen Marshal.
Richard Vines.

These, when the Commissioners were at leisure from Civil affairs, were called to a conference before them. But this Treaty proved ineffectual. The King complained of what came to pass, the fruitless end of this Treaty, that his Commissioners offered full-measured reasons, and the other Commissioners have stuck rigidly to their demands, &c. The Treaty at Uxbridge (saith he) gave the fairest hopes of an happy

Chap. 18.

composure, had others applyed themselves to it with the same moderation as he did, he was confident the war had been ended.

To return to the Assembly, the Monuments which they have left to posterity of their meeting, are a new form of worship by the name of a Directory, Articles of Religion drawn up by them, and a double Catechism, one the lesser, the other the greater.

This Assembly dwindled away by degrees, though never legally dissolved. Many of them after the taking of *Oxford* returning to their own Cures, and others living in *London* absented themselves, as disliking the managing of matters.

Anno. 1645; died Mr. *John Dod*, a passive Non-conformist, as Mr. *Fuller* calleth him, a man much esteemed among men of his own persuasion, one that loved not any one the worse for difference in judgement about Ceremonies, but all the better for their unity of affections in grace and goodness. He used to retrench some hot spirits when inveighing against Bishops, telling them how God under that Government had given a marvellous increase to the Gospel, and that Godly men might comfortably comport therewith, under which Learning and Religion had so manifest an Improvement. He was an excellent Scholar, and an exquisite Hebrician, who with his Society and directions in one Vacation taught that Tongue unto Mr. *John Gregory*, that rare Linguist, and Chaplain of *Christ Church*, who survived him but one year, Mr. *Dod* was buried at *Fausty* in *Northampton-shire*.

Saunderson's
Hist. of King
Charles.

Now comes strange news, Dr. *Williams*, Archbishop of *York*, is no less suddenly than strangely Metamorphosed from a zealous Royalist into an active Parliamentary: and desirous to make his peace with the Parliament, he betakes himself to his house at *Purin* near *Aberconway* in *Wales*, put a garrison therein, and fortified the same, protesting against the King's party, and dissuading the County from paying Contribution to the King. And wrote to Colonel *Mutton* (of the Parliament's party) to assist him against the Lord *Byron*, who understanding of his Revolt, had sent a party from *Aber-conway* to besiege him. At length he lays siege to the Town and Castle of *Aber-conway*, reduceth them to the Service of the Parliament, & much of the Town to his own possession. Hereby he saved his estate from Sequestration. But by his last compliance he lost his old friends at *Oxford*, and in Lieu of them finding few new ones at *London*.

He expended much on the repair of *Westminster Abbey-church*. And when pressed by Archbishop *Land* to a larger contribution to *S. Paul's*, he answered he would not rob Peter to pay Paul. The Library of *Westminster* was the effect of his bounty, and so was a Chappel in *Lincoln-Colledge* in *Oxford*. At *S. John's* in *Cambridge* he founded two fellowships, built a fair Library, and furnished it with Books. To a grave Minister coming to him for Institution in a living, he thus expressed himself.

himself. I have (saith he) passed through many places of honour and trust, both in Church and State, more than any of my Order in England these seventy years before, But were I but assured, that by my preaching I had but converted one soul to God, I should take therein more spiritual joy and comfort, than in all the Honours and Offices which have been bestowed upon me. He died on March. 25. 1649.

Now I will present the Reader with a list of the Principal Ordinances of the Lords and Commons which respected Church-matters, and to make this History the more entire, must go a little backward in time.

November 8. 1644.

An Ordinance of the Lords and Commons in Parliament, for the payment of Tythes by every person within the Realm of England and Wales.

December 13. 1644.

An Ordinance for the Ordination of Ministers pro tempore within the County of Lancaster, according to the Ordinance of the second of October for the Ordination of Ministers.

April 12. 1645.

An Ordinance for the Regulating the University of Cambridge, and for the removing of scandalous Ministers in the seven Associated Counties.

April 23. 1645.

An Ordinance appointing Ministers for certain Churches and Lectures, viz. Philip Goodwin to be Vicar of the Church of Watford in Hartfordshire: and to receive to himself all Tythes, Oblations, &c. thereunto belonging, during his life. And Dr. Cornelius Burges to have yearly allowance of four hundred pounds paid unto him by the Lord Mayor of the City of London, and the Court of Aldermen, to be paid quarterly out of the Houses, Rents, Revenues of the Dean, Dean and Chapter of the Church of S. Paul's for and during the term of his life, he performing the Lectures in the said Church, as by the Lords and Commons he was Ordered to do.

Hughes's Abridgement of ordinances of Parliament. Part 2.

April 26. 1645.

An Ordinance, that no person be permitted to Preach, who is not Ordained a Minister, either in this or some other Reformed Church; except such as intending the Ministry, shall be allowed for the trial of their gifts by those who shall be appointed thereunto.

August 19. 1645.

Directions of the Lords and Commons (after advice had with the Assembly of Divines) for the electing and choosing of Ruling Elders, in all the Congregations, And in the Classical Assemblies for the Cities of London and Westminster, and the several Counties of the Kingdom; for the speedy setting of the Presbyterian government.

August 21. 1645.

Ordained, that the Knights and Burgeses of Parliament of the several Counties of England and Wales, shall send Printed books of the Directory of God's Worship fairly bound up in Leather to the Committees of Parliament residing in the several Counties, who shall send or cause the same to be delivered to the several Ministers of every Parish, &c.

October 20. 1645.

An Ordinance of the Lords and Commons, together with Rules and Directions concerning suspension from the Sacrament of the Lord's Supper, in cases of Ignorance and Scandal. Also the names of such Ministers and others, that are appointed Tryers and Judges of the Ability of Elders in the twelve Classes within the Province of London.

January 7. 1645.

An Ordinance for making Covent-garden Parochical: and that the new erected Church within the Precinct of the said new intended Parish, shall be a Parish-Church for the said Precinct, and that William Earl of Bedford, his Heirs and Assigns for ever shall have the Patronage of the said Church, &c.

March

March 14. 1645.

An Ordinance for keeping of scandalous Persons from the Sacrament of the Lord's Supper, the enabling of the Congregation for the choyce of Elders, and supplying of defects in former Ordinances, and Directions of Parliament concerning Church-government.

June 5. 1646.

An Ordinance for the present settling (without further delay) of the Presbyterianial government in the Church of England.

August 28. 1646.

An Ordinance for the Ordination of Ministers by the Classial Presbyters within their respective bounds for the several Congregations in the Kingdom of England.

January 29. 1647.

An Ordinance for the speedy dividing and settling of the several Counties of this Kingdom into distinct Classial Presbyteries, and Congregational Elderships.

February 9. 1647.

An Ordinance for Reparation of Churches, and paying of Church-duties.

April 3. 1648.

An Ordinance for union of Churches in the City of Gloucester, and maintenance for Preaching Ministers there.

May 2. 1648.

An Ordinance for punishing Blasphemies and Heresies.

The King on April 17. 1646. In disguise went out of Oxford, attended by Mr. John Ashburnham, and one more: On May 6. His Majesty came to the Scots Army which occasioned the Scotch Commissioners to write to the Parliament about it. May 19. the Scots came with the King to New-castle.

Saunderson's
Hist. of King
Charles. p. 904

A great dispute was between the King and Mr. *Alexander Henderson* about Church-matters, where after several Discourses and meetings, many writings passed between them till *July 16.* concerning these matters by Authority of the Fathers, and Practice of the Primitive Church. His Majesty concludeth, that to him it is incredible, that any custome of the Catholick Church be erroneous, which was not Contradicted by Orthodox Learned men in the times of their first practice, as is easily perceived that these defections were which *Henderson* mentions. And finally, that albeit He never esteemed any Authority equal to the Scriptures, yet he thinks the unanimous consent of the Fathers, and the Universal practice of the Primitive Church, to be the best and Authentical Interpreters of God's word, and consequently the fittest Judges between him and *Henderson*, until better may be found. These disputes were afterwards published in Print; to the everlasting Honour of His Majesty and his Cause.

On *February 6. 1646.* the Scots, according to agreement, quitted *New-castle*, and the *English* possessed it. The Parliament voted the King's remove to *Holdenby-house*, with respect to the safety of His Person. And the Commissioners appointed for receiving the King's Person came to *Newcastle* on *June 22.* The King desireth two of his Chaplains to be with him, which was denied him, at which he is much troubled. His Majesty resolves to keep every Friday a day of Solemn Fasting and Humiliation.

After His Majesty had been neer five moneths at *Holdenby*, near a Thousand Souldiers commanded by Cornet *Joyce* came to *Holdenby* to the King, and told him, that they were come by command from the Army to remove him from that place. His Majesty demanded, whether they would offer any violence to his Person. They all cried, *None.* He also desired, that his Trunks and Papers might not be Rifled and tumbled. They promised to set a guard on them. Thirdly, he required such servants to attend him, against whom there was no just exceptions. They answered, he should. Lastly he desired, that nothing be imposed on him contrary to his Conscience. They answered, it was not their judgement to force any thing against Conscience upon any one, much less on His Majesty. So. at one of the Clock His Majesty went along with them.

On *June 28. 1647.* His Majesty was brought to *Hatfield*, the Duke of *Richmond* attending him, and others: and from thence came to *Casam*.

At this time the Parliament was jealous of the King and the Army, lest they should treat without the consent of the Parliament. And the Army likewise devised as many jealousies and fears of a private engagement, and Subscribing in the City of *London*, and against the Army.

Then the Parliament Order their Votes of the Militia in the hands of the

the City to be *Null*, &c. The Apprentices clamour at the Houses, and gather together in *Westminster-hall* in such multitudes, that the Commons were forced to unvote and null their last Orders.

Then the Army marcheth nearer *London*. Both Speakers and some Members fly the Army. On *August 7*. the General and the Army march in Triumph through the City. Sir *Thomas Fairfax* is made Constable of the Tower: and *Titchburn* is made Lieutenant of the Tower. The King is brought first to *Oatlands*, and afterward to *Hampton-court*, and his Children Ordered to be with him.

September 28. 1647. The Commons considered of several Propositions to send to His Majesty, That about Religion being the main thing. They also Voje, that His Majesty be desired to give His consent to such Act or Acts of Parliament, as shall be presented for setting of Presbyterian Government, according to the matter of several Ordinances of Parliament, for the Directory, or Church-government to continue for the space of three years from the time that the King shall give his consent to such Acts. They likewise voted the Common-prayer book shall not be used in Private.

November 11. 1647. the King escaped from *Hampton-court*, and left on the Table three Papers, one to the Parliament, one to the Commissioners, a third to Colonel *Whaley*.

On *October 15*. Information was brought to the House, that His Majesty was safe at the Isle of *Wight*, and had put himself into the Protection of Colone! *Hammond*, then Governour of the Island.

Come we now to the Church-part of the Treay in the Isle of *Wight*. Here appeared of the Divines chosen by the King, *James Usher*, Archbishop of *Armagh*, *Brian Duppa* Bishop of *Sarum*, *Dr. Sheldon*, *Dr. Sander-son*, *Dr. Fern*. On the other side *Mr. Stephen Marshall*, *Mr. Richard Vines*, *Mr. Lazarus Seaman*, and *Mr. Joseph Caryl*, were there present by appointment of the Parliament.

All things were transacted in *scriptis*. His Majesty consulted with his Chaplains when he pleased. The King's writings were publicly read before all by *Mr. Philip Warwick*: and *Mr. Vines* read the Papers of his Fellow-divines.

As for the difference between Primitive Episcopacy and present Hierarchy, urged by the Parliament Divines, his Majesty did not conceive, that the Additions granted by the favour of His Royal Progenitors for the enlarging the power and privileges of Bishops, did make the Government substantially to differ from what it was, no more than Arms and Ornaments make a Body really different from it self, when it was naked and destitute of the same. Whereas they besought His Majesty to look rather to the Original than to the succession of Bishops, he thought it needful to look at both, the latter being the best *Clue* in such intricate cases to find out the former. Lastly, he professed himself unsatisfied in
their

their answer, concerning the perpetual and unalterable substantials of Church-government, as expecting from them a more particular Resolution therein, than what he had received. Eleven days after the Parliament Divines put in their answer to his Majesties last paper. Herein they affirmed, they saw not by what warrant the Writ of Partition of the Apostles Office was taken forth, that the Governing part should be in the hands of the Bishops, the Teaching and Sacramentizing in the Presbyters. They also said that some Fathers acknowledged, that Bishops were different from Presbyters onely in matter of Ordination. They also returned, that His Majestie's Definition of Episcopal Government, is extracted out of the Bishops of later date than Scripture-times.

Fuller's Church.
Hist.

The darkness of the History of the Church in the times succeeding the Apostles (said they) had an influence on the Catalogue makers, who derived the Series of succession of Bishops, taken much from Tradition and Reports. And it is a great blemish of their evidence, that the nearer they come to the Apostles times (wherein this should be most clear to establish the succession at the first) they are most doubtful and contradictory one to the other.

They granted, that a succession of men to feed and govern those Churches, by Ecclesiastical Writers in compliance with the Language of their own times, were called Bishops, but not distinct from Presbyters. So that if such a succession from the Primitive times, *Serialim* were proved, they would either be found *more* than Bishops, as Apostles and extraordinary persons; or *less*, as meerly first Presbyters, not having the three Essentials of Episcopal government insisted on by His Majesty. They humbly moved His Majesty, that the Regiments of Humane testimonies on both sides might be discharged the field, and the point of dispute tried alone by dint of holy Scripture.

They affirmed also, that the power of Episcopacy under Christian and Pagan Princes is one and the same, though the exercise be not but acknowledging the subordination thereof to the Sovereign Power, with their accountableness to the Laws of the Land. They conclude with thanks to His Majestie's Condescension in vouchsafing them the Liberty and Honour in examining his Learned Reply, praying God, that a Pen in the Hand of such Abilities might ever be employ'd in a subject worthy thereof. Some dayes after His Majesty returned His last paper, wherein he not onely acknowledgeth the great pains of these Divines to inform his judgement, according to their perswasions, but also took special notice of their Civilities of the Application, both in the Beginning and Body of their supply. However he told them, they mistook his meaning about a *Writ of Partition*, as if His Majesty had Cantoned out the Episcopal Government, one part to the Bishops, another to the Presbyterians alone: whereas his meaning was, that the Office of Teaching

Teaching is common to both alike, but the other of Governing peculiar to Bishops alone.

The Lords and Commons vote their Commissioners return from the Treaty. The Commons debate of his Majesties Propositions, and agree.

- I. That he be in Honour, Safety, and Freedom, according to the Lawes.
- II. That he have his Revenue as before, excepting the Dedications of such Forts and Garrisons, as were of old accustomed to be allowed maintenance.
- III. That he have compensation for the Court of Wards.
- IV. That an Act of Oblivion be past.

The King having granted the Parliament to dispose of all great Offices for ten years, they vote it satisfactory.

On November 26. was presented a Declaration of the Army to the House of Commons, which was the day before subscribed by the General; it contained twenty six sheets of paper, shewing (as they termed it) the misgoings of King and Parliament severally, also in all Treaties betwixt them, especially, that they are now in. They desire, that the Parliament would reject those demands of the King, especially concerning his Restitution, and coming to London, with Freedom, Honour and Safety, and that they proceed against the King in way of Justice, &c. The Army on December 2. enter the lines of Communication, and at Whitehall quartereth the General, and the rest of the Army at the *Mews*, *St. James's*, *York-house*, and divers other places about the City. The King is taken from *Newport*, convey'd to *Hurst-castle*: on December 6. the Trained bands are discharged the Guard to the Parliament, and and *Pride's* and *Riche's* Regiments take it upon them. Many of the Members coming to the House are seized and kept in custody by the General's command in the Queen's Court, and Court of Wards. These were removed to the King's-Head Inn near *Charing-Cross*, and to the Swan Inn in the Strand under Guards of Souldiers.

The Army put forth a new Representative, called, *The Agreement of the People*. The King is brought up to London, arraigned before a select Committee for that purpose, called *An High Court of Justice*, indicted; and upon his refusal to own their Authority, finally condemned.

Having received the sentence of death, Dr. *Juxon*, Bishop of London, Preached privately before him at *St. James's* on the Sunday following: his Text *Romans 2. 16*. Next Tuesday being the day of his dissolution, in the morning alone he received the Communion from the hands of the said Bishop. At which time he read for the second Lesson

the 27th chapter of St. *Matthew*, containing the History of the death and passion of our Saviour. Sermon ended, the King heartily thanked the Bishop for selecting so seasonable and comfortable a portion of Scripture, seeing all Humane hope and happiness is founded on the sufferings of our Saviour: The Bishop answered, He had done it meerey following the direction of the Church of *England*, whose Rubrick appointeth that Chapter the second Morning-lesson for the thirtieth of *January*. At ten of the Clock, in the forenoon, he is brought on Foot from St. *James's* Palace over the Park to *Whitchall*, guarded with a Regiment of Foot-souldiers, part before; and the rest behind him, with Colours flying, and Drums beating, his private Guard of Partizans about him, and Doctor *Juxon* Bishop of *London*, next to him on one side, and Colonel *Tomlinson* on the other. He bid them go faster, saying, *That he now went before them, to strive for an Heavenly Crown, with less sollicitude, than he had oftentimes bid his Souldiers to fight for an earthly Diadem.* Then passeth he to the Scaffold, where he defendeth his Innocency: howbeit he acknowledgeth God's justice, pardons his enemies, takes pity on the Kingdom. He shews the Souldiers how much they are out of the way, and tells them, *They would never go right, till they give God his due, the King his due, and the people their due.*

You must (said he) give God his due, by restoring his worship and Church rightly regulated (which is now out of order) according to his Word. And a National Synod freely called, freely debating among themselves, must settle this, when every Opinion is freely and clearly heard.

For the King, said he, (that is my Successor) Indeed I will not, the Laws of the Land will clearly instruct you for that: For the People, I must tell you, That their liberty and freedom consists in having Government under those Laws by which their Lives and Goods may be most their own. It is not in having a share in the Government, that pertains not to them. A Sovereign and a Subject are two different things. He prayed God, they might take those courses that are best for the good of the Kingdom, and their own Salvation.

Then having declared, *That he died a Christian according to the profession of the Church of England, as the same was left him by his Father;* He said, *I have a good Cause, and a gracious God;* and gave his George to the Bishop, bidding him, *Remember to give it to the Prince.* Then, said He, *I go from a Corruptible to an Incorruptible Crown, where no disturbance can be, but peace and joy for evermore.* Then lifting up his eyes and hands to Heaven, having prayed secretly, stooping down to the block, he received the fatal stroak. On the Wednesday fennight after, his Corps embalmed, and Coffined in Lead, was delivered to the care

care of some of his Servants to be buried at *Windsor*. That night they brought the Corps to *Windsor*. The Vault being prepared, a scarf of Lead was provided, some two foot long, and five inches broad, therein to make an Inscription, which was

KING CHARLES 1648.

The Plummer souldred it to the Coffin, about the Breast of the Corpse. Then was the Corpse brought to the Vault, being born by the Souldiers of the Garrison: Over it a black Velvet Herse-cloth, the four Labels whereof the Duke of *Richmond*, the Marquess of *Hertford*, the Earls of *Soub-hampton*, and *Lindsey*, did support. The Bishop of *London* stood weeping by. Then was it deposited in silence and sorrow in the vacant place in the Vault, near to the Coffin (as it was thought) which contained the Corps of King *Henry* the Eighth (the Herse-cloth being cast in after it) about three of the Clock in the afternoon: and the Lords that night (though late) returned to *London*.

Prince *Charles* eldest Son to King *Charles* the first, by unquestionable right succeeded to the Crowns of *England*, *Scotland*, and *Ireland*, in the eighteenth year of his age. Proclamation and Coronation could not now have their due course. The Ruling part of the House of Commons, who usurped the Government with violence on the person of the late King, immediately published an Act even against Kingly Government. Yet this Inhibition did not deter many Loyal Subjects from doing their duty: and on *February* 2. a Proclamation in the name of the Noblemen, Judges, Knights, Lawyers, Gentlemen, Free-holders, Merchants, Citizens, Yeomen, Seamen, and other Freemen of *England*, did Proclaim Prince *Charles* King of *England*. The Proclamation was Printed, and scattered about the Streets of *London*.

The House of Peers continued yet sitting, and in regard the Commissions of the Judges were determined by the death of the King, they send to the Commons for a Conference about it, and other matters relating to the settling of the Government.

But Monarchy and the House of Lords are declared useless by the Commons.

The Peers in general resent these indignities put upon them by a small part of the House of Commons; they assert their own Privileges, and the Fundamental Laws of the Nation; and disclaim and protest against all Acts, Votes, Orders, or Ordinances of the said Members of the Commons House, for erecting of new Courts of Justice, to try or execute the King, or any Peer or Subject of the Realm; for altering the Government, Laws, Great Seal, &c.

Hereupon the Army set a Guard upon the door of the House of Lords, and in further prosecution of the late Votes of Commons against Monarchy. An Act was passed by that House for the Exhæredation of the Royal Line, the Abolishment of Monarchy in this Kingdom, and the setting up of a Common-wealth, which they ordered to be published and Proclaimed in all parts of the Kingdom. But Alderman *Reinoldson*, then Lord Mayor of *London*, refused to publish this Act in *London*, and He with three of the Aldermen of his Judgment were sent prisoners to the Tower.

But on *February 3.* the King was Proclaimed at the Cross at *Edinburgh*. In the beginning of *March*, the Duke of *Hamilton*, the Earls of *Holland* and *Norwich*, the Lord *Capel*, and Sir *John Owen*, were tried and condemned by an High Court of Justice erected for that purpose: of which the Duke of *Hamilton*, the Earl of *Holland*, and the Lord *Capel*, were executed *March 9.* but the Earl of *Norwich*, and Sir *John Owen* were pardoned.

The Commons set forth a Declaration to justify their proceedings. They promise the establishment of a firm and safe Peace, the advancement of the true Protestant Religion, the liberal maintenance of a godly Ministry, &c.

They pass an Act for propagating the Gospel in *Ireland*, *March 8.* *April 10.* 1649. An Act was passed by the Commons for the sale of Deans and Chapters Lands, and for the abolishing of Deans, Deans and Chapters, Canons, Prebends, &c. and Tithes of or belonging to any Cathedral or Collegiate Church in *England* and *Wales*: but it was provided, That this should not extend to the Colledge of *St. Mary* in *Winchester*, nor to the Colledge of *Eaton*; nor to any of the Mannors, Lands, Tenements, and Hereditaments to them belonging.

June 2. 1649. An Act was passed for the better maintenance of Preaching Ministers, and School-masters (out of the Lands of Deans and Chapters) throughout *England* and *Wales*, in such places where maintenance is wanting, and for other good uses to the advancement of true Religion, Piety, and Learning. And the Commissioners of the Great Seal of *England* issued forth Commissions under the Great Seal, into all the Counties of *England* and *Wales*, to such persons as by the Parliament were nominated, giving them power by the Oathes of good and lawful men, &c. to find out the true value of all Parsonages and Vicarages presentative, and all other Ecclesiastical Livings, with care of Souls within such Cities and Counties, and to certifie into the Chancery what each of them were really worth *per Annum*; the names of the Incumbents, Proprietors, and Possessors thereof, and of such as receive the profits; who supplies the Cure, what he hath for his Salary; how many Chappels are belonging to one Parish, and how situate, and fit to be united: and how the Churches and Chappels are supplied by Preaching

Preaching Ministers, that so a course be taken for the providing both for Preaching and maintenance, where the same should be found to be needful.

About this time some Dissenters in the Army called *Levellers*, drew together five thousand Horse and Foot at *Burford*. Colonel *Reinolds* fell in upon them with a greater Body than they had, and routed them, taking nine hundred Horse, and four hundred Foot prisoners: whereof one *Thomson* and two more principal Leaders, were immediately shot to death, who died resolutely. Cornet *Den*, an Army-preacher, expressing his grief and sorrow, was reprieved at the Instant of execution, which their Fellows beheld from the leads of the Church. The Rest by *Cromwells* mediation were all pardoned, and sent home to their own houses. This proved the utter suppression of that faction, and rendered the Army entirely at his Command: so that they presently submitted to the lot which Regiments should be sent to *Ireland*, then almost reduced to the King's obedience by the Marquess of *Ormond*. *Cromwell* was ordained Commander in chief of the Forces appointed for *Ireland*, and titulodoed with the style of Lord Governour of *Ireland*, while the Lord *Fairfax* was left here to attend the Parliament. He with a potent Army landed at *Dublin*.

Flagellum, or the life and death of O. C. p. 83.

The Marquess of *Ormond* had besieged *Dublin*, but the siege was raised by Colonel *Michael Jones*, Governour of *Dublin*, with the utter defeat of the Marquesses Army. And the siege of *London-derry* was raised by Sir *Charles Coot* sallying out of the Town. *Cromwell* takes *Drogheda* by Storm, and puts all in it to the Sword. After this, in less than a year most of the Cities and Towns in *Ireland* were taken, and that whole Kingdom in a manner subdued to the power of the Commonwealth of *England*; and the Marquess of *Ormond*, and all that oppose their Authority, withdrew themselves. But a little before, Colonel *Rich* received a Brush from my Lord *Broughil* in the County of *Cork*, where the Bishop of *Rosse* being taken was hanged.

July 19. 1649. An Act was passed by the Parliament of the Commonwealth of *England*, for the promoting and propagating the Gospel of Christ in *New England*. And a general Collection was made in and through all the Counties, Cities, Towns, and Parishes of *England* and *Wales*, as the foundation for so pious an undertaking, &c.

King *Charles* the Second being now at *Jersey*, part of the English Fleet was sent to attack that Island, which put the King upon a speedy remove from thence into *France*, where he resided till the time appointed for the Treaty at *Breda*, which drew near, and then he repaired thither.

The Committee of the Estates of *Scotland* having concluded with the King at *Breda*, all correspondence with the English was by Proclamation forbidden; and all manner of provision stopped from being carried into *England*, though the *Juncto* at *Westminster* had used all Artifices to keep

1650. keep the Scots from closing with the King. During the Treaty at Breda, the Marquess of *Montrose* landed in the Isles of *Orkney* with fifteen hundred Armes, and five hundred German Souldiers: and after he had gathered more strength, he was defeated by Colonel *Stranghan*, taken, and brought to *Edinburgh*, where he is brought to his Trial, condemned and executed.

The rigorous prosecution of the Marquess of *Montrose* in that violent manner, was chiefly from the instigation of the Kirk, by which long before he had been Excommunicated. Concerning which he spake to the people in this manner upon the Scaffold.

What I did in this Kingdom, was in obedience to the most just Commands of my Sovereign, for his defence in the day of his distress, against those that rose up against him. I fear God, and honour the King, according to the Commandments of God, and the Law of Nature and Nations, &c. It is objected against me by many, even good people, that I am under the censure of the Church: this is not my fault, since it is onely for doing my duty, by obeying my Prince's most just Commands, for Religion, his Person, and Authority: yet am I sorry they did Excommunicate me; and in that which is according to God's Laws, without wronging my Conscience or Allegiance, I desire to be relaxed. If they will not, I appeal to God, who is the Righteous Judge of the World: and who must and will, I hope, be my Judge and Saviour-

The King was much troubled at the Scots severity against this Noble Marquess.

After this the King lands in *Scotland*, and is Proclaimed King at *Edinburgh Cross*. But his Majesty had not been long among the Scots, but they began (according to their usual manner of Kirk Authority and Discipline) to obtrude upon the King such curbing conditions, as but ill-suited with Regal dignity.

Then the Common-wealth of *England* sent an Army against *Scotland*, and *Cromwel* is made General of the Parliament's Forces instead of Lord *Fairfax*: and about the end of June he marched towards *Berwick* in order to his advance into *Scotland*. The Scots raise an Army, and in the mean-time send many Expostulatory Letters to Sir *Arthur Hallett* then at *Newcastle*, urging the breach of Covenant, and the union between the two Nations, which availed nothing.

The Scots having been routed at *Muscleburgh*, they came to a Battel at *Dunbar*, where the whole Army was defeated by *Cromwel*: of the Scots there were slain in the Battel four thousand, and nine thousand were taken prisoners, with all their Ammunition, bag and baggage, and ten thousand Armes. The Scots after this loss quitted *Leith* and *Edinburgh*,

burgh, whereof the next day *Cromwel* took possession, and the King retired to *St. Johnstons*, where the Committee of Estates were assembled. The Scots ascribed this overthrow of the Army to their admitting the King into *Scotland*, before he had given full satisfaction to the Kirk in what they required of him; and began very much to impose upon him, and remove from his Person the most Faithful and Loyal of his Servants. The King departs secretly from *St. Johnstons* in discontent to the Lord *Dedup's* house near *Dundee*. The Estates at *St. Johnstons* send Major General *Montgomery* to fetch the King back: the King returns with him to *St. Johnstons*, where a grand Convention is held, and divers of the Royal Nobility are received into the favour of this Assembly.

Cromwel fortifieth *Lieth*, and lays close siege to *Edinburgh Castle*. Mr. *John Gubry*, Mr. *Patrick Gelespy*, Mr. *Samuel Rutherford*, with many other Ministers, withdrew from the Assembly at *St. Johnstons*, and in print remonstrated, in the name of themselves and the Western Churches, against the present proceedings; and with these Colonel *Ker*, *Straughan* the Laird of *Warreston*, Sir *John Chiesly*, and Sir *James Stuart*, and others, Confederated. By this division *Cromwel's* Conquest was made very easie: and his fomenting that Rent in their Church, made their Subjection to his Authority more lasting than otherwise it would have been.

The King was desirous to compose this disorder, or (at least) to prevent the dividing so great a Force, as was under *Ker* and *Straughan* from his Service: and to that end the Earl of *Cassels*, the Lord *Broody*, and Mr. *Robert Douglas* the Minister, were sent to treat with them; but they were somewhat averse to a composition, yet they declared against any conjunction with *Cromwel*, professing equally against Malignants (as they called the King's Loyal Subjects) and Sectaries. Soon after Colonel *Ker*, being defeated, was taken prisoner by Major General *Lambert*. Mr. *Rutherford* wrote divers consolatory Letters to him during his imprisonment both in *Scotland* and in *England*.

Edinburgh Castle was surrendered, by *Dundas* the Governor, Son in Law to old *Leven*, upon conditions, unto *Cromwel*, on December 24. 1650. Shortly after all the Forts on this side of *Sterling* were taken by the English. The King was solemnly Crowned at *Scoone*, near unto *St. Johnstons* (the accustomed place of the Coronation of the Kings of *Scotland*): his Coronation being celebrated with loud Acclamations, Bonfires, shooting off of Guns, and with as much pomp and Ceremony as the present State of things would permit.

About the beginning of *June* the Parliament of *Scotland* ended, having before their dissolution given large Commissions and Instructions for the pressing of men in all parts of the Kingdom beyond *Fife*, and in the Western parts for a new Army, which was to consist of 15000 Foot, and 3000 Horse and Dragoons. Then

Then was the intended rising in *Lancashire* unfortunately disappointed, *Anno 1651.* by the taking of a Ship at *Ayx* in *Scotland*, which had been bound to the Earl of *Darby* in the *Isle of Man*, and the seizing of Mr. *Berkinhead* an Agent in the business, by whose Letters all was detected; and thereupon were apprehended Mr. *Thomas Cook* of *Grays-Inn*, Mr. *Gibbons* a Tailor, and Mr. *Potter* an Apothecary, together with Mr. *Christopher Love*, Mr. *William Jenkin*, Mr. *Thomas Case*, Dr. *Roger Drake*, and some other Presbyterian Ministers, who were brought before a High Court of Justice, and tried for their lives, and about the latter end of *July*, *Potter*, *Gibbons*, and Mr. *Love*, were sentenced to death; and a while after, *Gibbons* and *Love* were executed.

After the defeat of Sir *John Brown* by *Lambert*, and the taking of *Brunt-Island* and *Inchgarvy-Castle* by the English; *Cromwel* resolved to set upon *St. Johnstons*, which after one days siege he gained. Hereupon the King leaves *Scotland*, and enters *England* with his Army by the way of *Carlisle*, on *August 6. 1651.* At his first entrance upon English ground he was Proclaimed King of *Great Britain*, at the Head of the Army, with great Acclamations, and shooting off the Canons, on *August 22.* he came to *Worcester*. The Earl of *Darby* coming with Forces to the King, was routed by Colonel *Lilburn*. *Cromwel* having with the conjunction of the Militia of divers Counties, drawn together an Army of fifty thousand men, surroundeth the City of *Worcester*. Duke *Hamilton* (who behaved himself with undaunted courage) received a shot on his thigh, whereof presently after he died. The King's Army being over-powred, they were forced to retreat into the City, and many of *Cromwel's* Army got in with them. About seven at night the *Cromwellians* gained the Fort Royal, at which time his Majesty left the City, passing out at *St. Martin's gate*, accompanied with about Sixty Horse of the chiefest of his Retinue. The Town was taken, and miserably plundered.

There were slain in the Field, in the Town, and in Pursuit some two thousand; and about eight thousand were taken prisoners in several places; most of the English common men escaping by their *Shibboleth*. But at *Newport* there were taken in the pursuit, the Earls of *Lauderdale*, *Rother*, *Carnworth*, *Darby*, *Cleveland*, *Shrewsbury*; the Lord *Spyne*, Sir *John Pakington*, Sir *Ralph Clare*, Sir *Charles Cunningham*, Colonel *Graves*, Mr. *Richard Fanshaw*, Secretary to the King, and many others: Six Colonels of Horse, eight Lieutenant Colonels of Foot, six Majors of Horse, thirteen Majors of Foot, thirty seven Captains of Horse, seventy two Captains of Foot, fifty five Quarter-masters, eighty nine Lieutenants. There were taken also some general Officers with seventy six Cornets of Horse, ninety nine Ensignes of Foot, ninety Quarter-masters, eighty of the King's Servants, with the King's Standard, which

he

he had set up when he summoned the Countrey, the King's Coach and Horses, and Collar of S S. but the King's person God wonderfully preserved, delivering him from the Hand of all his Enemies, and after many difficulties he is safely transported, from *Bright-helmston in Suffex*, into *France*, by *Tatterfall*.

Cromwel comes with his prisoners to *London*, and having left Lieutenant General *Monk* in *Scotland*, *Sterling* with the Castle was surrendered unto him, and *Dundee* was taken by Storm; and soon after *St. Andrews*, *Aberdeen*, with other Towns, Castles, and Strong places, either voluntarily submitted, or rendred upon summons.

The Earl of *Darby* was beheaded at *Bolton* in *Lancashire*. The Isles of *Man* and *Jersey*, &c. are surrendered to the Parliament. The Isle of *Barbadoes* is yielded up to *Sir George Afcough*. Now the Parliament of *England* resolves upon an union of *England* and *Scotland*, and an incorporating of both Nations into one Common-wealth. This was much opposed and remonstrated against by the *Scotch Kirk*, but in vain.

Anno 1652. began the War with *Holland*: An Act was passed, entitled, *An Act against unlicensed and scandalous Books and Pamphlets, and for the better regulating of Printing*.

Anno 1653. The Officers of the Army consult about change of Government: on *April 20*. *Cromwel*, *Lambert*, *Harison*, and eight Officers more of the Army, entred the House of Commons, and after a short speech made by *Cromwel*, shewing some reasons for the necessity of their dissolution, he declared them dissolved, and required them to depart: but the Speaker would not leave the Chair till *Harison* pulled him out by the Arm. Then *Cromwel* commanded the Mace to be taken away, and no more to be carried before him. Then they caused the doors of the Parliament House to be locked up, and placed a Guard thereon to prevent the reassembling of the Members.

The first thing done after this change, was to constitute a Council of State of the chief Officers of the Army. These agreed upon the several persons all over *England* to form a new Representative, and a summons was sent to every one of them in the name of *Oliver Cromwel*, Captain General of all the Forces, &c. to take upon them the trust to which they were summoned, and to meet at *Whitehall*, on *July 5*. These assembled at the time appointed, and went to the Parliament House, and chose Mr. *Rouse* (made by the late Parliament Provost of *Eaton*) to be their speaker.

This mock-Parliament, called by some the little Parliament, aimed at the new modelling both of Magistracy and Ministry: but the Ministry and the maintenance thereof by Tithes, they arraigned as an Antichristian Constitution. Having passed an Act about Marriages, Births, and Burials, on *December 12*. *Rouse* the Speaker told the House, *That their*

sitting was no longer necessary; and presently went out of the House with the Mace before him, and (many others following him) he came to White-hall, and there resigned to Cromwell the Instrument by him formerly delivered to them at their first sitting.

About four dayes after the Officers of the Army had prepared an Instrument, or Systeme of Government, on which the foundation of a new Dominion was to be erected, and they entreated Oliver Cromwell to accept of the Government under the Title of Protector of the Commonwealth of England, Scotland, and Ireland. He accepted it, and was that day, at one of the clock in the afternoon, Installed at Westminster. The Protector's Council being chosen and established, he makes a peace with the Dutch, and with the Queen of Sweden; Spain, Portugal, and France, seek Cromwell's friendship.

As to the state of Religion at this time in England, one thus describes it.

Flagellum, or
the life and
death of O. C.
p. 144.

The Orthodox Protestants were wholly suppressed, and yet some Reverend persons, as Doctor Usher, Archbishop of Armagh, and Doctor Brownrigg, the Bishop of Exeter, received some shews of respect and reverence from the Protector, which he more manifestly declared afterward in the Funeral-expence of the Learned Archbishop Usher, and this to captare a reputation of his love to Scholars, and the meek, modest, and virtuous Clergy.

The Presbyterian was rather tolerated than countenanced, and yet such of them as would comply with his Court-greatness became his Favourites, for others of them he cared not, pleasingly expressing himself, how he had brought under the pride and arrogance of that Sect, making those that would allow no liberty to others, to sue for it themselves.

The Independents, and Anabaptists, he loved, and preferred by turns, and was most constant to them, as the men that would support his Usurpation. Only he could by no means endure the Fifth Monarchy-men, though by their dotages he had raised himself to this height. Therefore Peak and Rogers, Preachers, were by him committed to prison, Peak to Windsor, and Rogers to Carisbrook in the Isle of Wight. But it is said, he set Mr. Kiffin, the Anabaptist (whom he had taken out of design into his favour with the party) at variance with Peak, to the raising of a feud between them; the ballance of his security in the Government. The like he did between the Presbyterian and the Independent, a subdivided Schism from the Church of England, as the other were from Independency. And it was observed, that in most great Towns and Cities in England; he placed an Independant Minister, and a Presbyterian together, that the one might ballance the other.

The Kirk of Scotland at this time had the wings of her Authority very much clipped, if not quite taken away by the dissolution of the General Assembly, which was done by Colonel Morgan at Aberdeen, where they were assembled; Mr. Andrew Cant, and the rest of them in vain protesting

protesting against the Action. The like disturbance they had afterwards at *Edenburgh* from Lieutenant Colonel *Costerel*.

The Marquess of *Argyle*, to keep up his Reputation with the Church of *Scotland*, seemed much troubled at this proceeding against the Assemblies, and interceded with the Protector for the liberty of the Church, wherein he had good success: and the Church of *Scotland* was indulged with the exercise of Religion, and a great part of their Jurisdiction and Discipline. They were restrained in little more than the power of keeping General Assemblies (their Presbyteries being permitted to convene) and the rigour of Excommunication; for whereas before persons excommunicated were not only excluded from the communion of the *Kirk*, but had all their Estates confiscated till their reconciliation. This latter part was not now to be executed; but to please the Ministers for the restraint of their power, the maintenance of Scholars in Universities of *Scotland* was encreated, and many priviledges were granted to them.

The Government and security of the Kingdom of *Ireland* was the next care of the Protector, and his Son-in-law, Lieutenant General *Fleetwood*, is made Deputy of *Ireland*.

About this time an Ordinance was published for the Trial and Approbation of Ministers, wherein Doctor *Thomas Goodwyn*, *Philip Nye*, *Hugh Peters*, Mr. *Manton* and divers others were named Commissioners. It was ordained, That every person who should after March 25. 1654. be presented, nominated, chosen, or appointed to any Benefice (called a Benefice with cure of Souls) or to preach any publick Lecture in England or Wales, should before be admitted to such Benefice or Lecture, be adjudged and approved of by the Persons forenamed, to be a Person for the Grace of God in him, his holy and unblameable Conversation, and also for his knowledge and utterance, able and fit to preach the Gospel. And that after the said twenty five of March, no person, but such as should upon such approbation be admitted by the said persons, should take any publick Lecture, having a stipend legally annexed thereunto, or take or receive any such Benefice as aforesaid, or the profits thereof.

Hugh's Abridgement of all Acts and publick Ordinances. part. 2.

On June the twenty third following, by the Protector, with the advice of his Council, it was further ordained, That in case any person, who since April the first. 1653. hath been proved in any publick Benefice or publick Lecture, should not before the twenty fourth of June, 1654. obtain approbation and admittance in manner as in the said Ordinance is expressed, that then the person, or persons, who have right thereunto, should and might present and nominate some other fit person to that place.

It was ordained also, That the said Commissioners in that Ordinance be authorized to give approbation and admittance to any person concerned in that

clause of the said Ordinance, at any time before the twenty third day of July, 1654. and that in the mean time no person should present, or nominate, any person to any Benefice, or publick Lecture, in the place of any such person, for the want of such approbation by the time aforesaid. But if such approbation and admittance should not be by the said twenty third of July obtained by the said persons therein concerned; then such person, or persons, as have right thereunto, might present or nominate some other fit person to such place, according to the said Ordinance.

August the sixteenth, 1654. an Ordinance was passed against ignorant and scandalous Ministers, in all the respective Counties within England and Wales: in which it was declared,

1. That such Ministers, and Scholars, should be accounted scandalous in their lives, as should be proved guilty for holding such blasphemous and Atheistical Opinions, as are punishable by an Act of Parliament, entitled, An Act against several Atheistical, Blasphemous, and Execrable Opinions, derogatory to the Honour of God; and destructive to Humane society: or guilty of cursing, swearing, or subornation of perjury.

2. Such as hold, or teach any of those Popish opinions, required in the Oath of abjuration, to be abjured: or be guilty of adultery, fornication, drunkenness, &c. carding, dicing, profaning of the Lord's day, or allow the same in their Families.

3. Such as have publickly, and frequently received and used the Common-prayer-book, since the first of January last, or shall at any time hereafter do the same.

4. Such as do encourage, or countenance, by word, or practice, any Whitsun-ales, Wakes, Morris-dances, May-poles.

5. Such as have declared, or shall declare, by writing, preaching, or otherwise, their disaffection to the Government.

6. Such Ministers were to be accounted negligent, as omit the publick Exercises of Preaching, and Praying, on the Lord's-day (not being hindered by necessary absence, or infirmity of sickness) or that are or shall be non-resident.

7. Such School-masters should be accounted negligent, as absent themselves from their Schools, and do wilfully neglect their duties in teaching their Scholars.

8. Such Ministers, and School-masters, should be accounted ignorant, and insufficient, as should be so declared, and adjudged, by the said Commissioners, five or more of them, together with five, or more, of the Ministers particularly named in the Ordinance for the several and respective Counties of England and Wales, Assistants to the said Commissioners.

August the thirtieth, 1654. It was ordained, That Sir Hugh Owen Barrow, and divers other persons particularly named in the Ordinance for all the

the several Counties in the Dominion of Wales, be Commissioners in their several limits, and that the said Commissioners, or any three of them, therein are authorized by their Warrants under their hands and seals to call before them all such persons, who by authority and colour of an Act of Parliament, made February the twelvemonth, 1649. entitled [An Act for the better Propagation, and Preaching of the Gospel in Wales, &c.] have intermeddled in the receiving, keeping, and disposing the said rents, issues, and profits of all or any of the Rectories, Vicarages, portion of Tithes, and other Ecclesiastical livings, Improvements, and Glebe-lands within the said Counties: and to give a true and perfect account upon Oath (which Oath the Commissioners are impowred to administer) of all such rents, issues, and profits, which they, or any of them, have received. And if any of them shall refuse to give a true account, to commit him, or them, so refusing to the Gaol of the County, there to remain, till they conform themselves. The moneys found in their hands to be paid into the hands of such Treasurer as the respective Commissioners should nominate and appoint for that purpose: which Treasurer should within three months pay in the same into the Exchequer.

September the second, 1654. It was ordained, That the Ordinance, entitled, An Ordinance for bringing in the publick Revenue of this Commonwealth into one Treasury, to be paid into the Receipt of the Exchequer; nor any thing therein contained, shall extend, or be construed to extend to any the Rents, Profits, or Revenues, by Acts of Parliament, of Rectories impropriate, appropriate Tithes, &c. or any of them seized in the Trustees in the said Acts named.

That all and every the Rectories, Improvements, Tithes appropriate, Donatives, Oblations, Obventions, First-fruits, Tithes, Pensions, Portions of Tithes by the said recited Acts vested in the Trustees, and not exposed to sale by an Act, entitled, [An Act for the sale of Mannors, of Rectories, and Glebe-lands, belonging to Archbishops, Bishops, Deans, Deans and Chapters] shall from henceforth be seized in the possession and seizin of W. Steele, Serjeant at Law, and other persons particularly named in the Ordinance, Survivor and Survivors of them, and their Heirs, to the uses, and upon the Trusts in the said Acts expressed, &c.

That they shall sue for, recover, collect, and gather the Rents, Issues, and Profits thereof, as Owners in Trust, and manage the Revenue in such way and manner as shall be most advantageous for the carrying on of this service.

That the said Trustees shall have power to make unions of two Parishes, or more, into one, and the whole Ecclesiastical Revenues, Tithes, and Profits belonging to the said Parishes so united, to be supplied for a provision for one godly and painful Minister, to preach in such of the said Parishes charge, where such union shall be made, as the said Trustees shall judge convenient.

The said Trustees also shall appoint, where the meeting of both the said Parishes, for the worship of God, shall be, &c.

The said Trustees also shall have power to sever and divide Parishes, where they shall conceive it needful, and fix such maintenance out of the profits of the said Church, so to be divided, as they shall think fit, to be approved of by the Parliament, and in the Intervals of Parliament by the Protector and his Council, &c.

This year died that famous and learned Antiquary, Mr. John Selden, and was buried in the Inner-Temple Church in London.

Addition to
Sir Rich. Ba-
ker's Chron.

Anno 1655. the Duke of Savoy's Souldiers having committed many cruel outrages upon the Protestants in Piedmont, Cromwel took this occasion to ingratiate himself with the Protestants abroad, and appointing a solemn day of Humiliation to be kept, he caused a large contribution to be gathered for them throughout the Nation, and sent his Agents abroad to mediate for them. Alderman Viner and Pack were made Treasurers for this Money, which amounted to a very large sum: but how much came to the hands of those for whom it was pretended to be collected, I know not. The French King accommodated the business, the Duke of Savoy refusing to admit Cromwel's mediation.

Upon the rendring of certain Proposals, to the Protector, by Manasseh Ben-Israel, a Jewish Merchant, in the behalf of his Hebrew Nation, for their free admission to Trade, and exercise of their Religion in England, a Conference was held about it, several dayes at White-hall, by the Members of the Council, and certain Divines of the greatest note among them: and many Arguments being urged *pro* and *con*, those against their admission so far prevailed, that the Proposals took no effect. Mr. Prynne wrote a Book, at the same time, against their admission.

Then was an Ordinance made by the Protector, with the advice of his Council, for the Relief of Ministers put into sequestred Livings, against Molestations, and Suits, by Parsons sequestred and ejected.

On September the seventeenth, 1656. a Parliament assembled at Westminster, and chose for their Speaker Sir Thomas Widdrington. Now The Humble Petition and Advice was framed, which was a Module of Government, with which they several times waited on the Protector at White-hall, to desire him to take the chief Government of the Nations upon him, with the Title of King; of which the power he already had; the name only he wanted. He finding his Officers averse to it, at last returned answer, That he could not take the Government upon him with that Title.

Now was James Nailor, the great Ring-leader of the Sect called Quakers, brought to his Trial, who having spread his Doctrine, and gained many Profelites to it in divers parts of the Nation, was more especially taken notice of at Exeter, Wells, and Bristol, and from
Bristol

Bristol was brought up to *London*, attended by several Men and Women of his Opinion, who all the way they came strewed Gloves and Handkerchiefs in his way, and sang *Hosanna's* to him, and (blasphemously) are said to have used the same kind of expressions toward him, as anciently the people of the Jews did to our Saviour, when he rode in triumph to *Jerusalem*. *Nailor* being convened before the Parliament, was charged of Blasphemy, for assuming to himself Divine honours, and such Attributes as were due to Christ only. He was sentenced by the House to be (first at *London*) publickly whipt, pillored, and stigmatized, and bored through the Tongue with a red hot Iron, as a Blasphemer: then to be conveyed to *Bristol*, there to be also whipt; lastly, to be brought back to *London*, to remain in *Bridewel* during pleasure; which Sentence was inflicted upon him.

At this time the viperous brood of Sects, and Heresies, swarmed through all parts of the Nation. Then the Ranters began to multiply, and the Socinians, who denied the Divinity of Christ; and one *Biddle* was infamous for these Opinions; and *Erbury*, formerly a Minister in *Cardiff* in *Wales*, degenerated unto Ranting.

The Compiler of this Treatise once heard this *Erbury* speak in a publick Congregation, near *Bath* in *Sommerfet-shire*, of a threefold Dispensation of God to his Church and People. There hath been (said he) a twofold discovery of God to his People, or a two-fold Dispensation, namely, the Dispensation of the Law and the Gospel, and God discovered himself to his People in both Dispensations diversly. Under the Law God discovered himself to his people in a way of fear: therefore God was called the great and fearful God, and the delivery of the Law to Moses was in a fearful manner. Now when the Apostle speaks of the Ministry of the Gospel, he saith, You have not received the spirit of bondage again to fear, but the Spirit of Adoption, &c. that is (said he) now when the Gospel came, men knew God to be a Father, and they in the Spirit of Adoption cried, Abba, Father.

He added, That under the Law God was known as a Lord, and Master, to keep his People in work; and as they had their work, so they had their wages; and if they did not work, they had terrors upon their spirits to affright them. But under the Gospel, God was discovered to be a Father full of Light and Love, so that now we converse with God in a loving manner, and serve him as a Son serveth his Father. —

He proceeded to tell us, That there is a third Dispensation yet to come in the last dayes, wherein God will discover himself in a more fearful way, and yet in a way more full of light and love than in former times.

He added, That then there will be a fuller discovery of God, than hath been both under the Law and Gospel: and the ignorance of this (he said) hath been the cause of all the confusions, and contentions, among the People of God.

He said, *That the Apostles waited for this Dispensation, another state more glorious than any they had yet attained unto. This glorious Dispensation (he told us) St. Paul calls, The Glory to be revealed in us, the glorious liberty of the Sons of God; and that St. Peter calls it, The new Heaven, and new Earth, and St. John, The new Jerusalem.*

He said, *That the Mystery of the Gospel, which was preached by the Apostles, was hid from men; they knew not the mystery of it: but the time will come, that this mystery of the Gospel will come forth in a fuller discovery than hath been heretofore made known. But I shall trouble the Reader no further with him.*

On April the nineteenth, 1657. at a certain House in *Shoreditch*, were apprehended a discontented party, formerly in the Army, that went under the name of *Fifth Monarchy-men*, such as taking upon them to be the Champions of Christ's Monarchy on Earth, renounced all Monarchy besides: the chief of whom were *Thomas Venner*, a Wine-Cooper; Predicant, *Ashton*, *Hopkins*, *Gowler*, and *Gray* their Scribes. They had appointed to have rendezvous that night at *Mile-end-Green*, and thence to have marched into some other Counties, to joyn with others of their party, that were ready to shew themselves upon the first opportunity. There was taken with them a great quantity of Arms, and certain printed Papers that were to be dispersed, and a Standard with a *Lion couchant*, *Gules*, in a *Field Argent*, having this Motto, *Who shall rouse him up?*

There was also taken Major General *Harison*, Captain *Lawson*, late Vice-Admiral, Colonel *Rich*, *Carew* and *Courtney*, and Major *Danvers*; whereof the first was committed to the Serjeant at Armes, and the rest were sent to remote Castles and Prisons. General *Monk* had order to seize Major General *Overton*, and the Majors *Bramston* and *Holmes*, and cashier them after Fines and good Security for their behaviour. *Overton* was sent up to the Tower, and his Regiment conferred on Colonel *Morgan*: Colonel *Okey's* Regiment was also taken from him, and given to a sure Confider: and one Major *Wildman*, a great Leveller, was taken at *Marleborough*, enditing and drawing Declarations against the Protector; so the danger from the Army was soon suppressed.

About the same time a Book was published, called *Killing no Murther*, wherein it was urged, *That it was most lawful, just, necessary, and honourable to kill the Protector*; and this printed with the name of one *Allen*, a disbanded Leveller, but so politely written, that it intimated a more exact and curious hand that framed it. Whosoever was the Author, it scared *Cromwel* almost out of his Wits. This made him most suspiciously fearful, so that he began to dread every person, or strange face he saw, (which he would anxiously, and intently, view) for an Assassinate, that Book perpetually running in his mind. It is said, it was his constant cu-

from to shift and change his Lodging, to which he passed through twenty several Locks, and out of which he had four or five ways to avoid pursuit.

June twenty six, 1657. Then followed the Protector's Instalment, in a more solemn manner, in *Westminster-hall*, than before: and the Speaker of the Parliament, Sir *Thomas Widdrington*, in the name of the Parliament, presented to him a Robe of Purple-velvet, a Bible, Sword, and a Scepter, and having made a Speech thereupon, the Speaker took the Bible, and gave the Protector his Oath. Mr. *Manton*, Minister then of *Covent-Garden*, made a Prayer, wherein he recommended the Protector, Parliament, Council, the Forces by Sea and Land, Government, and People of the three Nations, to the protection of God. Which being ended, the Heralds by Trumpets proclaimed *Cromwell* Protector of *England, Scotland, and Ireland*, and the Dominions thereunto belonging, requiring all persons to yield him due obedience.

Then were the attempts of the Royal Party, in behalf of his Majesty, betrayed, and discovered to the Protector, and Sir *Henry Slingsby*, Doctor *Huet*, Minister of *St. Gregories* by *Pauls* in *London*, Mr. *Mordant*, and others are imprisoned, and brought to trial before an High Court of Justice, set up under the Presidentship of Commissioner *Lisle*. Sir *Henry*, and the Doctor, were the two first that were brought to trial, and both of them sentenced to die as Traitors: the first upon the bare testimony of those three men, who had so treacherously circumvented him, which in vain he pleaded: the other, as a Mute, disowning the Authority of the Court, and thereupon denying to plead. On the eighth of June, 1658. they were beheaded on *Tower-hill*. Afterwards, on July the seventh, Colonel *Edward Ashton*, and *John Bertley*, were hanged and quartered, the first in *Tower-street*, the other in *Cheapside*.

Cromwell was now again adorned with another success, and triumph, by the defeat of the Spanish Army, and surrender of *Dunkirk* into his hands, *Lockart* his Kinsman, and General of the English Forces, being made Governor thereof.

In August. 1658. the Protector was taken sick at *Hampton-court*, having not been well in mind some time before (troubled with the last distracted words of his beloved Daughter *Cleypole*, who died on the sixth day of August) which went near to his heart. After a weeks time his Disease began to shew very desperate symptoms: wherefore he was removed to *White-hall*, where his Chaplains kept Fasts for his recovery: but having declared his Son *Richard* his Successor, he died on Friday, September the third, at three of the Clock in the Afternoon.

The deceased Protector's Will, concerning his Successor, being imparted to the Council, and chief Officers of the Army, they all consent

to the election of his Son *Richard*, and the President, and whole Council, went at once to congratulate him, and to condole his Fathers death, Then was he proclaimed by the City of *London*, and chief Officers of the Army. After the Proclamation, the Lord Mayor presented his Sword to him, which he presently returned: and after some Ceremonies passed, (the Council, and many Officers of the State, and of the Army being present) *Nathanael Fiennes*, one of the Commissioners of the Great Seal, administered an Oath unto him.

A Gentleman was sent into *Ireland*, who was chief Governor of that Kingdom, to acquaint *Henry Cromwell* with the present posture of Affairs in *England*: and Mr. *Thomas Clarges* was sent into *Scotland*, to General *Monk*, to see how he stood affected to *Richard's* advancement. Then Addresses were made to the Protector from all parts of the Nation: and the Army of *Scotland* submit to what was done in *England*. Addresses were also made to the young Protector from all the Regiments of the Army in *England*, *Scotland*, and *Ireland*, and other parts.

After the pompous solemnity of the Funerals of the late Protector, the new Protector summoned a Parliament, to meet at *Westminster*, on January twenty seven, he endeavours to new model his Council; but the Army grows jealous of him, and censure him, and the factious part of the Army had many seditious meetings, and he is perswaded to resign the command of the Army to *Fleerwood*, which he refuseth. The General Council of Officers (as they called themselves) met in *Fleerwood's* House, where they acted with as much formality, as if they had been the supreme Legislators of the three Kingdoms. At length things came to this issue, the young Protector was forced to sign a Commission to Commissioner *Fiennes*, for the dissolving of the Parliament, and a Proclamation came forth, in the Protector's name, to publish the dissolution of the Parliament.

Soon after, whilst many of the Superiour Officers of the Army met at *Wallingford-house*, in further consideration of a Module of Government, the inferior Officers being the most numerous, assembled in the Chappel at *St. James's*, having Doctor *Owen*, and other Independent Ministers, to assist at their Devotion, and at last declared their forwardness to restore the latter part of the long Parliament, and to restore *Lambert*, and the rest of the Officers to their Commands, who had been displaced by *Oliver Cromwel* for disaffection to him.

Several Colonels were removed from their Regiments, and others put in their rooms; as likewise Governours of Towns and other Officers. *Lambert* being thus brought again into the Army, recovereth much of his former power.

Then a Declaration of the Officers of the Army was drawn up, which invited the Members of the long Parliament, who had sat till

April

April the twentieth, 1653. to return to the exercise and discharge of their trust. They accept of the Invitation, and take their places in the House.

General Monk seems to consent to what was done in *England*.

They publish their Intentions by Declaration, viz.

That they are resolved, by God's assistance, to endeavour to secure and establish the property and Liberties of the people, without a single Person, Kingship, or House of Peers: and shall vigorously endeavour the carrying on of Reformation, so much desired: to the end there may be a godly and faithful Magistracy, and Ministry upheld and maintained in the Nations, &c.

The Officers of the Army presented an humble Address to the Remnant Parliament, on May 12. 1659. by Lambert and others. Richard, the late Protector, sends his submission to the Parliament. All Commissions to the Officers of the Army are ordered to be signed by the Speaker: and Henry Cromwell is called from the Government of Ireland. Fleetwood, Lambert, and others, receive their Commissions in the House from the Speaker. The Governour of *Dunkirk* submits also to the change of our Government. General Monk likes not the *Juncto's* designs of modelling his Army, and useth his utmost industry to obstruct it. Commissioners are appointed for the Government of *Ireland*.

In the mean time Captain Titus, and others, sent as Commissioners from the King, are active for his Majesties service in *London*, and in the Countrey. Sir George Booth, with several others, appear in a considerable Body; they take possession of *Chester City*, but the Castle holds out against them. *Chirk-Castle* is delivered to them by Sir Thomas Middleton. Colonel Ireland, and several others, at the same time declare for them at *Liverpool*, and Mr. Brooks, one of the Members of the House of Commons.

Lambert is sent against Sir George Booth. Mr. Nicholas Monk, a Minister, and the only Brother to General Monk, is sent into *Scotland* from Sir Hugh Pollard, Sir Thomas Stukely, and other of his Majesties Friends in the West of *England*; He solicits his Brother to embrace his Majesties Interest.

The King wrote a Letter to General Monk, and another to Sir John Greenville, concerning the owning his Cause, Major General Maffey was active in *Glocester-shire*, and the Lord Herbert, Son to the Marquess of Worcester, and others. The Lord Herbert was taken: so was Major General Maffey, with others: but all the rest of the Prisoners, except the Lord Herbert, and Maffey's Servant, make an escape.

Lambert marcheth against *Sir George Booth*, and *Sir George* is defeated by *Lambert*, and soon after was seized at *Newport-pannel*, in a disguise, as he was riding to *London*.

After this defeat *General Monk* sends a Letter to the House, signifying his willingness to be dismissed from his Command. The Army begin to contrive the recovery and advancement of their power. The Officers of the Army, promoted by *Lambert*, dislike some proceedings of the *Juncto*. They conclude to draw up their desires in a Petition. *Sir Arthur Haslerig* vehemently opposeth the Armies proceedings: and incenseth the House against them and *Lambert*. *Fleetwood* endeavours to justify the Officers of the Army, but in vain. *Alshfield*, *Cobbet*, and *Duckenfield*, presented the Petition of the Army to the House, thus directed.

To the Supreme Authority of these Nations, the Parliament of the Commonwealth of England, &c.

The humble Petition, and Proposals, of the Officers under the Command of the Right Honourable the Lord *Lambert*, in the late Northern Expedition.

The House signify their displeasure; and vote against the effect of the Petition. Then the Officers resolve upon more moderate Proposals. Another Petition is brought into the Council of Officers more high than the former. *General Monk* writes his sense of it in a Letter to *Fleetwood*; and offers himself to march into *England*, to the assistance of the Parliaments Party.

October the fifth, *Colonel Desborow*, with many other Officers of the Army, present a Representation, and Petition of the Officers of the Army to the Parliament; who at first dissemble their distaste of these proceedings of the Army. The Council of Officers perceiving, that the Parliament labour to alter the Constitution of the Army, labour to get Subscriptions to their Representation, and Petition. They send a Letter to *General Monk* concerning their Representation. He resolves to admit of no Subscriptions in *Scotland*. *General Monk* is courted by the Parliament, and complemented by Letters, with gratulatory Expressions for his good service.

The House takes the Armies debates into consideration, and answers them one by one. *Mr. Nicholas Monk* arrives from *Scotland* with private Orders from the General to *Mr. Clarges*. The house ordereth, That the Commissions of *Lambert*, and others be made void. They appoint Commissioners for governing the Army, and remove *Fleetwood* from the chief command thereof. *Colonel Morley*, and *Mosse*, are ordered with their Regiments to guard the House.

But *Lambert*, with the Regiments that adhere to him, stop the passages to the Parliament House, and having enforced the Speaker to return, they dissolve the Remnant Parliament, by hindring the Members from coming into the House.

The next day divers of the chief Officers of the Army met at *White-hall*, and chose ten Army-Officers to be managers of the State Affairs *pro tempore*. They agree, that *Fleetwood* should be Commander in chief of all the Armies, and that *Lambert* should be the next chief Officer under him, and Colonel *Desborow* Commissary General of the Horse; and that all the Officers to be constituted in the Army, should be nominated by Sir *Henry Vane*, *Fleetwood*, *Lambert*, *Desborow*, *Ludlow*, and *Berry*. They dispatch Colonel *Cobbet* to General *Monk* with a large Narrative of the Reasons of their proceedings.

Now was Mr. *Armorer* sent by the Lord *Mordant* to the King, to inform him how matters went in *England*. The Council of Officers consult about a frame of Government. They nominate twenty three persons to take upon them the Government, under the Title of *The Committee of Safety*; and they invite them to sit, giving them Powers and Instructions.

General *Monk* writes to *Fleetwood*, and *Lambert*, complaining of their violation of Faith to the Parliament, declaring his resolution to endeavor to restore them to their power, against all opposition-whatsoever.

Mr. *Clarges* is dispatched away into *Scotland* by the Grandees of the Army, together with Colonel *Talbot*, to solicit General *Monk* to a Treaty. *Monk* keeps in all the displaced Officers in their respective Commands, which causeth them to adhere unto him, and removes those whom himself distrusteth. He signifies his resolution to several of his Officers to march into *England*, to re-establish the Parliament, and hath their consent and encouragement.

He marcheth to *Edinburgh*, and there orders all things to his best advantage.

Captain *Johnston* secures *Berwick*; Captain *Witter* takes possession for the General, of the Cittadel of *St. Johnstons*, and is made Major of the Regiment. *Robson* gets possession of the Cittadel at *Ayre*, and is made Colonel of the Regiment. *Smith's* Regiment at *Inverness* is given to Colonel *Man*. The General marcheth to *Leith* to settle the Cittadel and Regiment there. Captain *Hatt* and *Dennis* bring off *Cobbet's* Regiment to the General; and *Cobbet* was detained prisoner at *Berwick*; as he was coming into *Scotland* with his Regiment, he was brought with a Guard to *Edinburgh* Castle, and kept there.

At *Linlithgow*, at a Council of Officers, it was advised, that some way should be used to draw off the Independent Churches in *England* from favouring the English Army, which would have much weakened

that:

that party, if it had succeeded; for most of the Inferiour Officers were of that perswasion. For the effecting of this, a Declaration was framed, agreed to, published and dispersed all over England: and at the same time another Declaration was also made to satisfie the Kingdom in general with his proceedings.

General Monk invite's *Ludlow* in Ireland to a Conjunction with him. Colonel *Lilburn* at *Tork* with what forces he could draw together, makes all possible opposition against General *Monk*, and intercepts the General's Letters to Major General *Morgan*. *Talbot* and *Clarges* come to *Edinburgh* Novem. 2. and are well-received by the General.

General *Monk* take's hold, for his advantage, of *Lambert's* overture for a Treaty. Colonel *Clobery*, Colonel *Wilks*, and Major *Knight*, are chosen to be the General's Commissioners in this Treaty. They meet *Lambert* at *Tork*, who opposeth the proposal touching the restitution of the Parliament. The Army of Horse and Foot with *Lambert* amounted to neer twelve thousand, and *Monk* had not above half the number: but General *Monk* paid all his men, which the other did not.

Major General *Morgan* take's his journey into Scotland to General *Monk*, and his joyning with the General was a matter of great importance. He privately delivers a Letter to the General from Mr. *Bowles* a Minister of *Tork* a very eminent man of those parts, and of great credit with the Lord *Fairfax*. Mr. *Clarges* is sent to the Lord *Fairfax*, Colonel *Rossiter*, and others, to engage them to General *Monk*. Colonel *Talbot* is prevailed upon by *Lambert* to take part with him.

Colonel *Whaley*, Colonel *Goffe*, Captain *Dean*, and Mr. *Caryl* the Minister, are sent by *Fleetwood* to General *Monk*, *Fleetwood* by *Letters Court's* *Monk* to side with him.

The ruling Faction in Ireland declare their resolution not to joyn with General *Monk*. But Sir *Charles Coot*, Sir *Theophilus Jones*, and a considerable part of the Army resolve to assist him. Mr. *Clarges* returns from Scotland, and secretly confers with Mr. *Bowles* at *Tork*, to whom he brought a letter of Credit. *Bowles* negotiates with the Lord *Fairfax*, Colonel *Bethel*, and others in General *Monk's* behalf, who promise to assist him.

In the mean-time the Commissioners for the Independent Churches, which were sent into Scotland, were solicitous to divert *Monk* from the prosecution of the War: there was a conference appointed with them at *Holy-rood-house*, where were present to treat with them General *Monk*, Colonel *Fairfax*, Colonel *Syler*, Dr. *Barrow*, the Judge Advocate of the Army, and Mr. *Gumble* one of the General's Chaplains, and Mr. *Collins* (who had been one of the Preachers to the late Council in Scotland) was admitted to be present there as a Newtner.

Mr. *Caryl* was the first that spake, and said, That they all came, not to declare their own sence of the General's proceedings, but the sence of the Churches (for so upon every occasion he called the Independent Congregations.) That the Churches had not given them Commission to enter into the merits of the cause, nor to debate whether *Lambert's* Action of turning out the Parliament were justifiable or not, but onely to present it to his Lordship, as their opinion, That though that Action could not be justified, yet his Lordship had not a call to appear against it in that manner that he then did, That his Lordship had onely in charge to keep *Scotland* in quiet, and was not bound to take notice of any differences in *England*. He proceeded to show reasons why the General should proceed no further, telling him, that it would put a strife among those that hitherto had been Brethren engaged all along in the same cause, partakers in the same dangers, and the same successes, among those that still in their Papers and all their Addresses, called and owned one another for Brethren; and that at a very unreasonable time, whilst the Canaanites and Perizzites were in the Land. He insisted on all the advantages the King and his Party would reap by this quarrel, and all the dangers the people of God (for so he called his own party) might run into. At last he told the General, that what Inconveniences soever should happen would be laid at his door, in regard he would appear to have been the beginner of the War.

The effect of Mr. *Caryl's* speech in the name of the Independent Churches.

At this the General interrupted him, shewing that the war was already begun by *Lambert* and his party, who had offered violence to those from whom they had all received their Commissions: not sparing largely to lay open their restless Instability, which would not suffer the three nations to enjoy any settled Government at all, but kept them in a perpetual circumvolution, till they were in danger to be brought to utter ruine; and Declaring, That if they continued in that course, he was resolved to oppose them to the uttermost, and would (to repeat his own words) lay them on their backs.

The Treaty ended between the Commissioners of the two Armies, who came to an agreement, which consisted of nine Articles, on *Novemb. 15. 1659*. But General *Monk* consults how he might, with the most handsome pretence, refuse his Assent to these Articles. And it was proposed by *Dr. Barrow*, and agreed to by the General and the rest, That they should not declare a positive dissent to what their Commissioners had done, but urge, that there was something untreated of, further to be agreed upon, &c. and that therefore it should be desired, that two more might be allowed to be added to their Commissioners, to meet a like number of theirs to be thereunto authorized, to put a more absolute period to their differences.

Mr. *Atkins* and Colonel *Markham* are sent by the General with a Letter to the City of *London*, which so much incensed the Committee of Safety, that the Gentlemen who delivered it are Imprisoned.

On *November 19.* Nine of the Old Counsellors of State privately meet in *London*, and sent one Captain *Elmes*, with *Horton*, a servant of Sir *Arthur Hazlerig's* with a letter into *Scotland* to General *Monk*. This was a great encouragement to the Officers in *Scotland*.

Colonel *Whetham* at *Portsmouth* generously declared for General *Monk* with that Garrison, after the Council of State had framed a Commission, wherein they Constituted General *Monk* Commander in Chief of all the Armies in *England* and *Scotland*, which was dated *November 24.* sealed with their seal, and left in the hands of Mr. *Clarges*, till a safe messenger might be sent with it unto him. *Hurst-castle*, and the Isle of *Wight* are kept for the Parliament.

Commissioners from the several Shires and Burroughs of *Scotland* wait upon the General at *Berwick*, and the General and they part with a mutual respect. The General prepares to make defence against *Lambert*, if occasion were. There were many great differences between the City of *London*, and *Lambert's* party there. The Souldiers are affronted by the Apprentices not without some bloodshed. Oppositions from all parts encrease against *Lambert's* faction. *Lambert* was daily alarm'd with the successs of the Commissioners at *Portsmouth*, and his party daily decrease. *Fleetwood* submits, and desires the Members of Parliament to sit again. They take their Seats again in the Parliament House; and Order seven Commissioners for the management of the Army. Colonel *Morley* upon this change had his Regiment restored, and with it the Government of the Tower conferred on him. The Irish Brigade was brought off to General *Monk* by *Redman* and *Bret*. *Dublin-castle* is surprized; and Sir *Charles Coote* reduceth all *Connaught* to a compliance with the present Design. The Lord *Fairfax*, and several of *Monk's* party joyning with him, rise in *York-shire*.

Now General *Monk* begins his march into *England*. By that time he came to *Morpeth*, he was informed that *Lambert's* whole party was of themselves dispersed into several quarters in submission to the Parliament's Orders. There he receive's an Address from the City of *London* by Mr. *William Man*, their Sword-bearer, as likewise from the Gentry of the Countrey in all parts as he marched along.

The new restored Members on *January 2.* name 31. Counsellors of State, passing an Act for their Constitution, and several Instructions for them to Act by: among which it was provided, that none should sit, but such as should take an Oath of Abjuration of the King, His family, and Government. The Oath was opposed by divers of the House. *Scot* and *Robinson* are sent from the House to complement and attend General *Monk* upon his journey. Mr. *Clarges* gives him an account how affairs stand at *London*: he sends a letter by Mr. *Clarges* to the House from *St. Albans*. Several addressees are made to him in his March, pleading for a free Parliament. He marcheth with his forces
into

into the City of *London*. Being come to the Council of State, the Oath of Abjuration was tendred to him, which he refuseth to take. He is conducted with much Ceremony into the House, where he receives the gratulations of the House. The City continued male-content, whereupon the General is Ordered by the Council of State to march into the City, and pull down the Gates and Percullices of the City, which he unwillingly caused to be done. The same day a Factious party of Citizens presented a Petition to the House by one *Praise-God Barebone* to countenance the Action.

The General sends a letter to the House signed by Himself and several Officers, complaining against the admission of *Ludlow* and others into the House, that had been by Sir *Charles Coor* accused of high Treason: and that they had countenanced too much a late Petition, to exclude the most sober and conscientious both Ministers and others by Oaths, from all employment and maintenance: he requested them, that by Friday next they should issue out Writs to fill up their House, and when filled, should rise in some short time, to give place to a full and free Parliament. *Scor* and *Robinson* are sent from the House to the General with their answer to his letter.

The General excuseth his late proceedings in the City before the Lord Mayor and Common Council of the City. He tells them what he had written to the House touching a free Parliament: The City joyfully receives the news of a free Parliament.

The Council of State write to him to desire his presence with them: but he excuseth his stay in the City for some longer time, till the minds of the Citizens were more composed. The City, and Chief Officers of his Army dissuade him from going to *White-hall*. The General is solicited from all parts to admit the secluded Members. He admits of a conference before him, of the sitting with some of the secluded Members. The Officers of the Army consent to the admission of the secluded Members upon certain conditions: The General and the Officers at length agree upon their admission: and on the Tuesday morning following they were guarded to the House, and took their places in the Parliament.

Then was a letter signed by the General and his Chief Officers drawn up, and Copies of it sent to all the Regiments and Garrisons in *England*, and to the Commanders in Chief of the Armies in *England*, *Scotland*, and *Ireland* to acquaint them with what he had done.

The Parliament repealed the Act for the Council of State and the Oath of Abjuration, and passed an Act for another Council, consisting of one and thirty persons, most of them men of integrity, and well-affected to Kingly government.

Then the General sends Colonel *Fairfax* to take possession of *Hull*. and Colonel *Overton* submits to his Orders. The Army in *Scotland*

were well-satisfied with the General's Actions. About the thirteenth of *March* the Parliament abrogated the Engagement appointed formerly to be taken by each Member of Parliament, in these words, *viz.* [I do declare and promise, That I will be true and faithful to the Common Wealth of England, as the same is now established without King, or House of Lords,] and appointed it should be taken off the file, and made Null.

The Common Wealth Faction desire the General rather to take the Government upon himself, than to bring in the King; and treat with him about it. The General refuseth their offer. Then the Republicans attempt to make a mutiny in the Army. The long Parliament was now dissolved. The King removes to *Breda*.

The Council of State appointed by the late Parliament set forth a Proclamation for the preventing of tumults.

Lambert escape's out of the Tower. Colonel *Ingoldsby* and Colonel *Sreater* march against *Lambert*, defeat his party, and take him prisoner. Colonel *Lambert*, Colonel *Cobbet*, and Major *Creed*, are sent prisoners to the Tower. Hereupon several seditious Pamphlets were published in Print, and dispersed to deprave the mindes of the people; and Tickets were thrown into the Courts of Guard in the night to divide the Souldiers. But none of them was penned with more virulency and malice, than that suppositious paper, carrying in it's Frontispiece, *A letter from Bruxels, &c.* Several letters were also sent to the General from unknown hands. Then came forth a Declaration of the Nobility and Gentry that adhered to the late King, residing in and about the City of *London*.

A new Parliament met at *Westminster*, *April 25. 1660.* The Lords chose the Earl of *Manchester* to be their Speaker; and the House of Commons Sir *Harbottle Grimston*. On *April 27.* Sir *John Greenville* presents the General with a Commission from His Majesty, to Constitute him Captain General of all the Armies of *England, Scotland, and Ireland*; and a letter for the Council of State. The Letter had a Declaration in it, which were both read in the House. After the reading thereof the House of Lords voted, That according to the Ancient and fundamental Laws of this Kingdom, the Government is, and ought to be, by King, Lords, and Commons.

The Officers of the Army present an Address to the General in compliance with His Majesty's Letter and Declaration: it is read by the Commons, and approved. Commissary *Clarges* is appointed by the General to wait upon the King with this Address. Six of the Lords and of the Commons, and divers Aldermen, and divers Episcopal and Presbyterial Divines, and some other eminent Citizens are sent to attend on his Majesty at *Breda*. His Majesty's Letter and Declaration to the Fleet, by the diligence of General *Mountague*, had the same success there,

there, as that in the Army, being gratefully received by all the Commanders in the Fleet.

Three days after, the Lords and Commons having agreed upon a Proclamation to that purpose, His Majesty was Proclaimed with great solemnity in the Cities of *London* and *Westminster*, the Lords and Commons, and the Lord Mayor and Aldermen of *London* being present. Mr. *Clarges* carrieth the happy tidings hereof with a Letter from the General to His Majesty at *Breda*. Thereupon M. *Clarges* is Knighted by His Majesty. The Parliament's and Cities Commissioners have their audience from His Majesty at the *Hague*. The King afterwards landed at *Dover* with the Dukes of *Tork* and of *Glocester*, and many Noblemen and Gentlemen. There the General met him, upon whose motion for His going to *Canterbury*, the King hastned to His Coach, in His passage to which he was met by the Mayor and Aldermen of the Town, with Mr. *Reading* the Minister, who presented His Majesty with a large Bible with Golden Clasps. At His entrance into *Canterbury*, he was met by the Mayor and Aldermen, and Mr. *Lovelace* the Recorder, who made an eloquent speech to Him: the Mayor also presented Him with a Tankard of Massie Gold, and then conducted Him to the Palace, where He remained till Monday. From *Canterbury* He marcheth magnificently attended to *London*. When he came to *S. George's* fields, the Lord Mayor and Aldermen on their Knees Reverenced His Majesty, and the Lord Mayor presented His Sword unto Him, which His Majesty gave back to him: from thence He was in a Triumphant and Glorious manner attended and conducted through the City of *London* to *White-hall*, On *May 29. 1660.* being His birth-day.

The Lord Mayor having taken leave of Him, He went to the Lords, where He was entertained with a grave and eloquent speech of the Earl of *Manchester*; and from thence to the Banqueting-house, where the whole House of Commons attending Him, the Speaker in their names expressed the joyful sence they all had to behold His Majesty return'd in safety, and thereby an end was put to that Tyranny and Slavery His good people had endured. His Majesty in brief expresseth his gracious intentions to them. Then His Majesty gave thanks to God in His Presence-chamber, for all His deliverances and mercies toward him. *May 31.* He sets forth a Proclamation against debauchery and profaneness. The Chief Officers of State, and of the King's Household, and the Lords of His Majestie's Privy Council, are constituted. The Commons set upon the Act of General Pardon. On *June 4.* the Oaths of Supremacy and Allegiance were taken by both Houses of Parliament, the King's Servants, and Officers of His Household. His Majestie's arrival is congratulated by the People from all parts of the Nation, and by several of the Nobility and Gentry both of *Scotland* and *Ireland*. The King on *July 5.* is magnificently entertained with the Dukes of *Tork* and *Glo-*

after, the Lords of the Privy-council, the two Houses of Parliament, and the Chief-officers of State, by the Lord Mayor and the Grandees of the City.

General *Monk* was created Duke of *Albemarle*, General *Mountague* made Earl of *Sandwich*, and the Marquess of *Ormond* made Duke of *Ormond*. The Chief Ministers of State are constituted in *Scotland*. Notwithstanding the late unanimous concurrence of the people at *Edinburgh* (as well as other places) in the publick Proclaiming of His Majesty; yet soon after there began to discover it self a spirit of discontent among many Scotch Ministers, some of the principal sticklers of the Kirk-party, as appeared by their meeting together at a place appointed for the drawing up a Remonstrance concerning things wherein they thought themselves aggrieved: which the Committee of Estates having notice of, sent forthwith to apprehend them, and clapt them up in Prison; and for the prevention of the like disturbances for the future, set forth a Proclamation against all unlawful meetings, and seditious Papers.

The Marquess of *Argyle*, notwithstanding he came to Court with others of the Nobility and Gentry of *Scotland*, under pretence of tending his service to His Majesty, yet was he charged with high Treason, and sent prisoner to the Tower: and together with him were committed the Marquess of *Antrim*, Sir *Henry Vane*, and Sir *Arthur Hazlerig*, with several others that followed. Sir *Arthur* died soon after of a Fever in the Tower. *Argyle* was sent back into *Scotland*, and their tried, condemned, and beheaded.

On *August 19.* among other Acts, an Act was passed by the King and Parliament for a perpetual Anniversary Thanksgiving on *May 29.* the day of His Majesty's Nativity and Restauration. An Act also was passed for a general Pardon, Indempnity, and Oblivion, in which among other things that were excepted, all accounts of the Revenues of Churches in *Wales* and *Monmouth-shire*, and all Judgements of discharge, or *Quietus est* thereupon had.

This Exception as to the Churches in *Wales*, was inserted by the Parliament in this Act, upon information, that some factious people had, in the time of the late usurpation, procured to themselves an Authority to Sequester all those Revenues, upon pretence to employ them more equally to illiterate Preachers, for the better propagation of the Gospel in those parts, but kept the greatest part to their own use, leaving most of the Churches unsupplied.

All offences also done by any Popish Priest, Seminary, or Jesuite, contrary to the Statute of the 27 *Eliz.* were excepted.

Many of the late King's judges were excepted from pardon. All Trustees in a pretended Act made *Anno 1649.* concerning Tithes appropriate Fee-farm rents, and First-fruits, &c. and their heirs, were

to be accomptable for such of the same as had not been employed according to the said Act: nevertheless, no Minister or School-master, or other person, for whose benefit the said Act was made, were to be accomptable.

The King on *September 13. 1660.* came to the House of Lords, and signed fourteen private, and eight publick Acts, among which one was an Act for the Confirming and Restoring of Ministers. This Act stopt the clamours of many Ecclesiastical Persons that had defective titles to their Cures; and the goodness of His Majesty was very much celebrated by His consent to it. It enacts, That every Ecclesiastical Person, or Minister, ordained by any Ecclesiastical Persons before the twenty fifth of *December* last past, and was then in possession, and received the profits, being in the King's gift, or of His Father, or of any Archbishop, Bishop, Dean and Chapter, Prebend, Archdeacon, Body Politick or Corporate, or other Person, other than such hereby restored, is declared lawful Incumbent.

Every Voluntary Resignation of a Benefice to the Patron, or any Pretended Power since the said first day of *January*, to be good, as if made to the Competent Ordinary.

No presentation is to be construed to be an usurpation in Law, to the prejudice of any that shall have right to present.

Every Ecclesiastical Person formerly Sequestred or ejected after Lawful presentation and reception of the profits, that hath not subscribed any petition to bring the late King to Trial; or by any Act endeavoured or justified the murder of the said King, or declared his judgement against Infant-baptism, by Preaching, Writing, Printing, or constant refusal to Baptize, shall be restored to the possession thereof; at or before the twenty fifth day of *December* next ensuing; and every Ecclesiastical person to be removed, may enjoy the profits to that day.

On *December 29.* following, on which day the Parliament was dissolved, 32 Acts more were passed by the King. Among which one was an Act for Confirmation of Marriages during the time of the late Usurpations. Another was for making the Precinct of *Covent-garden* Parochial. And an Act for the disappropriating of the Rectory appropriate of *Preston*, and uniting and consolidating of the said Rectory, and of the Vicarage of the Church of *Preston*, and for the assuring of the Advowson and right of Patronage of the same unto the Master, Fellows, and Scholars of *Immanuel-colledge* in *Cambridge*. And an Act for Confirmation of Grants and Leaves from Colledges and Hospitals.

Now some sixty Fifth-monarchy men under the conduct of one *Thomas Venner*, a Cooper, broke forth into Rebellion. This *Venner* was a Preacher to a Conventicle of that opinion in *Coleman-street* in *London*. Such was the madness of these men, that they believed, that They and the rest of their judgement were called by God to reform the world, and make all the earthly powers (which they called *Babylon*) subservient

to the Kingdom of *Jesús*: and in Order thereunto never to slay their swords, till the carnal powers of the world were subdued. They were taught and believed, that one of them should subdue a Thousand, making account when they had done their work in *England*, to go into *France*, *Spain*, *Germany*, and other parts of the world, there to prosecute their pretended holy design. The place where they plotted and continued their conspiracy was the meeting-place for their devotion, and thither they had at several times conveyed arms. On Sunday *January 6.* which was the day before their excursion, they were very late at their Assembly, which made one *Martin*, the Landlord of the House, inquisitive after their doings. He peeping through a chink in their door, saw them arming themselves with *Back*, *breast*, and *head-piece*, and thereupon immediately gave notice to the next Officers. Half an hour after they came down, and first marched to *S. Thomas* the Apostle, to call some of their party, from thence to *Bishops-gate*, and after to *White-cross-street*. They escaped to *S. John's Wood*, and from thence to *Cane-wood*, betwixt *High-gate* and *Hampsted*. On Wednesday morning the Rebels came again into *London*, and divided themselves into two parties, one whereof about five or six in the morning appeared about *Leaden-hall*, and from thence marched to little *East-cheap*, where they fought desperately, but were dispersed by the trained bands. *Venner*, and another party came to my Lord Mayor's house, thinking to have taken him Prisoner, but missing him they marched into *Woodstreet*, where Colonel *Corbet* and nine of his party charged through the Rebels, and broke them. They fought with admirable courage, and if they had not been hindered from increasing their numbers, a Thousand men so resolved might have done much mischief. *Venner* himself was much wounded before he was taken, and about five or six were killed that refused quarter. About eight or ten dayes after *Venner* with about sixteen or seventeen of the most notorious, were arraigned at *Justice-hall* in the old *Baily*, found guilty and executed in several parts of *London*.

About this time there was a conference at the *Savoy* between divers Episcopal and Presbyterian Divines about the Church discipline, but to little effect.

A new Parliament was called, which assembled at *Westminster*, *May 8. 1661.* In the first Session whereof an Act was passed, Entitled, *An Act for disabling all Persons in Holy Orders to exercise any temporal jurisdiction or Authority, Repealed.* The Bishops were brought to sit again as Peers in the House of Lords, and their Ecclesiastical jurisdiction restored to them.

The Parliament explained a clause contained in an Act of Parliament, made in the seventeenth year of King *Charles the first*, Entitled, *An Act for Repeal of a branch of a Statute Primo Elizabethæ, concerning Commissioners for causes Ecclesiastical.*

At

At the second Session of this Parliament, an Act was made against Quakers, and others, denying to take a Lawful Oath, with several penalties to be inflicted on them for several offences.

An Act was also passed for Uniformity of publick Prayers, and Administration of Sacraments, and other Rites and Ceremonies; and of ordering, and consecrating Bishops, Priests and Deacons in the Church of England.

The King's Majesty according to his Declaration of the 25th of October 1660. had granted his Commission under the Great Seal of England, to several Bishops and other Divines, to review the Book of Common-Prayer, and to prepare such additions and alterations, as they thought fit to offer. And afterwards the Convocations of both the Provinces of *Canterbury* and *York*, being by His Majesty called and assembled; His Majesty was pleased to Authorize and require the Presidents of the said Congregation, and other the Bishops and Clergy of the same, to review the said Book of Common-Prayer, and the Book of the Form and manner of making and Consecrating of Bishops, Priests, and Deacons, &c. Since which time upon full and mature deliberation, they the said Presidents, Bishops, and Clergy of both Provinces having accordingly reviewed the same Books, and made some alterations which they thought fit to be inserted to the same; and some additional Prayers to be used upon proper and emergent occasions: and having presented the same unto His Majesty in Writing, in one Book, entitled, *The Book of Common-Prayer, and other Rites and Ceremonies of the Church, according to the use of the Church of England, together with the Psalter or Psalms of David, pointed as they are to be sung or said in Churches; and the form and manner of making, Ordaining, and Consecrating of Bishops, Priests, and Deacons.* All which His Majesty having duly considered, fully approved and allowed the same, and recommended to this present Parliament (then sitting and yet continuing to sit) that the said Book of Common-Prayer, &c. be the Book which shall be appointed to be used by all that officiate in all Cathedral and Collegiate Churches and Chappels, and in all Chappels, or Colledges and Halls in both the Universities, and the Colledges of *Eaton* and *Winchester*, and in all Parish-Churches and Chappels within the Kingdom of England, Dominion of Wales, and Town of *Berwick* upon *Tweed*, and by all that make, or consecrate Bishops, Priests, or Deacons, in any of the said places under such sanctions and penalties as the Houses of Parliament shall think fit.

And accordingly it was Enacted by the King's Majesty and both Houses of Parliament, That Morning and Evening Prayers in the said Book contained, should upon every Lord's day, and upon all other days and occasions, and at the times therein appointed, be openly and solemnly read by all and every Minister and Curate, in every Church, Chapel,

pel, or other place of publick worship within this Realm of England, and places aforesaid.

It was also Enacted by the Authority aforesaid, That every Parson, Vicar, or other Minister whatsoever, who then had and enjoyed any Ecclesiastical Benefice or Promotion, within this Realm of England, &c. should in the Church, Chappel, or place of publick worship belonging to his said Benefice or Promotion, upon some Lord's day before the Feast of St. Bartholomew, which should be in the year of our Lord God, one thousand six hundred sixty two, openly, publicly, and solemnly read the Morning and Evening Prayer, appointed to be read by and according to the said Book of Common-Prayer, at the times thereby appointed, and after such reading thereof, openly and publicly before the Congregation there assembled, declare his unfeigned Assent and Consent to the use of all things in the said Book contained and prescribed, in these words and no other.

I A. B. do here declare my unfeigned Assent and Consent to all and every thing contained, and prescribed in, and by the Book entitled, The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England, together with the Psalter, or Psalmes of David, pointed as they are to be sung or said in Churches; and the form or manner of making, Ordaining and Consecrating of Bishops, Priests, and Deacons.

And that all and every such Person, who should (without some lawful impediment to be allowed and approved of by the Ordinary of the place) neglect or refuse to do the same within the time aforesaid, &c. should within one moneth be deprived, *ipso facto*, of his spiritual promotions: and that thenceforth it should be lawful to and for all Patrons, and Donors of all and singular the said spiritual Promotions, or of any of them, according to their respective Rights and Titles, to present, or collate to the same, as though the person or persons so offending were dead.

And it was further Enacted, That every Person henceforth to be promoted to any Ecclesiastical Benefice, should read the Common-Prayer, and declare his Assent and Consent thereto within two moneths next after that he shall be in actual possession of the said Ecclesiastical Benefice or Promotion: and upon neglect or refusal to be deprived as aforesaid. And that Incumbents of Livings, keeping Curates, shall read the same once every moneth, upon pain to forfeit the sum of five pounds to the use of the poor of the Parish for every offence.

It was also Enacted, That every Dean, Canon, and Prebendary of every Cathedral, or Collegiate Church, and all Masters and other Heads,

Heads, Fellows, Chaplains and Tutors of, or in any Colledge, Hall, Hospital: and every publick Professor and Reader in either of the Universities, and in every Colledge else-where; and every Parson, Vicar, Curate, Lecturer, &c. and every School-master keeping any publick or private School; and every person instructing or teaching any youth in any House or private family, as a Tutor or School-master, &c. should before the Feast of St. Bartholomew in the year aforesaid, subscribe the Declaration following, *scilicet*.

I A. B. do declare, that it is not lawful upon any pretence whatsoever, to take up Arms against the King: and that I do abhor that traitorous position of taking Arms by his Authority against his person, or against those that are Commissioned by him: and that I will conform to the Liturgy of the Church of England, as it is now by Law established: and I do declare, that there lies no obligation upon me, or on any other person, from the Oath commonly called the Solemn League and Covenant, to endeavour any change or alteration of Government either in Church or State: and that the same was in it self an unlawful Oath, and imposed upon the Subjects of this Realm against the known Laws and liberties of this Kingdom.

The penalty for failing in subscribing, was for Deans, Vicars, School-masters to be deprived of their Ecclesiastical promotions, Schools and Lectures to be void, as if such person so failing were naturally dead.

Provided always, That from and after the 25th day of March, which shall be in the year of our Lord God, 1682. there shall be omitted in the said declaration so to be subscribed, and read (it being enjoined to be openly and publickly read by every Minister, &c. upon some Lords day within three moneths after his subscription in the presence of the Congregation there assembled) these words following, *scil*.

And I do declare, that I do hold, there lies no obligation upon me, or on any other person, from the Oath commonly called the Solemn League and Covenant, to endeavour any change or alteration of Government either in Church or State, and that the same was in it self an unlawful Oath, and imposed upon the Subjects of this Rea'm against the known Laws and liberties thereof.

So as none of the persons aforesaid, shall from thenceforth be at all obliged to subscribe, or read any part of the said declaration or acknowledgement.

It was further Enacted, That persons not ordained Priests or Deacons, according to Episcopal ordination, shall not hold any Ecclesiastical promotion: nor shall consecrate and administer the holy Sacrament of the Lord's Supper, upon pain to forfeit for every offence the sum of one hundred pounds; one moiety thereof to the King, the other moiety thereof to be equally divided between the poor of the Parish where the offence shall be committed.

It was also Enacted, That no other Form, or Order of Common-Prayers, Administration of Sacraments, Rites or Ceremonies should be used openly in any Church, Chappel, or publick place: *And it was further Enacted*, That if any person who is by this Act disabled to Preach any Lecture or Sermon, shall, during the time that he shall continue and remain so disabled, Preach any Sermon or Lecture, that then for every such offence, the Person and Persons so offending shall suffer three moneths imprisonment in the common Goal, without Bayl or Mainprize.

It was also Provided, That at all and every time and times when any Sermon or Lecture is to be Preached, the Common-Prayers and Service, in and by the said Book appointed to be read for that time of the day, shall be openly, publickly, and solemnly read by some Priest or Deacon, in the Church, Chappel, or place of publick worship, where the said Sermon or Lecture is to be Preached: and that the Lecturer then to Preach shall be present at the reading thereof.

It was further Enacted, That the Laws and Statutes formerly made for Uniformity of Common-Prayer should continue to be in force, and to be executed for punishing offenders against this Law. Hereupon many hundred Ministers, with divers Lecturers and School-masters, left their places, refusing to conform.

Another Act was also passed for restoring of all such Advowsons, Rectories, Improprate Glebe-lands and Tithes to his Majesties loyal Subjects as were taken from them, and making void certain charges imposed on them, upon their compositions for delinquency by the late usurped Power.

Another Act was passed for preventing Abuses, in printing Seditious, Treasonable, and Unlicensed Books and Pamphlets, and for regulating of Printing, and Printing-presses. Pamphlets and Books prohibited to be Printed, Published, or Sold, were Heretical, Seditious or Schismatical Books or Pamphlets; wherein any Christian Doctrine or Opinion shall be asserted or maintained which is contrary to Christian Faith, or to the Doctrine or Discipline of the Church of *England*; or which shall or may tend, or be to the scandal of Religion, or the Government or Governours of the Church, State, or Common-wealth, or of any Corporation, or particular person, or persons whatsoever: none shall import, publish, sell, or dispose any such Book or Books, or Pamphlets;

phlets; nor shall cause or procure any such to be published or put to sale, or to be bound, stitched or sewed together.

In the fifteenth year of his Majestie's Reign, an Act was passed for relief of such persons, as by Sicknes, or other Impediment, were disabled from subscribing the Declaration in the Act of Uniformity, and explanation of part of the said Act.

In the sixteenth year of his Majestie's Reign, an Act was passed for suppression of Seditious Conventicles, under pretence of exercise of Religion. *Wherein it was Enacted*, That if any person being of the age of sixteen years and upwards, being a Subject of this Realm, at any time after the first day of July 1664. shall be present at any Assembly, Conventicle, or Meeting, under colour or pretence of any exercise of Religion, in any other manner than is allowed by the Liturgy or practice of the Church of England, in any place within the Kingdom of England, Dominion of Wales, &c. at which Conventicle, Meeting, or Assembly, there shall be five persons or more assembled together, over and above those of the same Household: then it shall and may be lawful to, and for any two Justices of the Peace of the County, limit, division, or liberty wherein the said offence aforesaid shall be committed, &c. and they are hereby required and enjoined upon proof to him or them respectively made of such offence, either by confession of the party, or Oath of witness, or notorious evidence of the fact, to make a Record of every such offence under their hands and seals respectively. And that thereupon the said Justices, &c. shall commit every such offender so convicted, as aforesaid, to the Gaol, or house of Correction, there to remain for three moneths without Bayl or Mainprize, unless the said offender shall pay down to the said Justices or chief Magistrate such sum of money not exceeding five pounds, as the said Justices or Chief-magistrate (who are hereby thereunto authorized and required) shall fine the said offender at, for his or her said offence: which money shall be paid to the Church-wardens, for the relief of the poor of the Parish, where such offender did last inhabit. Upon every second offence the offender to be imprisoned six moneths, and to be fined ten pounds. And upon the third offence, the offender to be transplanted beyond the Seas to any of his Majesties Forreign Plantations (*Virginia and New England* onely excepted) there to remain seven years.

It was further Enacted, That the Lieutenants, or Deputy-lieutenants, or any Commissioned Officers of the *Militia*, or any other of his Majestie's Forces, with such Troops, or Companies of Horse and Foot: and also the Sheriffs, Justices of Peace, and other Magistrates and Ministers of Justice, or any of them joyntly or severally, within any of the Counties or places within this Kingdom of England Dominion of Wales, &c. shall repair unto the place where such Conventicles are held, and by the best means they can, shall dissolve, and dissipate, or prevent all

such unlawful meetings, and take into their custody such of those persons so unlawfully assembled, as they shall judge to be the leaders and seducers of the rest, and such others as they shall think fit to be proceeded against according to Law for such offences.

Every person who shall willingly suffer any such Conventicle, to be held in his or her house, out-house, barn, yard, &c. shall incur the same penalties and forfeitures, as any other offender against this Act ought to be proceeded against.

In the seventeenth year of His Majesty's Reign, an Act was passed for restraining Non-conformists from inhabiting in Corporations. *Herein it was Enacted*, That all Parsons, Vicars, Curates, Lecturers, and other persons in holy Orders, or pretended holy Orders, &c. who have not declared their unfeigned assent and consent as aforesaid, and subscribed the Declaration aforesaid, and shall not take and subscribe the Oath following,

I A. B. do swear, that it is not lawful upon any pretence whatsoever, to take Armes against the King; and that I do abhor that traitorous position of taking Armes by his Authority against his person, or against those that are Commissioned by him, in pursuance of such Commissions: And that I will not endeavour at any time any alteration of Government, either in Church or State.

And all such persons, as shall take upon them to Preach in any unlawful Assembly, Conventicle, or Meeting, under colour or pretence of any exercise of Religion, contrary to the the Lawes and Statutes of this Kingdom, shall not at any time from and after the 24th of March 1665, unless onely in passing upon the Road, come or be within five miles of any City, or Town Corporate, or Borough, that sends Burgesses to the Parliament, within His Majesties Kingdom of England, Principality of Wales, &c. or within five miles of any Parish, Town, or Place, wherein He or They have been, since the Act of Oblivion, Parson, Vicar, Curate, Lecturer, &c. or taken upon them to Preach in any unlawful Assembly, &c. under colour or pretence of any exercise of Religion, &c. before He or They have subscribed or taken the Oath aforesaid before the Justices of the Peace at their quarter Sessions to be holden for the County or division next unto the said Corporation, City or Borough, place or Town, in open Court (which said Oath the said Justices are thereby impowred there to administer) upon forfeiture for every such offence the sum of forty pounds of lawful English money: the one third part to his Majesty and his Successors; the other third part to the use of the poor of the Parish, where the offence shall be committed; and the other third part thereof to such person or persons as shall or will sue for the same by Action of Debt, Plaint, Bill,

Bill, or Information, in any Court of Record at *Westminster*, or before any Justices of Assize, Oyer and Terminer, or Gaol-delivery, &c.

Provided also, That it shall not be lawful for any person or persons restrained from coming to any City, Town Corporate, Borough, &c. or for any other person or persons as shall not first take and subscribe the said Oath, and as shall not frequent Divine Service established by the Laws of this Kingdom, and carry him or her self reverently, decently and orderly there, to teach any publick or private School, or take any Boarders or Tablers that are taught or instructed by him or her self, or any other, upon pain for every such offence to forfeit the sum of forty pounds, to be recovered and distributed as aforesaid.

The offender also to be committed for six moneths to prison, by two Justices of the Peace of the respective County, without Bayl or Mainprize, unless upon or before such commitment, he shall, before the said Justices of the Peace, swear and subscribe the aforesaid Oath and Declaration.

An Act was also passed for uniting Churches in Cities and Towns Corporate; which was judged necessary by reason of the great ruine of many Churches and Parishes in the late ill times, and otherwise. The Parishes to remain distinct as to all Rates, Taxes, Parochial rights, charges and duties, and all other Priviledges, Liberties, and respects whatsoever, notwithstanding any such union to be made by vertue hereof.

It was Enacted, That the Patrons of such Churches and Chappels so united, shall present by turns onely to that Church which shall remain and be presentative from time to time, &c. *Provided*, That Parishes having an hundred pounds maintenance *per Annum*, may not be united. Incumbents of such united Parishes must be Graduates in some University. Owners of Impropriations may bestow and annex maintenance to the Churches where they lye, and settle it in trust for the benefit of the said Parsonage or Vicarage, without any license of *Mortmain*.

It was further Enacted, That if the settled maintenance of such Parsonage, Vicarage, Churches and Chappels so united, &c. shall not amount to the full sum of one hundred pounds *per Annum*, clear and above all charges and reprints, that then it shall be lawful for the Parson, Vicar and Incumbent of the same, and his Successors, to take, receive, and purchase to him and his Successors, Lands, Tenements, Rents, Tithes, or other Hereditaments, without any license of *Mortmain*; any Law or Statute to the contrary notwithstanding.

This year 1665. was a great Plague in *London* and in the Suburbs thereof; of which there died above an hundred thousand persons.

Anno 1666. On September 2d. a Great Fire arose in *London*, which consumed a great part of the City, whereby her beauty was defaced, and

and her glory stained : yea the Houses of God themselves became a heap of ruines, and a sad spectacle of desolation. The Citizens had not been long returned to their Houses which the late devouring Plague had driven them from, but now the fire swalloweth up all their habitations : and they that had so lately escaped the grave, do now see the City it self (as it were) buried in it's own ruines.

In *October* 1667. a Judicature was erected for determination of differences, touching Houses burned or demolished, by reason of the late fire which hapned in *London*.

An Act was passed for Re-building the City of *London*. And that the said Citizens and their Successors for all the time to come, may retain the memorial of so sad a desolation, and reflect seriously upon their manifold iniquities, which are the unhappy causes of such Judgments.

It was Enacted, That the second of *September* (unless the same happen to be the Lord's day, and if so, then the next day following) be yearly for ever hereafter observed, as a day of publick Fasting and Humiliation within the said City and Liberties thereof, to implore the mercies of Almighty God upon the said City, to make devout Prayer and Supplication unto him, to divert the like calamity for the time to come.

And the better to preserve the memory of this dreadful visitation ; *It was further Enacted*, That a Column, or Pillar of Brasse, or Stone, be erected on, or as near unto the place where the said Fire so unhappily began, as conveniently may be, in perpetual remembrance thereof, with such Inscription thereon, as hereafter by the Mayor and Court of Aldermen be directed.

It was also further Enacted, That the Parish-churches to be Re-built within the said City of *London*, in lieu of those which were demolished by the late fire, should not exceed the number of thirty nine, to be set out and appointed by and with the advice and consent of the Lord Archbishop of *Canterbury*, and Bishop of *London* for the time being.

It was also Provided, That the Sites and Materials of such Churches as by this Bill are not to be rebuilt, together with the Church-yards belonging to such Churches, shall be, and are hereby vested in the Lord Mayor and Aldermen of the City of *London*, for the time being, to the end so much of the said ground, as shall not, upon the re-building of the said City, be laid into the Streets, be sold and disposed of by the Lord Mayor and Aldermen, or the Major part of them, with the consent of the said Archbishop and Bishop of *London* for the time being : and the money raised by such sale, shall be, by the said Mayor and Aldermen, or the major part of them, with the consent of the said Archbishop and Bishop, disposed of, and employed for and towards the rebuilding of such Parish-Churches as by this Act are intended to be rebuilt, and for no other use or purpose whatsoever.

Provided

Provided always, That any thing in this Act contained, shall not extend, or be taken to vest, or settle the Church of *St. Pauls*, and *St. Faiths*, or any part thereof, or the Church of *St. Gregory* by *St. Pauls*, or any of them, or the Church-yards to any of them belonging or appertaining, in the Mayor, Aldermen, and Commons of the City of *London*, or any of them, any thing in this Act notwithstanding.

An additional Act was also made for the rebuilding the City of *London*, uniting of Parishes, and rebuilding of the Cathedral and Parochial Churches within the said City. An Imposition was charged upon every Tun or Chaldron of Coales; and it was provided, That three fourth parts of all the moneys, which from and after the first day of *May* 1670. and before the 24th day of *June* 1677. shall be raised or payable upon the receipt of the said imposition of two shillings for every Chaldron or Tun of Coals; or in case of concealment thereof, shall be employed, and disposed for, and towards the rebuilding, erecting or repairing of the said Parish-Churches respectively, according to such order and direction, as by the Lord Archbishop of *Canterbury*, the Lord Bishop, and Lord Mayor of *London* for the time being, or any two of them, shall be given in that behalf: and the same shall from time to time be issued out, and paid accordingly unto such person and persons, as they or any two of them shall, by Warrant under their hands and seals for that purpose, direct and appoint. And that one moiety of all the moneys which from and after the said 24th day of *June* 1677. shall be raised, or payable upon the Imposition of three shillings the Chaldron or Tun of Coales, or in case of concealment thereof as aforesaid, shall be employed for and by such order and direction &c.

It was also Enacted, That it shall and may be lawful for the Lord Archbishop of *Canterbury*, the Lord Bishop of *London*, and the Lord Mayor for time being, &c. to employ or dispose, for and towards the building, repairing the Cathedral Church of *St. Paul*, one fourth part of the money by this Act given and appointed for the building, erecting or repairing the Parish-Churches. The profits of the impositions may be engaged to raise a present stock of money, to any persons that will advance any sums of money upon that security. All which moneys so to be borrowed shall be employed for and towards the rebuilding, and erecting or repairing of the said Cathedral and Parish-Churches respectively according to the true intent and meaning of this Act.

It was also further Enacted, That the number of Parishes to be settled, and of Parish-Churches to be rebuilt within the said City of *London*, shall be fifty one. The foresaid Act or any thing therein contained to the contrary, notwithstanding. The same Parish-Churches shall be rebuilt according to the modules appointed by the Lord Archbishop of *Canterbury*, Lord Bishop and Lord Mayor of *London*, with the King's approbation. The Parishes of *Alhallowes Lombard-street*, *St. Bartholomew-Exchange*,

change, *St. Brides, Bennet-Fink, St. Michaels Crooked-lane, St. Christophers, St. Dionis Back-Church, St. Dunstons in the East, St. James Garlick-hitch, St. Michael Cornhil, St. Bassishaw, St. Margaret Loathbury, St. Mary Aldermanbury, St. Martin Ludgate, St. Peter's Cornhil, St. Stephens Coleman-street, and St. Sepulchers*, shall remain and continue, as heretofore they were. And the respective Parish-Churches to each of the said Parishes belonging shall be rebuilt, and continued for the use of the said Parishes, and the other Parishes shall be respectively united, two Parishes into one; that is to say, the Parishes of *Albhallows Bred-street*, and *St. John Evangelist*, shall be united into one Parish, and the Church heretofore belonging to the Parish of *Albhallows Bred-street*, shall be rebuilt, and shall be the Parish-Church of the Parishes so united. The Parishes of *St. Albans Wood-street*, and *St. Olaves Silver-street*, shall be united into one Parish; and the Church heretofore belonging to *St. Albans Wood-street*, shall be the Parish-Church of the said Parishes so united. The Parishes of *St. Austins* and *Sr. Faiths*, shall be united into one Parish, and the Church of *St. Austins* shall be the Parish-Church of the said Parishes so united. The like order is to be observed in all the rest of the Parish-Churches that are to be united.

It was further Enacted, That any Plate and Goods heretofore belonging to any of the Church-Wardens of any of the Parishes burnt down, which are not to be rebuilt, shall be enjoyed by the Church-Wardens of those and their successors of the respective Parishes of such Churches to be rebuilt, whereunto the said other Churches burnt down, are united by this Act. *Provided*, That the Sites of the Churches to be demolished, and the Church-yards belonging to the same, shall be enclosed with Brick or Stone-walls for burial, for the Parishes formerly belonging to the same, and the Parishes to which they are united as aforesaid, and not used or employed to any other purpose whatsoever; excepting such of the Sites and Church-yards, or parts of Sites and Church-yards of the said Parish-Churches so demolished as aforesaid, as are already laid into the Streets and Market-places set out for that purpose, &c. Notwithstanding the union, yet the Parishes to all Rates, Charges, and Priviledges, are to remain distinct. The present Incumbents of Churches not to be rebuilt, shall not be deprived of the Tithes, or other profits heretofore belonging to their respective Churches, so long as they shall assist in serving the Cure; and other offices belonging to their duty in the Parish-Church, whereunto their respective Parishes shall be united, and annexed by this Act according direction of the Ordinary, &c. saving to the King's Majesty, his heirs to the and successors, the Tithes and First-fruits of all such Parish-Churches as by force of this present Act shall be united and consolidated, &c.

Yet the said Parsons and Vicars are hereby indemnified from the payment of all First-fruits, Tenths, and Pensions due, and which shall be due to his Majesty : and from all dues to the Ordinary and Archdeacon, and all other dues whatsoever chargeable upon them respectively, untill such time as they shall receive the profits arising from the same, as formerly. And no Process shall be issued out of any Court whatsoever, against the persons aforesaid, for their non-payment of First-fruits, Tenths, Pensions, or any other the dues aforesaid, &c. They are indemnified for not reading the 39. Articles, or not doing other things enjoined by Law, untill such time as the said Churches be re-edified, or made fit for publick worship. The said Parsons and Vicars are impowered to let Leases of their Glebe-lands, with the consent of the Patron and Ordinary, for any Term not exceeding forty years, and at such yearly rents, without fine, as can be obtained for the same : and that no lapses incurred upon any non-presentation in due time of any of the Patrons of the said livings since the said fire, shall any ways prejudice, or make void the Presentations that the said Patrons have since made, whereupon any Incumbent is since instituted and inducted, any Law or Statute to the contrary in any wise notwithstanding.

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A Catalogue of the Bishops of ENGLAND and WALES.

The Archbishops of Canterbury.

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| 1. A ugustine. | 32. Stigand. |
| 2. Laurence. | 33. Lanfrank. |
| 3. Mellitus. | 34. Anselm. |
| 4. Justus. | 35. Rodolphus. |
| 5. Honorius. | 36. William Corbel. |
| 6. Deus Dedit. | 37. Theobald. |
| 7. Theodorus. | 38. Thomas Becket. |
| 8. Brethwald, | 39. Richard. |
| 9. Tatwyn. | 40. Baldwin. |
| 10. Nothelmus. | 41. Reginald Fitz-Joceline. |
| 11. Cuthbert. | 42. Hubert Walter. |
| 12. Bregwyn. | 43. Stephen Langton. |
| 13. Lambert, <i>alias</i> Jainbert. | 44. Richard Wethershed. |
| 14. Athelard. | 45. Saint Edmond. |
| 15. Wifred. | 46. Boniface. |
| 16. Theologild, | 47. Robert Kilwarby. |
| 17. Celnoth. | 48. John Peckham. |
| 18. Athelred. | 49. Robert Winchelsey. |
| 19. Plegmond. | 50. Walter Reinolds. |
| 20. Athelmus. | 51. Simon Mepham. |
| 21. Wilfelm. | 52. John Stratford. |
| 22. Odo Severus. | 53. Thomas Bradwardine. |
| 23. Dunstan. | 54. Simon Islip. |
| 24. Ethelgar. | 55. Simon Langham. |
| 25. Siricius. | 56. W. Wittlesey. |
| 26. Alfrikus. | 57. Simon Sudbury. |
| 27. Elphege. | 58. William Courtney. |
| 28. Liunig. | 59. Thomas Arundel. |
| 29. Agelnoth. | 60. Henry Chicheley. |
| 30. Eadfin. | 61. John Stafford. |
| 31. Robert Gemmicensis. | 62. John Kemp. |

63. Thomas Bourchier.
64. John Morton.
65. Henry Deane.
66. William Warham.
67. Thomas Cranmer.
68. Reginald Pool.
69. Matthew Parker.

70. Edmond Grindal.
71. John Whitgift.
72. Richard Bancroft.
73. George Abbot.
74. William Laud.
75. William Juxon.
76. Gilbert Sheldon.

Archbishops of York.

1. Paulinus.
2. Cedda.
3. Wilfrid.
4. Bosa.
5. John of Beverley.
6. Wilfrid.
7. Egbert.
8. Albertus.
9. Eanbaldus the First.
10. Eanbaldus the Second.
11. Wulfius.
12. Wimundus.
13. Wilferus.
14. Ethelbald.
15. Redward.
16. Wulfstan.
17. Oskitel.
18. Athelwold.
19. Oswald.
20. Aldulf.
21. Wulfstan.
22. Alfricus Puttoc.
23. Kinfus.
24. Eldredus.
25. Thomas the First.
26. Gerard.
27. Thomas the Second.
28. Thurstan.
29. Henry Murdac.
30. Saint William.
31. Roger.
32. Geoffry Plantagenet.
33. Walter Gray.

34. Sewal.
35. Godfry de Kinton.
36. Walter Gifford.
37. William Wickwane.
38. John Roman.
39. Henry Newark.
40. Thomas de Corbridge.
41. William de Greenfield.
42. William de Melton.
43. Le Zouch.
44. John Thursby.
45. Alexander Nevil.
46. Thomas Arundel.
47. Robert Waldbby.
48. Richard Scroop.
49. Henry Bower.
50. John Kemp.
51. William Booth.
52. George Nevil.
53. Laurence Booth.
54. Thomas Rotheram.
55. Thomas Savage.
56. Christopher Baimbridge.
57. Thomas Wolfey.
58. Edward Lee.
59. Robert Holgate.
60. Nicholas Heath.
61. Thomas Young.
62. Edmond Grindal.
63. Edwyn Sandys.
64. John Piers.
65. Matthew Hutton.
66. Tobia Matthew.

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| 67. George Mounceign | 70. John Williams. |
| 68. Samuel Harfner. | 71. Accepted Frewin. |
| 69. Richard Neile. | 72. Richard Stern. |

Archbishops of London:

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|---|-----------------|
| 1. Thean: <i>He is said to have built
St. Peter's Church in Cornhill.</i> | 9. Dedwyn. |
| 2. Elvanus. | 10. Thedred. |
| 3. Cadur. | 11. Hilary. |
| 4. Obinus. | 12. Restitutus. |
| 5. Conan. | 13. Guitelnus. |
| 6. Palladius. | 14. Fastidius. |
| 7. Stephen. | 15. Vodinus. |
| 8. Ilut. | 16. Theodorus. |

*Bishops of London after the coming of Augustine, when the
Archbishoprick was translated to Canterbury.*

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| 1. Mellitus. | 25. Brithelm. |
| 2. Ceadda. | 26. Dunstan. |
| 3. Wina. | 27. Alfstan. |
| 4. Erkenwald. | 28. Wulfstan. |
| 5. Waldher. | 29. Alhun. |
| 6. Ingwald. | 30. Alwy. |
| 7. Egwulf. | 31. Elfward. |
| 8. Wighed. | 32. Robertus. |
| 9. Eadbright. | 33. William. |
| 10. Eadgar. | 34. Hugh de Orival. |
| 11. Kenwalch. | 35. Mauritius. |
| 12. Eadbald. | 36. Richard Beavoy's the First. |
| 13. Herbert. | 37. Gilbertus Univerfalis. |
| 14. Ofwyn. | 38. Robertus de Sigillo. |
| 15. Ethelnoth. | 39. Richard Beavoy's the Second. |
| 16. Ceolbert. | 40. Gilbert Foliot. |
| 17. Ceorulf. | 41. Richard Fitz-Neal. |
| 18. Swithulf. | 42. William de Sancta Maria. |
| 19. Eadstan. | 43. Eustachius de Fauconbridge. |
| 20. Wulfius. | 44. Rogerus Niger. |
| 21. Ethelward. | 45. Fulco Bassar. |
| 22. Eltan. | 46. Henry de Wingham. |
| 23. Theodred. | 47. Richard Talbot. |
| 24. Wolfstan. | 48. Henry de Sandwich. |

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| 49. Henry Chisul. | 71. Thomas Savage. |
| 50. Richard de Gravesend. | 72. William Warham. |
| 51. Ralph Bildoek. | 73. William Barnes. |
| 52. Gilbert Seagrave. | 74. Richard Fitz-James. |
| 53. Richard Newport. | 75. Cuthbert Tonstal. |
| 54. Stephen Gravesend. | 76. John Stokesley. |
| 55. Nicholas Byntworth. | 77. Edmond Bonner. |
| 56. Ralph Stratford. | 78. Nicholas Ridley. |
| 57. Michael Northbrook. | 79. Edmond Grindal. |
| 58. Simon Sudbury. | 80. Edwyn Sandys. |
| 59. William Courtney. | 81. John Elmer. |
| 60. Robert Braibrook. | 82. Richard Fletcher. |
| 61. Roger Walden. | 83. Richard Bancroft. |
| 62. Nicholas Bubwith. | 84. Richard Vaughan. |
| 63. Richard Clifford. | 85. Thomas Ravis. |
| 64. John Kemp. | 86. George Abbot. |
| 65. William Gray. | 87. John King. |
| 66. Robert Fitz-hugh. | 88. George Mounteign. |
| 67. Robert Gilbert. | 89. William Laud. |
| 68. Thomas Kemp. | 90. William Juxon. |
| 69. John Marshal. | 91. Gilbert Sheldon. |
| 70. Richard Hill. | 92. Humphrey Hinchman. |

Bishops of Winchester.

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|-----------------|---------------------|
| 1. Birinus | 19. Adferthus |
| 2. Agilbertus | 20. Dumbert |
| 3. Wina | 21. Denewulfus |
| 4. Eleutherius | 22. Athelinus |
| 5. Headda | 23. Frithstan |
| 6. Daniel | 24. Brinstan |
| 7. Humfridus | 25. Elphegus Calvus |
| 8. Kimhardus | 26. Elfsinus |
| 9. Athelardus | 27. Brithelinus |
| 10. Egbaldus | 28. Ethelwald |
| 11. Dudda | 29. Elphegus |
| 12. Kineberthus | 30. Renulphus |
| 13. Almundus | 31. Brithwold |
| 14. Wigtheinus | 32. Elfsinus |
| 15. Herefrid | 33. Alwynus |
| 16. Edmond | 34. Stigandus |
| 17. Helmstan | 35. Walklyn |
| 18. Swithunus | 36. William Gifford |
| | 37. Henry |

- 37, Henry de Bloys
- 38, Richard More
- 39, Godfrey de Lucy
- 40, Peter de la Roche
- 41, William de Raley
- 42, Ethelmarus
- 43, John Gernsey
- 44, Nicholas de Ely
- 45, John de Pontiffara
- 46, Henry Woodloke
- 47, John Sandal
- 48, Reginald Aferius
- 49, John Stratford
- 50, Adam Tarleton
- 51, William Eddendon
- 52, William Wickham
- 53, Henry Beaufort
- 54, William Wainfleet
- 55, Peter Courtney

- 56, Thomas Langton.
- 57, Richard Fox
- 58, Thomas Wolsey
- 59, Stephen Gardiner
- 60, John Poyner
- 61, John White
- 62, Robert Horn
- 63, John Watson
- 64, Thomas Cooper
- 65, William Wickham
- 66, William Day
- 67, Thomas Bilson.
- 68, James Mountague
- 69, Lancelor Andrews
- 70, Richard Neile
- 71, Walter Curle
- 72, Brian Duppa
- 73, George Morley

Bishops of Ely.

- 1, Hervæus
- 2, Nigellus
- 3, Galfridus Rydal
- 4, William Longchamp
- 5, Eustachius
- 6, John de Fontibus
- 7, Geoffry de Burgo
- 8, Hugh Norwold
- 9, William de Kilkenny
- 10, Hugh Balsam
- 11, John de Kirkby
- 12, William de Ludo
- 13, Ralph Walpool
- 14, Robert Oxford
- 15, John de Keeton
- 16, John Horham
- 17, Simon Montacute
- 18, Thomas Lyld
- 19, Simon Langham
- 20, John Bamer
- 21, Thomas Arundel

- 22, John Fordnam
- 23, Philip Morgan
- 24, Lewis Lushborough
- 25, Thomas Bouchier
- 26, William Gray
- 27, John Morton
- 28, John Alcock
- 29, Richard Redman
- 30, James Stanley
- 31, Nicholas West
- 32, Thomas Goodrich
- 33, Thomas Thirby
- 34, Richard Cox
- 35, Martin Heton
- 36, Lancelor Andrews
- 37, Nicholas Felton
- 38, Thomas Buckeridge
- 39, Francis White
- 40, Matthew Wren
- 41, Benjamin Laney

The Bishops of Dorchester.

The Bishop of that Diocess, whereof Lincoln is now the See, see first at Dorchester in Oxford-shire. His Diocess, and Jurisdiction, was all that Country, which now belongeth unto the Bishops of Winchester, Lincoln, Sarum, Oxford, Bristol, Wells, Litchfield, Chester, Exeter. He was called the Bishop of the West-Saxons.

These were Bishops.

1. Birinus.
2. Agilbert, a French-man.
In his time Kenwalchus, King of the West-Saxons, caused this huge Diocess to be divided into two parts, one of which he left to Agilbert, the other unto

3. Wina, appointing Winchester to be his See, and all the West-countrey his Jurisdiction.

After Agilbert there was no other Bishop of Dorchester a long time. He departing into France, Wina, and his Successors governed that See also.

Not long after Oswy, King of Mercia, erected an Episcopal See at Litchfield, and placed one Diuma in the same. He had all mid-England for his Diocess. So had six or seven of his Successors, until the year 678. at what time a Bishop was placed at Sidnacester, named Eadhed. He died within one year, then Ethelwin succeeded.

Then these.

Embert, who assisted Beda in writing his Ecclesiastical History.

Alwigh Eadulf Ceolulf. After him the See continued void many years.

Anno 872. Brightred became Bishop.

In the mean time, sc. Anno 737, another See was erected at Legecester, now called Leicester: but soon after removed to Dorchester, and one Tota made Bishop there.

Then these.

Edbert.
Werenbert.

Unwona.

Rethun.

Ceolred.

Halard.

Ceolulfus.

Leofwyn.

Unto him the Diocess of Sidnacester was also committed (which had now continued void almost eighty years) and his See for both again was established at Dorchester.

He was a great Benefactor to the Abbey of Ramsey.

Alnoth: Anno 960.

Ascwin.

Alfhelin.

Eadnoth, Provost of Ramsey, slain by the Danes in battel, Anno 1016.

Eadheric.

Eadnoth.

Ulf, a Norman.

Wulffin.

Bishops of Lincoln.

The last Bishop of Dorchester, and first Bishop of Lincoln, was

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|---------------------------|-------------------------|
| 1. Remigius | 24. Marmaduke Lumley |
| 2. Robert Bloet | 25. John Chadworth |
| 3. Alexander | 26. Thomas Rotheram |
| 4. Robert de Chifvey | 27. John Ruffel |
| 5. Walter de Constantiis. | 28. William Smith |
| 6. Saint Hugh | 29. Thomas Wolsey |
| 7. VWilliam de Bloys | 30. William Atwater |
| 8. Hugh VVallys | 31. John Longland |
| 9. Robert Grothed | 32. Henry Holbech |
| 10. Henry Lexinton | 33. John Tailer. |
| 11. Benedict Gravesend | 34. John White |
| 12. Oliver Sutton | 35. Thomas Watfon |
| 13. Iohn de Aldarby | 36. Nicholas Bullingham |
| 14. Thomas Beake | 37. Thomas Cooper |
| 15. Henry Burwalsh | 38. William Wickham |
| 16. Thomas le Beck | 39. William Chaderton |
| 17. John Synwel | 40. William Barlow |
| 18. John Bokingham | 41. Richard Neile |
| 19. Henry Beaufort | 42. George Mounteign |
| 20. Philip Repingdon | 43. John Williams |
| 21. Richard Fleming | 44. Thomas Winniff |
| 22. William Gray | 45. Robert Saunderfon |
| 23. William Alnwike | 46. Benjamin Laney |
| | 47. William Fuller. |

Bishops of Coventry and Litchfield.

1. Diuma
2. Cellach
3. Trumhere
4. Jaruman
5. Cedda
6. Winfrid
7. Saxulf
8. Headda

After Saxulf the Diocess was once more divided, and a Bishop placed at Leicester, whose name was
Wlfrid.

Headda, that before was Bishop of Litchfield, recovered the jurisdiction again.

9. Aldwyn
10. Witta

The Countrey of Mercia was then again divided, and made three Bishopricks. One was continued at Litchfield, another was appointed at Leicester, the third at Dorchester.

Litch-

Lichfield was given to Witta:
Leicester to Tota: Dorchester to
Eadhead

After succeeded these.

11. Hemel
12. Cuthfri
13. Bertbun
14. Aldulf.

Offa King of Mercia procured the
Pope to make this Aldulf an Arch-
bishop, and gave him authority
over the Sees of Winchester, He-
reford, Leicester, Sidnacester,
Helmham and Dunwich.

15. Humbert
16. Herewin
17. Hegbert
18. Ethelwold
19. Humbertus
20. Kinebert
21. Cumbert
22. Bumfrith
23. Ella
24. Alfgar
25. Kinsy
26. Winsy
27. Elfeth
28. Godwin
29. Leofgar
30. Brithmar
31. Wilsius
32. Leofwyn
33. Peter

*This man removed his Episcopal See
to Chester.*

34. Robert de Limesey:
*He translated his See from Chester
to Coventry, where he was bu-
ried.*

35. Robert Peché, buried at Co-
ventry.

36. Roger de Clinton.
37. Walter Durdent
38. Richard Peché
39. Girardus Puella
40. Hugh Novant
41. Geoffry de Muschamp
42. Walter de Gray.
43. William de Cornhul
44. Alexander de Savensby
45. Hugh de Pateshul
49. Roger de Wttenham
47. Roger Longspee
48. Walter de Langron
49. Roger Northborough
50. Robert Stretton
51. Walter Skerlaw
52. Richard Scroop
53. John Burghil
54. John Keterich
55. James Cary
56. William Helworth
57. William Booth.
58. Nicholas Close
59. Reginald Butler
60. John Hales
61. William Smith
62. John Arundel
63. Geoffry Blithe
64. Rowland Lee
65. Richard Sampson
66. Ralph Bayn
67. Thomas Bentham
68. William Overton
69. George Abbot
70. Richard Neile.
71. John Overal.
72. Thomas Morton
73. Robert VVright
74. John Hacket
75. Doctor VVood.

Bishops of Sherborn.

After the death of Headda, the fifth Bishop of VVinchester, Iva, King of the VVest Saxons divided his Diocess, which before contained all the Countrey of the VVest-Saxons, into two parts. The one of them he committed unto Daniel, allotting unto him VVinchester for his See, and that Diocess, which now doth, and ever since hath belonged unto the same. The other part containing the Counties of Dorset, Sommerfet, VVilts, Devon, and Cornwal, he ordained to be governed by a Bishop, whose See he established at Sherborn.

These Bishops were.

1. Adelm
 2. Fordhere
 3. Herewald
 4. Ethelnoth
 5. Decefrith
 6. VVilbert
 7. Ealstan, a famous Warriour : he subdued unto King Egbricht, the Kingdom of Kent, and the East-Saxons : he overcame the Danes in many battels : he much augmented the Revenues of the Bishoprick.
 8. Edmond
 9. Etheleage
 10. Alfry
 11. Asserius, the first publick Reader in the University of Oxford.
 12. Sigelm
 13. Ethelward, younger Son to King Alf ed.
- After Ethelward the See of Sherborn stood void seven years by reason of the Danish wars.

Anno 905. three Sees, newly erected, were taken out of the Diocess of Sherborn.

One had jurisdiction over Cornwall ; another over Devonshire ; and a third over Sommerfet-shire.

Soon after that, a fourth was placed in VVilt-shire ; having his See (some say) at Ramsbury in VVilt-shire (others) at Sunning in Berk-shire.

But to return to Sherborn.

14. VVerstan
15. Ethelbald
16. Sigelm
17. Alfred
18. VVilfrin
19. Alfwold
20. Ethelrick
21. Ethelsius
22. Brithwin
23. Elmer
24. Brinwin
25. Elfwold

Bishops of Wilt-shire.

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| <p>1: Ethelstan; <i>he had his See at Ramsbury.</i></p> <p>2: Odo, <i>that became the Archbishop of Canterbury, Anno 934. was Bishop of VVilton.</i></p> <p>3: Osulf, <i>buried at VVilton.</i></p> <p>4: Alsttan</p> <p>5: VVolfgar</p> <p>6: Siricius, <i>translated to Canterbury.</i></p> | <p>7: Alfricus; <i>he succeeded his Predecessor in Canterbury.</i></p> <p>8: Brithwold, <i>a Monk of Glastonbury, a great Benefactor of that Abbey, as also of the Abbey of Malmesbury; he was buried at Glastonbury.</i></p> <p>9: Herman, <i>Chaplain to King Edward the Confessor, was the last Bishop to this petty See.</i></p> |
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Bishops of Salisbury.

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| <p>1: Herman
<i>When VVilliam the Conqueror commanded that all Bishops should remove their Sees from obscure Towns to the fairest Cities of their Diocess, Herman made choice of Salisbury, and there laid the foundation of a Church, which he lived not to finish.</i></p> <p>2: Osmond, <i>a Knight, and a Norman, came into England with the Conqueror, and was made by him Chancellor of England, and, after Herman's death, Bishop of Salisbury. He finished the building begun by his Predecessor, and added a Library, which he furnished with many choice Books. He was the first Author of the Ordinale secundum usum Sarum.</i></p> <p>3: Roger, <i>the rich Bishop of Salisbury.</i></p> <p>4: Joceline</p> <p>5: Hubert</p> <p>6: Robert</p> <p>7: Richard Poor; <i>he forsook old</i></p> | <p><i>Sarum, and began the foundation of a new Church in a place called Merifield, it was scarce finished thirty years after his departure.</i></p> <p>8: Robert Bingham</p> <p>9: VVilliam of York</p> <p>10: Giles de Bridport</p> <p>11: VValter de la VVyle</p> <p>12: Robert de VVikehampton</p> <p>13: VValter Scammel</p> <p>14: Henry Braunston</p> <p>15: Laurence de Hawkbourn</p> <p>16: VVilliam de Comer</p> <p>17: Nicholas Longspee</p> <p>18: Simon de Gaunt</p> <p>19: Roger de Mortival</p> <p>20: Robert VVylvil</p> <p>21: Ralph Erghum</p> <p>22: John VValtham</p> <p>23: Richard Metford</p> <p>24: Nicholas Bubwith</p> <p>25: Robert Halam</p> <p>26: John Chandler</p> <p>27: Robert Nevil</p> <p>28: VVilliam Aiscoth</p> <p>29: Richard Beauchamp</p> |
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- 3: Lionel VVodvill
- 31: Thomas Langton
- 32: Iohn Blyrhe
- 33: Henry Dean
- 34: Edmond Audley
- 35: Laurence Campegius
- 36: Nicholas Shaxton
- 37: Iohn Salcot
- 38: Iohn Iuel
- 39: Edmond Gheast
- 40: Iohn Piers

- 41: Iohn Coldwel
- 42: Henry Cotton
- 43: Robert Abbot
- 44: Martin Fotherby
- 45: Robert Townson
- 46: Iohn Davenant
- 47: Brian Duppa
- 48: Humfrey Hinchman
- 49: Iohn Erle
- 50: Alexander Hide
- 51: Seth VVard

Bishops of Bath and Wells.

1: Adelm, *Abbot of Glastonbury, was ordained Bishop of Bath and VVells, and had Sommerfet-shire allotted him for his Diocess.*

2: VVifelinus

3: Elfeth

4: VVilfhelm

5: Brithelm

6: Kinewaldus

7: Sigar

8: Alwyn

9: Burwold

10: Leoningus

11: Ethelwyn

12: Brithwyn

13: Merewith

14: Dudoco

15: Gifo

16: Iohn de Villula.

This man procured his Episcopal See, which hitherto had been seated at VVells, to be removed to Bath, whereas all his Predecessors had been called Bishops of Wells, he renouncing Wells entitled himself Bish. of Bath, where he was buried.

17: Godfrey, *a Dutch-man, for a time Chancellor of England, he was buried at Bath.*

18: Reginald Fitz-Ioceline: *He built the Hospital of St. Iohn's in Bath, and gave certain Prebends unto the Church of VVells. Moreover, he gave unto the City of VVells, a Corporation, and Priviledges, which by his gift they enjoy to this day.*

19: Savaricus

20: Ioceline de VVells

21: Roger, *who died within six years after he came to that Bishoprick: he is the last of those Bishops that were buried at Bath.*

22: William Button

23: Walter Giffard

24: William Button, *Nephew to the former of that name.*

25: Robert Burnel

26: William de Marchia

27: Walter Haselshaw

28: Iohn Drokensford

29: Ralph of Salop

30: Iohn Barnet

31: Iohn Harewel

32: Walter Skirlaw

33: Ralph Erghum

34: Henry Bower

35: Nicholas Bubwith

36: Iohn

- 36: Iohn Stafford
- 37: Thomas Beckinton
- 38: Robert Stillington
- 39: Richard Fox
- 40: Oliver King. *He pulling down the old Church of the Abby of Bath, began the foundation of a fair and sumptuous building, but at the time of his death left it unperfected.*
- 41: Hadrian de Castello
- 42: Thomas Wolsey
- 43: Iohn Clerk
- 44: William Knight
- 45: William Barlow

- 46: Gilbert Bourn
- 47: Gilbert Berkley
- 48: Thomas Goodwyn
- 49: Iohn Style
- 50: Iames Mountague. *He gave a thousand pounds towards the reparation of the Abbey-church of Bath, and lies there interred.*
- 51: Arthur Lake
- 52: VVilliam Laud.
- 53: Leonard Maw
- 54: VValter Curle
- 55: VVilliam Piers
- 56: Creeton
- 57: Mews.

Bishops of Devonshire-, Cornwall, and Crediton, &c.

Two hundred years the West Countrey was subject unto the Bishop of Sherborn, viz. from the year 705. to the year 905. at which time one Bishoprick was erected at VVells in Sommerfet-shire, another in Cornwall, a third in Devonshire.

1: *The See of Athelstan, Bishop of Cornwall, was for a while at St. Petrocks in Bodmyn, and afterwards St. Germans. The Successors of Athelstan in Cornwall were these.*

- 2: Conanus
- 3: Ruyodocus
- 4: Aldredus
- 5: Brytwyn
- 6: Athelstan; Anno 966.
- 7: VVolfi
- 8: VVoronus
- 9: VVolocus
- 10: Stidio
- 11: Aldredus
- 12: Burwoldus.

Bishops of Devonshire.

- 1: VVeritan; *He placed himself first at Tawton, but soon after removed to Crediton, now called Kyrton.*
- 2: Putta
- 3: Eadulphus
- 4: Ethelgarus
- 5: Algarus
- 6: Alfwold
- 7: Sydemanus
- 8: Alfredus
- 9: Alwolfus.

All these sate, and were buried, at Crediton.

- 10: Luynghus.

This man upon the death of Burwoldus, Bishop of Cornwall, his Un-

kle, procured the County of Cornwall to be added unto his Diocese;

and afterwards became Bishop of Worcester.

Bishops of Excester.

King Edward the Confessor coming to Excester, together with his Queen, took order that the Monks of St. Peter's, in that City, should be placed at VVestminster, and removed the Episcopal See from Crediton to Excester.

1. Leofricus was the first Bishop. The King taking the Bishop by his right hand, and the Queen by the left, led him up unto the Altar of his new Church, and there placed him in a Seat appointed for him. He obtained of the same King much good Land, and many Priviledges for this Church.
2. Osbert, a Norman
3. William VVarewest; a Chaplain both to the Conqueror, and his two Sons, VVilliam and Henry.
4. Robert Chichester
5. Robert VVarewest
6. Bartholomew Iscanus, so called of Isca, which is one of the antient names of this City.
7. Iohn, the Chaunter of this Church, and Subdean of Sarum.
8. Henry Marshall
9. Simon de Apulia
10. VVilliam Brewer
11. Richard Blondy
12. VValter Bromscomb
13. Peter Quivil
14. Thomas Bitton
15. VValter Stapleton
16. James Berkley; of the Noble house of the Lord Berkley.
17. Iohn Godly
18. Thomas Brenningham
19. Edmond Stafford, Brother to Ralph, Earl of Stafford.
20. Iohn Keterich
21. James Cary
22. Edmond Lacy
23. George Nevil, Brother to Richard the Great Earl of VVarwick, by whose help especially Edward the Fourth obtained the Crown.
24. Iohn Booth
25. Peter Courtney
26. Richard Fox
27. Oliver King
28. Richard Redman
29. Iohn Arundel
30. Hugh Oldham
31. Iohn Vofei; Of 22. Lordships, and Mannors, which his Predecessors had left unto him, of a goodly Revenue, he left but seven, or eight, and them also leased out. And whereas he found fourteen Houses well-furnished, he left only one House bare, and without furniture; and yet charged with sundry Fees and Annuities.
32. Miles Coverdale
33. James Turbervill
34. VVilliam Alley
35. VVilliam Bradbridge
36. Iohn Wolton
37. Gervase Babington

38. William Cotton
39. Valentine Cary.
40. Ioseph Hall
41. Ralph Brownrigg

42. John Gauden
43. Seth Ward
44. Sparrow.

Bishops of the East-Angles.

Sigebert, King of the East-Angles, returning out of France (where he lived in banishment) and obtaining his Kingdom, brought with him one Felix, a Burgundian, with whom he had lived familiarly, during the time of his Exile, and made him Bishop of the East-Angles, who converting the people to the Faith of Christ, had his See at Dunwich.

Bishops of Dunwich were these.

1. Felix
2. Thomas, his Successor.
3. Bregilfus
4. Bifus. He waxing old and crazy, divided his See into two parts; one part he appointed to be the Jurisdiction of a Bishop that should have his See at Elmham; in the other he continued, as also did divers of his Successors; which were these following.

5. Acca
6. Aftwolphus
7. Eadfarthus
8. Cuthwenus
9. Aldberthus
10. Eglafius
11. Herdredus
12. Aelphunus
13. Tydferthus
14. Weremundis
15. Wyredus.

Bishops of Elmham were these.

1. Bedwyn
2. Northbert
3. Headulacus

4. Edelfridus
5. Lanferthus
6. Athelwolp
7. Humferthus
8. Sybba
9. Alherdus
10. Humbiretus.

By reason of the great troubles of those times in the Danish wars, these Sees stood void almost an hundred years. Anno 955. in the time of King Edwy.

1. One Athulfus was ordained Bishop of the East-Angles at Canterbury, and had his Seat at Elmham.

After him succeeded these.

2. Alf idus
3. Theodredus the First
4. Theodredus the Second.
5. Athelstan
6. Algarus
7. Alwynus
8. Alfricus
9. Alficus
10. Sigandus

11. Grinkerellus

12. Egelmare.

*All these, until the time of King**William the Conqueror, had their
Sees at Elmham.**Bishops of Thetford.*1. Arfastus *was the first Bishop, who
was Chaplain to the Conqueror.*2. William Herbert *was the second
and last Bishop of Thetford.**Bishop of Norwich.*1. William Herbert *translated that
See from Thetford to Norwich,
and was the first Bishop of Nor-
wich. He built there the Cathe-
dral Church at his own charge,
which he dedicated to the holy Tri-
nity, endowing it with great Lands
and Possessions, Books, and all other
necessaries; and on the North-
side of the Church he founded a
stately Palace for himself.*

2. Everard

3. William Turbus.

*In his time the Cathedral Church at
Norwich was burnt with fire.*

4. John of Oxford.

*This man finished the Church which
Herbert left unperfected, and re-
paired that which by fire was late-
ly defaced.**The same year he died the Church
was again defaced with fire.*

5. John de Gray.

*After the death of John de Gray the
See was void for seven years.*

6. Pandulfus, the Pope's Legat.

*After his death the See was void
three years.*

7. Thomas de Blundevil

8. Radulphus

9. William de Raleigh.

*The Bishoprick was then void by the
space almost of three years.*

10. Walter de Suffield.

*He founded the Hospital of St. Giles
in Norwich, endowing it with
Lands and great Possessions. He
built also the Chappel of our Lady
in the Cathedral Church, and in
the same Chappel was also buried.*

11. Simon de Wanton

12. Roger de Skyrwing.

*In his time was a dangerous Sedition
between the Citizens of Norwich,
and the Monks of the Cathedral
Church.*

13. William Middleton

14. Ralph de Walpool

15. John Salmon

16. William Armyng

17. Anthony de Beck.

*He used his Monks too rigorously, and
was poisoned by his own Servants.*

18. William Bateman.

*He forced the Lord Morley to carry
a burning Taper in his hand,
through the streets of Norwich,
unto the High Altar, for killing
certain Deer in one of his Parks,
and bearing his Keepers. In his
time happened a great Plague in
England. In Norwich then there
died*

died (besides Religious men) to the number of 57104. persons between the first of January, and the first of July, 1348.

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|----------------------|-----------------------|
| 19. Thomas Piercy | 31. Thomas Thirby |
| 20. Henry Spencer | 32. John Hopton |
| 21. Alexander | 33. John Parkhurst |
| 22. Richard Courtney | 34. Edmond Freak |
| 23. John Wakering | 35. Edmond Scambler |
| 24. William Alnwick | 36. William Redman |
| 25. Thomas Brown | 37. John Jegon |
| 26. Gualter Hart | 38. John Overal |
| 27. James Goldwel | 39. Samuel Harfnet |
| 28. Thomas Jan. | 40. Francis White |
| 29. Richard Nyx | 41. Richard Corbet |
| 30. William Reps | 42. Matthew Wren |
| | 43. Richard Monnrague |
| | 44. Joseph Hall |
| | 45. Edward Reinolds. |

Bishops of Worcester.

Ethelred divided Mercia into five Diocesses, whereof one was Worcester. For the first Bishop of Worcester, choice was made of one Tarfrith, a learned man, who died before he could be consecrated. After his decease,

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| 1. Boselus succeeded. | 18. S. Oswald |
| 2. Otforus | 19. Aldulf |
| 3. S. Egwyn. | 20. Wulfstan |
| <i>This man went to Rome with Offa, King of Mercia. He built the Abbey of Evesham.</i> | 21. Leoffius |
| 4. Wilfridus | 22. Briteagus Abbot of Parshor. |
| 5. Milredus | 23. Living. |
| 6. Weremundus | 24. Aldred |
| 7. Tilherus | 25. S. Wulfstan |
| 8. Eathoredus | 26. Sampson |
| 9. Devebertus | 27. Theulphus |
| 10. Hubert | 28. Simon |
| 11. Alwin | 29. Alured |
| 12. Werebertus | 30. John Pagham |
| 13. Wilfreth | 31. Roger, Son to the Earl of Gloucester. |
| 14. Ethelhune, Abbot of Berkley. | 32. Baldwyn, Abbot of Ford. |
| 15. Wilferth | 33. William de Northale |
| 16. Kinewold | 34. Robert, a Canon of Lincoln, Son unto William Fitz Ralph, Seneschal of Normandy. |
| 17. S. Dunstan. | 35. Henry, |

35. Henry, *Abbot of Glastonbury.*

36. John de Constantiis

37. Mauger.

He was one of them that excommunicated King John, and interdicted the Realm, and thereupon fled the Realm.

38. Walter Gray

39. Sylvester

40. William de Bleyes

41. Walter Cantilupe, *Son of William Lord Cantilupe*

42. Nicholas, *Archdeacon of Ely, and Chancellor of England.*

43. Godfrey Giffard; *Archdeacon of Wells, and Chancellor of England.*

44. William de Gainsborough

45. Walter Reynolds, *sometime School-master to King Edward the Second; first Treasurer, then Chancellor of England; became Bishop of Worcester.*

46. Walter Maidstone

47. Thomas Cobham

48. Adam Tarlton

49. Simon Montacute

50. Thomas Henibal

51. William de Bransford

52. John Thorsby

53. Reginald Brian

54. John Barner

55. William Wittlesey

56. William de Lynne

57. Henry Wakefield

58. Tideman de Winchcomb.

59. Richard Clifford

60. Thomas Peverel

61. Philip Morgan

62. Thomas Poulton

63. Thomas Bouchier.

64. John Carpenter

65. John Alcock

66. Robert Morton

67. John Gyglis

68. Sylvester Gyglis

69. Iulius Medices

70. Hieronymus de Nuguriis.

71. Hugh Latimer

72. Iohn Bell

73. Nicholas Heath

74. Iohn Hooper

75. Richard Pates

76. Edwyn Sandys

77. Nicholas Bullingham.

78. Iohn Whitgift

79. Edmond Freak

80. Richard Flercher

81. Thomas Billson

82. Gervase Babington.

83. Henry Parry

84. Iohn Thornborow.

85. Iohn Prideaux

86. George Morley

87. Iohn Gauden

88. Robert Skinner

89. Walter Blandford.

Bishops of Hereford.

An Episcopal Seat being established at Hereford,

1. Putta *was made the first Bishop thereof.*

2. Tirhtellus

3. Torteras

4. Walstodus

5. Cuthbert

6. Podda

7. Ecca

8. Ceadda

9. Albertus

10. Esna

11. Ceolmundus

12. Utellus
13. Wulfhardus
14. Benna
15. Edulf
16. Cuthwulf
17. Mucel
18. Deorlaf
19. Cunemund
20. Edgar
21. Tidhelm
22. Wulfbelm
23. Afrike
24. Athulf
25. Ethelstan

He buildd the Cathedral Church from the ground. He was a holy man, and blind thirteen years before his death.

26. Leovegar, Chaplain to Duke Harold.

Matthew Westminster gives this testimony of him, that he was undoubtedly Dei famulus in omni Religione perfectus; Ecclesiarum amator, viduarum & orphanorum defensor; oppressorum subverfor, virginitatis possessor.

Griffin, King of Wales, assaulted the City, took it, slew the Bishop, and seven of the Canons of the Church, spoiled it of all the portable Relicks, and Ornaments, and then fired both Church and City.

27. Walter
28. Robert Lozing; *An excellent Mathematician.*
29. Gerard
30. Roger, the *Queens Chancellor.*
31. Geoffry de Glyve, *Chaplain to King Henry the First.*

32. Robert Berrune, *Prior of Lanthony, a man much employed by the Pope in all his businesses within the Realm.*

33. Gilbert Foliot, *Abbot of Gloucester.*

34. Robert de Melun

35. Robert Foliot

36. William le Vere, *a great Builder.*

37. Giles de Bruse, *Son of William Bruse, Lord of Brecknock.*

38. Hugh de Mapenor

39. Hugh Foliot

40. Ralph de Maidstone.

He resigned his Bishoprick, and became a Franciscan Frier, Anno 1239.

41. Peter Equeblank.

He caused King Henry the Third to lay such Taxes on the Clergy, as almost beggared them, An. 1255. The Barons arrested him in his own Cathedral, seized on his goods, divided his Treasure unto their Souldiers before his face, and long kept him in prison in the Castle of Ordeley.

42. Iohn Breton, *a great Lawyer.*

43. Thomas Cantilupe; *Of an ancient House. He was by the Pope Sainted after his death. All the Bishops of Hereford, since his time, do bear his Coat of Arms, as the Coat of their Sea. G. three Leopards heads jeasant, three Flower de luces O.*

44. Richard de Swinfield

45. Adam Tarlton

46. Thomas Charlton: *He was Lord Chancellor, and chief Justice of Ireland.*

47. Iohn Trilleck

48. Lewis Charlton

49. William Courtney

50. Iohn Gilbert

51. Iohn Tresnant.

He was sent to Rome, to inform the

Pope of the Title of King Henry the Fourth to the Crown.

52. Robert Mascal.

He was Confessor to Henry the Fourth. He built the Quire, Presbytery, and Steeple of the White-Friers in London; gave many rich Ornaments to that House; died, and was buried there. He was often Ambassador to many Foreign Princes. He, with two other Bishops, was sent to the Council of Constance.

53. Edmond Lacy

54. Thomas Polton

55. Thomas Spofford

56. Richard Beauchamp

57. Reynold Builer

58. Iohn Stanbery

59. Thomas Milling

60. Edmond Awdley

61. Hadrian de Castello

62. Richard Mayo: President of Magdalen Colledge for the space of twenty seven years, and Almoner to King Henry the Seventh. Anno 1501. he was sent into Spain, to fetch the Lady Kathe-

rine, to be married to Prince Arthur.

63. Charles Booth, Chancellor of the Marches of Wales.

64. Edward Fox, a learned man, and secretly a favourer of the true Religion. Mr. Bucer dedicated his Commem upon the Evangelists to him. Himself also wrote divers Books yet extant. He was Provost also of Kings Colledge as long as he lived.

65. Edmond Bonner.

66. Iohn Skyp

67. Iohn Harley

68. Robert Warton

69. Iohn Scory

70. Herbert Westphaling

71. Robert Benet, Dean of Windsor. He repaired the Bishops Houses of Hereford and Whitburn.

72. Francis Godwin, Bishop of Landaff.

73. George

74. Nicholas Monk,

75. Herbert Crofts.

Bishops of Selfey.

1. Wilfrid, Archbishop of York, being banished by Egfrid, King of Northumberland, preached the Gospel to the South-Saxons.

Ediwalch the King of that Country, had a little before received the Faith of Christ, by the persuasion of Wulphur K. of Mercia. He made much of Wilfrid, and assigned him an habitation in Selfey, a place all compassed about with the Sea, except one way, all

that Land, containing eighty seven households, this King gave unto Wilfrid for his maintenance: He built a Monastery, and established his Cathedral See in the same. He converted, and baptized, great numbers of people, and was first Bishop thereof.

2. Eadbert

3. Eolla

4. Sigga, or Sigfrid

5. Alubriht

6. Bofa
7. Gilelber
8. Toia
9. Wigthun
10. Ethelulph
11. Beornege
12. Cenred
13. Guthard
14. Alfred
15. Eadelm
16. Ethelgar
17. Ordbright
18. Elmar
19. Agelred

20. Grinkelst
21. Heka, *Chaplain to King Edward the Confessor.*
22. Agelrike, *a man skilful in the Laws, and Customs of the Land. He was appointed by King William the Conqueror to assist Godfrid, Bishop of Constantia, in judging a great controversy between Lanfrank the Archbishop, and Odo, Earl of Kent, the King's Brother, in a Convocation helden at Windfor.*

Bishops of Chichester.

1. Stigand, *Chaplain to the Conqueror, translated his See from Selsey (an obscure place, and now eaten up by the Sea, so that every high water covereth it) unto Chichester, of old called Cissan-cester. So he was the first Bishop of Chichester.*
2. William
3. Ralph, *a man of a very high stature, and no less of a very high mind. He built the Cathedral Church at Chichester from the ground. It was scarcely finished, when as May 3. 1114. it was defaced, and a great part of the City consumed with casual fire. He repaired it by the liberality of the King, and some others. He was a great House-keeper, and Alms-giver, and a painful Preacher, yearly visiting his whole Diocese, preaching in every place thrice, reprehending, and punishing sin severely.*
4. Seffridus, *Abbot of Glaston.*
5. Hilary
6. John de Greenford
7. Seffridus the Second. *In his time; scil. October 19. 1187: the Cathedral Church, together with the whole City, was casually consumed with fire: the Church, and his own Palace, he both re-edified in good sort.*
8. Simon de Wells
9. Richard Poor
10. Ralph de Warham
He gave to the Church a Wind-mill in Bishopston.
11. Ralph Nevill, *Chancellor of England. He built Lincoln's Inn from the ground, to be an House of Receipt for himself and his Successors, when they should come to London. After his time it came to the possession of Henry Lacy, Earl of Lincoln, who somewhat enlarged it, and left it the name which now it hath.*
12. Richard de la Wyche: *He was born at Wyche in Worcester-shire.*

- shire : *he was a holy and learned man, diligent in preaching : and canonized seven years after his death.*
13. John Clypping : *He built the Mannor-house of Drungwick, and gave it unto his Church.*
 14. Stephen de Barksted
 15. Gilbert de Stoleo fardo
 16. John de Langton, *sometime Chancellor of England. He built a costly Window in the South part of that Church.*
 17. Robert Stratford, *Brother to John Stratford, Archbishop of Canterbury : He found means to drive away Scholars from Stamford, that began to settle themselves there.*
 18. William Lulimer
 19. William Read.
He built the Castle of Amberley, and the Library of Merton-colledge, where he left his Picture, and many Tables, and Astronomical Instruments.
 20. Thomas Rushock
 21. Richard Mirford
 22. Robert Waldby
 23. Robert Read
 24. Stephen Parington
 25. Henry Ware
 26. John Kemp
 27. Thomas Polton
 28. John Rikinpale
 29. Simon Sidenham
 30. Richard Praty
 31. Adam Molines
 32. Reginal Peacock ; *He was deprived of his Bishoprick,*
 33. John Arundel
 34. Edward Story
 35. Richard Fitz-James
 36. Robert Sherborn
 37. Richard Sampson
 38. George Day ; *Deprived Anno 1551. restored by Queen Mary, after he had long lain prisoner in the Fleet. He was Brother unto William Day, long after Bishop of Winchester.*
 39. John Scory : *By Queen Mary he was displaced, and by Queen Elizabeth preferred to Hereford.*
 40. John Christopherfon.
He was deprived by Act of Parliament, in Queen Elizabeths reign. He gave unto Trinity-colledge many Books, Greek, Hebrew, and Latin.
 41. William Barlow
 42. Richard Curteise
 43. Thomas Bickley.
He bequeathed unto Merton-colledge, in Oxford, an hundred pounds, to Magdalen-colledge forty pounds, and gave divers other sums of money to other good uses.
 44. Anthony Watfon
 45. Lancelot Andrews
 46. Samuel Harsenet
 47. George Carleton
 48. Richard Mountague
 49. Henry King
 50. Peter Gunning.

Bishops of Rochester.

Augustine having laid some good foundation of Christian Religion at Canterbury, for the further propagation of the same, thought good to ordain Bishops unto other Cities near adjoyning, and therefore in one day consecrated two, viz. Mellitus unto London, and Justus, a Roman, unto Rochester, Anno 604.

The Bishops of Rochester were.

1. Justus
2. Romanus ; Travelling to Rome he was drowned.
3. Paulinus.
Being driven from York he was content to take charge of Rochester.
4. Ithamar
5. Damianus
After his death the See long continued void.
6. Putta
7. William
8. Godwyndus
9. Tobias
10. Aldulfus
11. Duina.
He was present at a Provincial Council held by Rochester.
12. Eardulf.
- Offa King of Mercia, Ecbert King of Kent, and Ethelbert, another King of Kent, were benefactors to him and his Successors.
13. Diora
14. Weremund
15. Beornredus
16. Tadnoth
17. Bedenoth
18. Godwyn the First
19. Cuthewulf
20. Swithulf
21. Buiricus

22. Cheolmund
23. Chineferth
24. Burricus
Unto him Edmond, the Brother of King Athelstan, gave the Town of Malling, Anno 945.
25. Alfitane
26. Godwyn the Second
27. Godwyn the Third
28. Siward
29. Arnostus Lanfrank
30. Gundulph
31. Ralph, Abbot of Say
32. Earnulph
He wrote an History of the Church of Rochester.
33. John, Archdeacon of Canterbury.
34. Ascelinus
35. Walter, Archdeacon of Canterbury.
The Archbishop was wont, till this time, to nominate to this Bishoprick whom pleased him.
- April 10. 1177. the whole City, and Church of Rochester were consumed with fire.
36. Gualeran
37. Gubert Glanvyl
He deprived the Monks of Rochester of all their moveable Goods, all the Ornaments of their Church, Writings, Evidences, yea, and of great part of their Lands,

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Possessions, and Priviledges. He built the Hospital at Stroud near Rochester, and endowed it with fifty two pounds yearly revenue.

38. Benedictus

39. Henry de Sandford.

This man preaching at Sittingburn, before a great Audience, declared openly, That God had revealed unto him now three several times, how that on such a day the Souls of King Richard the First, Stephen Langton, late Archbishop, and another Priest, were delivered out of Purgatory.

40. Richard de Wendover

41. Laurence of St. Martin

42. Walter de Merton, *Lord Chancellor of England. Before he was a Bishop he built Merton-colledge in Oxford.*

43. John de Bradfield

44. Thomas Inglethorp

45. Thomas de Woldham

46. Haymo, *Confessor to King Edward the Second.*

47. John de Sheppey

48. William Wittlesey

49. Thomas Trillick

50. Thomas Brenton

51. William Boltsham

52. John Boltsham

53. Richard Young

54. John Kemp

55. John Langdon

56. Thomas Brown

57. John Wells.

58. John White

59. Thomas Rotheram

60. John Alcock

61. John Russel

62. Edmond Awdley

63. Thomas Savage

64. Richard Fitz-James

65. John Fisher

66. John Hilsey

67. Nicholas Heath

68. Nicholas Ridley

69. John Poyner

70. John Scory

71. Maurice Griffin

72. Edmond Guest

73. Edmond Freak

74. John Piers

75. John Young

76. William Barlow

77. Richard Neile

78. John Buckeridge

79. Walter Curle

80. John Bowles

81. John Warner

82. John Dolben.

Bishops of Oxford.

About the year 730. Didan, Duke of Oxford, by the request of his Danghter, built a Monastery there for Nuns, and appointed her the Abbess. Anno 847. in the time of King Ethelred, certain Danes flying into this Monastery, to save their lives from the cruelty of the English pursuing them, the Monastery was burnt, and they all burnt in the same; but it was shortly after re-edified by the said King, and further enriched with divers Possessions

This Monastery was neglected, but Anno 1110. Guimundus, Chaplain to King Henry the First, became Prior of this renewed Monastery, repaired its ruines, and, by the favour of the King, recovered unto it what Lands soever had been given heretofore unto the Nuns.

In this state it continued, until Cardinal Wolfsey got license to convert it into a Colledge, Anno 1524. calling it Cardinals-colledge.

He leaving it imperfect, King Henry the Eighth gave it a foundation, the stile whereof he first appointed to be, Collegium Regis Henrici Octavi: but afterwards he entituled the Church, Ecclesia B. Mariæ de Osney. He translated that See to the foresaid Colledge, placing in it a Bishop, a Dean, eight Prebendaries, a Quire, and other Officers, and finally stiled it, Ecclesia Christi Cathedralis Oxon, ex fundatione Regis Henrici Octavi.

The Bishops were,

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|-------------------|---|
| 1. Robert King | 6. Richard Corbet |
| 2. Hugh Curwyn | 7. John Bancroft |
| 3. John Underhill | 8. Robert Skinner |
| 4. John Bridges | 9. William Paul |
| 5. John Howson | 10. Walter Blandford |
| | 11. Nathanael Crew, Son to the Lord Crew. |

Bishops of Gloucester.

Ofrike, King of Northumberland, founded a Nunnery in the City of Gloucester, in the year 700.

Kineburg, Eadburg, and Eva, Queens of Mercia, were Abbesses of this Monastery one after another: it was destroyed by the Danes, and lay waste until Aldred, Archbishop of York, re-edified the same, Anno 1060. and replenished it with Monks, and erected from the very foundation that goodly Church, which is now the Cathedral See of that Diocese.

The History of

Being given into the hands of King Henry the Eighth by Parliament, he allotted the Revenues of it unto the maintenance of a Bishop, a Dean, six Prebendaries, and other Ministers.

The Bishops were.

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| <p>1. John Wakeman, Abbot of Tewksbury; he was consecrated the first Bishop of this new erection, September 7. 1541.</p> <p>2. John Hooper. He was burnt at Gloucester, for the profession of the Gospel, in Queen Maries dayes.</p> <p>3. James Brooks</p> | <p>4. Richard Cheiney</p> <p>5. John Bullingham</p> <p>6. Godfry Gouldsborough</p> <p>7. Thomas Ravis</p> <p>8. Henry Parry</p> <p>9. Giles Thomson</p> <p>10. Miles Smith</p> <p>11. Godfry Goodman</p> <p>12. William Nicholson</p> <p>13. Prichard.</p> |
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Bishops of Peterborough.

Penda, the Son of Penda, the first King of Mercia that was a Christian, began the foundation of a Monastery there, Anno 656. but was taken away, by Treachery, before he could finish the work. But this Monastery was afterward built up in stately manner by his Brother Wolpher. This Monastery he dedicated to St. Peter, and appointed one Saxulf to be the first Abbot thereof.

Two hundred years after it was destroyed by the Danes, and having lain desolate one hundred and nine years, Ethelwold, Bishop of Winchester, (a great Patron of Monckery) re-edified it. King Edgar assisted the Bishop much in this foundation, and Adulf, Chancellor to the said King, who became Abbot there.

After him Kenulph, another Abbot, compassed this Monastery with a strong wall, about the year of our Lord 1000. through the liberality of divers Benefactors it grew to that greatness of wealth, as that all the Countrey round about belonged to it.

King Henry the Eighth converted it into a Cathedral Church, and the Revenues upon the maintenance of a Bishop, a Dean, six Prebendaries, and other Ministers.

The Bishops were,

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| <p>1. John Chambers, Doctor of Physick, he was last Abbot of Peterborough, and first Bishop thereof, Anno 1541.</p> <p>2. David Pool, Doctor of Law.</p> | <p>3. Edmond Scambler</p> <p>4. Richard Howland</p> <p>5. Thomas Dove</p> <p>6. William Peirs</p> <p>7. Augustine Lindfel</p> <p>8. Iohn</p> <p>9. Benjamin Laney</p> <p>10. Ioseph Henshaw.</p> |
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Bishops of Bristol.

Robert, Surnamed Fitz-Harding, because his Father (that was Son unto the King of Denmark) was called Harding; this Robert (I say) being a Citizen of Bristol, founded the Monastery of St. Augustines, and placed Canons in the same, Anno 1148.

This Foundation was afterwards confirmed, and augmented, by King Henry the Second, who preferred the Author of the same to the marriage of the sole Heir of the Lord Berkley. Of them are descended all the Lords Berkley.

In that place King Henry the Eighth erected an Episcopal See, and converted the Revenues of the same unto the maintenance of a Bishop, a Dean, six Prebendaries, and other Officers.

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| <ol style="list-style-type: none"> 1. Paul Bush was the first Bishop of Bristol. 2. Iohn Holyman 3. Richard Cheiney. 4. Iohn Bullingham 5. Richard Fletcher 6. Iohn Thornborough 7. Nicholas Felton | <ol style="list-style-type: none"> 8. Rowland Searchfield 9. Robert Wright 10. George Cook 11. Robert Skinner 12. Iohn Westfield 13. Gilbert Ironside 14. Carlton |
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Bishops of Chester.

King Henry the Eighth converted the Monastery (the Church whereof there first built by that famous Earl Leofricus, and dedicated unto St. Wergburg) into a Cathedral Church, erected a new Bishoprick there.

The Bishops were,

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| <ol style="list-style-type: none"> 1. Iohn Bird : He was deprived in Queen Maries dayes. 2. Iohn Coates 3. Cuthbert Scot 4. VVilliam Downham 5. VVilliam Chadderton 6. Hugh Bellot | <ol style="list-style-type: none"> 7. Richard Vaughan 8. George Lloyd 9. Thomas Morton 10. Iohn Bridgeman 11. Iohn VValton 12. Henry Fern 13. George Hall. 14. Iohn VVilkins 15. Iohn Pearson. |
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Bishops of S. Davids.

1. David, *Uncle to King Arthur, removed his See from Caerleon to Menevia, which ever since, from him, is called St. Davids. He fate sixty five years, and died, Anno 642. having first built twelve Monasteries in the Countrey thereabout, being now one hundred forty six years of age.*
2. Cenaus, *who was first Bishop of Patern.*
3. Teilaw
4. Cenew
5. Morwal
6. Haerunen
7. Elwaed
8. Gurnuen
9. Lendivord : *Anno 810. the Church of St. David was burnt by the Wett-Saxons.*
10. Gorwyft
11. Gorgan
12. Elvoed
13. Anjan
14. Elvoed
15. Ethelmen
16. Elanc
17. Molfcoed
18. Sadernmen
19. Catellus
20. Sulhaichnay
21. Nonis
22. Etwal
23. Afferius, *called in the Chronicle of VVales, Archbishop of all VVales. He died, Anno 906. he was Uncle to Afferius, Bishop of Sheiborn.*
24. Arthvacl
25. Sampson.
Henceforth the Bishops of St. Davids never subjected themselves unto Canterbury, until the time of King Henry the First, King of England.
26. Kucline
27. Rodheric
28. Elquin
29. Lywarch
30. Nergu
31. Hubert
32. Everus
33. Morgenu
This man of all the Bishops of St. Davids, first refused to eat flesh, saith Giraldus.
34. Nathan
35. Ievan : *He continued only one night.*
36. Argustel.
37. Morgenveth
38. Hernun, *a godly and learned man.*
39. Carmerin
40. Ioseph
41. Bleichud
42. Sulghein
43. Abraham
44. Rythmarch
45. VVilfrid
46. Bernard
47. David Fitz-Gerald.
48. Peter.
His Church had been often destroyed, in former Ages, by Danes, and other Pyrats; and in his time was almost ruined. He bestowed much in re-edefying the same; and may in some sort be said to have built the Church which now standeth;
49. Sylvester Giraldus : *He was commonly called Giraldus Cambrensis.*

brensis. He was Son unto Giral-
dus de VVindfor, that built the
Castle of Pembrock, and Nesta,
the Sister of Griffith ap-Rice,
ap-Theodore, Prince of VVales.
He wrote a description of Eng-
land, Ireland and VVales. Of
many Books that he wrote you may
find the Catalogue in Iohn Bale.

50. Edward, an Abbot.

51. Alfelmus

52. Thomas, Archdeacon of Lin-
coln.

53. Richard Carren

54. Thomas Beck

55. David Martin

56. Henry Gower

57. Iohn Thorsby

58. Reginald Brian

59. Thomas Falstaf

60. Adam Houghton

61. Iohn Gilbert

62. Gray Mohun, Keeper of the
Privy Seal: he was for awhile
Lord Treasurer of England.

63. Henry Chichley

64. Iohn Keterich

65. Stephen Pattrington

66. Benet Nichols

67. Thomas Rodburn, a great
Mathematician, and Historiogra-
pher.

68. VVilliam Lynwood, Doctor of
Law.

69. Iohn Langton

70. Iohn Delabere

71. Robert Tolly

72. Thomas Langton

73. Hugh Pavy

74. Iohn Morgan

75. Robert Sherborn

76. Edward Vaughan

77. Richard Rawlins

78. VVilliam Barlow

79. Robert Ferrars.

He was burnt at Carmarthen for
the Truth, March 30. 1555. in
Queen Maries dayes.

80. Henry Morgan.

He pronounced the sentence of death
against his Predecessor, and inva-
ded his Bishoprick: he was displa-
ced in the beginning of the reign
of Queen Elizabeth.

81: Thomas Young

82: Richard Davies

83: Marmaduke Middleton

84: Anthony Rudd

85: Richard Milborn

86: VVilliam Laud

87: Theophilus Field

88: Roger Manwaring

89: VVilliam Lucy.

Bishops of Dandaff.

1: Dubritius

2: Telian

3: Odoceus

4: Ubylwynus

5: Aidan

6: Elgiftil

7: Litnapeius

8: Comergen

9: Argistwil

10: Gurvan

11: Guodoloin

12: Edilbiu

13: Grecielus

14: Bertygwyn

15: Trychan

16: Elgovus

- 17: Cargwaret
 18: Cercennir
 19: Nobis
 20: Galfridus
 21: Nudd
 22: Cimeliauc
 23: Libian
 24: Marchhuth
 25: Pater
 26: Gogwan, *consecrated by Dunstan.*
 27: Bledri
 28: Ioseph, *consecrated by Agolnoth.*
In his time KiltHEREB, King of VVales gave many priviledges to his Church.
 29: Herewald: *he sate fifty eight years.*
 30: Urbanus.
R. Hoveden saith, He was consecrated Bishop of this Church, Anno 1108. His See being spoiled, and the Church ruined, he obtained Letters of the Pope from the Council of Rhemes, to the King and Archbishop for a supply to repair it: which he obtained, and began to build the Church of Landaff, as now it is. He seeketh to recover divers Lands, taken from his See by the Bishop of St. Davids, and dieth in his way to Rome.
 31: Uthrid
 32: Geoffry
 33: Nicholas ap Gurgant
 34: William de falso Marisco
 35: Henry, *Prior of Burgavenny.*
Until this man's time the Bishoprick

- and Chapter was one body, and their possessions not severed.*
 36. William; *Prior of Goldcliff.*
 37. Elias de Radnor
 38. William de Burgo
 39. John de la Ware
 41. William de Brews
 42. John de Monmouth
 43. John de Egglecliff
 44. John Pascal
 45. Roger Cradock
 46. Thomas Rushock
 47. William de Bottletham
 48. Edmond de Bromfield
 49. Tideman, *Abbot of Beaulieu*
 50. Andrew Barret
 51. John Burghil
 52. Thomas Peverel
 53. John de la Zouch
 54. John Wellys
 55. Nicholas Afhby
 56. John Hunden
 57. John Smith
 58. John Marshal
 59. John Ingleby
 60. Miles Saley
 61. George de Arthegua, *a Spaniard, and Dominican*
 62. Robert Holgate
 63. Anthony Dunstan, *or Kitchin*
 64. Hugh Iones
 65. William Blethin
 66. Gervase Babington
 67. William Morgan
 68. Francis Godwyn
 69. George Carleton
 70. William Murrey
 71. Morice
 72. Hugh Lloyd
 73. Davies.
 40. William de Radnor

Bishops of Bangor.

- | | |
|---------------------------------|--|
| 1: Hervæus | 29: Iames, called Episcopus Acha- |
| 2: David | densis |
| 3: Maurice | 30: Thomas Ednan |
| 4: William, Prior of St. Augu- | 31: Henry Dean |
| stines | 32: Thomas Pigot |
| 5: Guianus | 33: Iohn Penny |
| 6: Albanus | 34: Thomas Skevington. |
| 7: Robert of Shrewsbury | <i>He built all the Cathedral Church</i> |
| 8: Caducanus | <i>from the Quire downward, except-</i> |
| 9: Howel | <i>ing that the two sides were partly</i> |
| 10: Richard | <i>standing. He was consecrated</i> |
| 11: Anianus | <i>June 17. 1509.</i> |
| 12: Caducanus | 35: Iohn Salcor |
| 13: Gruffin | 36: Iohn Bird |
| 14: Lewes | 37: Arthur Bulkley |
| 15: Matthew | 38: William Glyn |
| 16: Thomas de Ringsted | 39: Rowland Merrick |
| 17: Gervase de Castro | 40: Nicholas Robinfon |
| 18: Howel | 41: Hugh Bellor |
| 19: Iohn Gilbert | 42: Richard Vaughan |
| 26: Iohn, called Episcopus Clo- | 43: Henry Rowland |
| yensis | <i>He gave four Bells to the Church of</i> |
| 21: Iohn Swaffham | <i>Bangor: he gave also two fel-</i> |
| 22: Richard Young | <i>lowships to Iesus-colledge in Ox-</i> |
| 23: Lewes | <i>ford</i> |
| 24: Benet Nichols | 44: Lewes Baily |
| 25: William Barrow | 45: David Dolben |
| 26: Nicholas | 46: William Roberts |
| 27: Thomas Cheroton | 47: Robert Morgan |
| 28: Iohn Stanberry | 48: Humphrey Lloyd. |

Bishops of St. Asaph.

About the year 560. Kentigern, Bishop of Glasgow in Scotland, being driven out of his own Countrey, erected a Monastery for himself, and his company, between the Rivers of Elwyd and Elwy; where, in process of time, having builded a Church, and some other Edifices fit for his entertainment, there flocked unto him such multitudes of people, as the number of his Monks amounted to no less than six hundred and sixty. His Church was first built of timber, and afterwards of stone.

Malgocunus, a British King, allowed the same Church to be an Episcopal See, and endowed it with divers Lordships, Mannors, and Priviledges. The Bishop of that See was then called Elvenlis, of the River near which it standeth, and this Kentigern became the first Bishop of the same.

After many years he was called home into Scotland, whereupon he gave over this Bishoprick unto a Disciple of his, called Asaph. In the time of King Edward the Second there were five Mansion-houses belonging to it, in which the Bishops used to reside, scil. Lanelwy, Almaliden, Landegilia, Nauverg, and St. Martins: of all which there now remaineth to them Lanelwy only. Great havock was made of this Church in the reign of King Henry the Fourth by Owen Glendover, since which time the Canons Houses were never repaired.

2. St. Asaph.

Of him the Cathedral Church was ever after, even unto this day, called Ecclesia Asaphenlis. He was a man of great learning and vertue. Who succeeded him for some hundreds of years after we find not.

3. The next that is mentioned, is Geoffrey of Monmouth, the Historian. Of a Benedictine Monk he became Bishop of St. Asaph, Anno 1151.

4. Adam, a Welch-man

5: Reynerus

6: Abraham

He gave half the Tithes of Wrexham to this Church.

7: Howel Ednevit

8. Anianus the First

9: Anianus the Second: a Dominican, Confessor to Edward the First.

John, Earl of Arundel, gave much Land to him and his Successors, and (after him) John, his Son, added more.

10: Lewellin de Bromfield

11: David ap Blethin

12: Ephraim

13: Henry

14: John Trevor

15: Llewelin ap Madoc, ap Elis

16: William de Spridlington

17: Laurence Child, a Monk of the Abbey of Battel.

18: Alexander Bach

19: John Trevor

20: Robert

20. Robert
21. John Low
22. Reginald Peacock
23. Thomas
24. Richard Redman
25. David ap Owen
26. Edmond Birkhead
27. Henry Standish
28. William Barlow
29. Robert Warton
30. Thomas Goldwel

31. Richard Davies
32. Thomas Davies
33. William Hughes
34. William Morgan
35. Richard Parry
36. John Hanmer
37. John Owen
38. George Griffith
39. Henry Glemham
40. Isaac Barrow

Bishops of Lindisfarn.

1. Aidan, who chose for his See a little Island, called Lindisfarn, now called Holy Island, where he, and divers of his Successors led their lives. He travelled up and down the Countrey on foot to preach the Gospel, giving whatsoever he could get unto the poor.

He died August 31. Anno 651. for grief of the death of King Oswald, who was traiterously slain twelve dayes before.

2. Finan.

He first built a Church for his See in the Island all of timber, and covered it with reed.

3. Colman.

He gave over his Bishoprick, and returned into Scotland.

4. Tuda

5. Eara

6. St. Cuthbert, Bishop of Lindisfarn; he is famed for his Sanctity.

7. Wilfrid

8. Eadberr.

He covereth the Church with Lead.

9. Egfrid

10. Ethelwold

11. Kenulfus

12. Higbald.

In his time the Danes spoiled the Church, and Monastery, and the Monks forced to leave it.

13. Egbert

14. Eanbert

15. Eardulph.

In the mean time the Bishops of Hagustald were.

1. Aca

2. Friitherbert

3. Athmund

4. Titherus

5. Ethelbert

6. Heanred

7. Eanberthus

8. Tidferthus.

Bishops of Chester on the Street.

1. Eardulph

Upon the burning of Lindisfarn removed his See to Chester on the Street, anciently called Cunecestre. And by Elfred, and Guthred, Kings of Northumberland, all the Countrey between Tine and Tisean were given to the same See.

2. Cuthardus

3. Milred

4. Withred

5. Ughtred

6. Sexhelm.

He being covetous, was so terrified with a Vision of St. Cuthbert, that he was forced to leave the See.

7. Alfius, or Elfig.

He was the last Bishop of Lindisfarn, or Chester on the Street.

Bishops of Durham.

1. Aldhunus, or Aldvinus, was consecrated Bishop, Anno 995. He with his Monks came to Durham, or rather Dunholm; which is compounded of two Saxon words, Dun signifying an Hill, and Holm an Island in a River; a place full of Woods. He with the help of Uthred, Earl of Northumberland, caused the Woods to be cut down, cleansed the place, and in short time made it habitable. A Church was finished there in the time of this Bishop. He was School-mater unto the Children of King Ethelred, Elfred, and Edward, that afterward reigned, and is called Edward the Confessor.

2. Edmond.

The Monks and Priests contending about a Successor to Aldhunus, this Edmond came among them, and (jeastingly) offered himself to be their Bishop; and they chose

him against his will, he having a better mind to a Tennis-court than a Monks Hood, Malmsb. lib. 3. de Pont. He much adorned his Church, and the City with build-ings.

3. Eadred

4. Egelrick.

He builded a Church at Cuneagecestre: in digging the foundation of this Church, he found so much money, that he cared not for the Bishoprick, but resigned it unto Egelwyn his Brother, and returned to the Monastery of Peterborough, whence he came. He made the Cawsey from Deeping to Spalding. He was afterward accused to the Conqueror of Treason, and taken out of his Monastery, and imprisoned at Westminster, where he died.

5. Egelwyn.

He was Bishop at the coming in of the Con-

Conqueror, he forsook Durham, and carried his Clergy with him unto the Church of Landisfarn, but he was not long before they returned again.

6. Walcher, or Walter.

He was so rich, that he bought the Earldom of Northumberland of the King. He and many of his Retinue were slain in the Church of Durham, May 14. 1080. and the Church burnt with fire, because two of his Servants had murdered Leulfus, one of the Ancestors to the now Lord Lumley.

R. Hoved.

7. William Kairlipho, Abbot of St. Vincent.

He was consecrate at Gloucester in the presence of the King, and divers of his Nobles. He procured license of Pope Gregory, to translate the Monks of Yarrow to Durham. He expelled divers married Priests out of his Church and suffered only Monks to dwell there. He pulled down the Church of Durham, that Aldhun had built there, and began to erect another far more magnificent, but lived not to finish it.

8. Ranulph Flambard

9. Geoffry Rufus, Chancellor of England. He built the Castle of Alnerton.

10. William de Sta. Barbara.

11. Hugh Pudsey

He built a fair House at Derlington, as also the Church there. He founded the Priory of Finchal: He bought Sadbury of King Richard the First, and gave it unto his See: He built the Bridge of Elvet, and the Gallery at the West-

end of his Cathedral Church, in which he placed the bones of Venerable Bede. He built two Hospitals, one at Allerton, another called Sherborn. Unto Sherborn he gave liberal maintenance for sixty five poor Lazars, and a certain number of Priests. For a great sum of money King Richard made him Earl of Northumberland.

12. Philip de Poitiers.

This Bishop, by the license of King Richard the First, set up a Mint at Durham, and began to coin money there, Anno 1196.

13. William de Marisco.

14. Richard Poor

15. Nicholas de Fernham.

16. Walter de Kirkham.

17. Robert Stiichel

18. Robert de Insula.

19. Anthony Beake

20. Richard de Bury.

He was soon after Lord Chancellor, and within two years after that Lord Treasurer of England. He was often employed in Ambassages of great importance.

What time of leisure he had, he spent either in Prayer, or conference, with his Chaplains (whereof he had many about him, and those very learned men) or else in study. His Study was so well furnished with Books, that it is thought he had more Books than all the Bishops in England. Many Letters passed between him and Francis Petrarch, and other learned men in those dayes. Thomas Bradwardine was then one of his Chancellors, afterwards Archbishop of Canterbury: Richard Fitz-

Ralph, afterward Archbishop of Armagh, W. Burley, J. Mandur, R. Holcor, R. Killington, Doctors of Divinity, Richard Bintworth, and W. Seagrove; the one afterward Bishop of London, the other of Chichester. He was very liberal to the poor.

21. Thomas Halfield.

He built Durham colledge in Oxford, now called Trinity-colledge.

22. John Fordham

23. Robert Nevil

24. Laurence Booth

25. William Dudley

26. John Sherwood

27. Richard Fox

28. William Severus

29. Christopher Bambridge

30. Thomas Ruchal

31. Thomas Wolsey, Cardinal.

32. Cuthbert Tonstal

33. James Pilkinton

34. Richard Barnes

35. Matthew Hutton

36. Tobias Matthew

37. William James

38. Richard Neile

39. John Howson

40. Thomas Morton

41. John Cozens.

Bishops of Carlile.

Carlile being destroyed by the Danes in the year 900. it happened King William Rufus passing that way, Anno 1090: re-edified it, and built a strong Castle in the same City.

The Government of this new erected City was committed to a certain Norman Priest, named Walter, that came into England with the Conqueror. This man being very rich, began to build there a Church to the honour of the blessed Virgin, but he died before he could perfect the work.

Adelwald, the first Prior of St. Oswald, and Confessor to King Henry the First, perswaded the said King to employ the Revenues that Walter left behind him, in the foundation of a Colledge of Regular Canons, to be annexed unto the Church forementioned. He did so, and moreover bestowed upon the said Colledge six Churches, with their Chappels, to be appropriated to the same use.

The Bishops of Carlile were.

1. Adelwald, the Prior forementioned.

2. Barnard

3. Hugh, Abbot of Battell.

4. Walter Malcleck

5. Sylvester de Everdon

6. Thomas Vipont

7. Robert de Chaufé

8. Ralph de Ireton

9. John de Halton

10. John de Rosse

11. John de Kirkby

12. Gilbert de Welton

13. Thomas de Appleby

14. Ro-

- | | |
|--------------------------------------|---------------------------------------|
| 14. Robert Read | 29. John Kire. |
| 15. Thomas Merkes | 30. Robert Aldrich |
| 16. William Strickland | 31. Owen Ogletorp, <i>that crown-</i> |
| 17. Roger Whelpdale | <i>ed Queen Elizabeth.</i> |
| 18. William Barrow | 32. John Best |
| 19. Marmaduke Lumley | 33. Richard Barnes |
| 20. Nicholas Close | 34. John May |
| 21. William Piercy | 35. Henry Robinsen |
| 22. John Kingscot | 36. Robert Snowdon |
| 23. Richard Scroop | 37. Richard Milborn |
| 24. Edward Story | 38. Richard Senhouse |
| 25. Richard, <i>Prior of Durham.</i> | 39. Francis White |
| 26. William Sever | 40. Barnaby Potter. |
| 27. Roger Laburn | 41. Richard Stern |
| 28. John Penny | 42. Edward Rainbow. |

of

Of the manner of Installation of Bishops here in England in former times.

THE Installation of Bishops was a Ceremony of great solemnity in former Ages, the particularity whereof we find in *Walter Stapleton*, Bishop of *Excester*, in the beginning of the Reign of King *Edward* the Second, who was Consecrated *March* 18. 1307.

When he came to *Excester* to be Installed, at the East-gate he alighted from his Horse, and went on foot to *St. Peter's Church*. All the way, where he should pass, being laid and covered with black Cloath, on each hand he was conducted by a Gentleman of great worship, Sir *Hugh Courtney* (who claimed to be Steward of his Feast) going next before him. At Broad-gate he was received by his Chapter and Quire in their Ornaments, with *Te Deum*, and so carried into the Church.

The usual Ceremonies being performed there, at his Palace a great Feast was prepared for the entertainment of such Noble-men, and other Persons of account, as repaired thither at that time. It is incredible, how many Oxen, Tuns of Ale and Wine are said to have been usually spent at this kind of Solemnity, even so much as the whole yearly Revenue, at this time, would not suffice to pay for.

*Of those Englishmen that have been Cardinals
of the Church of Rome.*

1. **T**HE first Leader of this Band is Pope *Joan*, called by *Sabellicus*, *Bish. Godwyn* and some others, *John the Seventh*, but by *Platina* and other Writers, *John the Eighth*; who being but a Woman, became not only Cardinal, but Pope of *Rome*: She was born at *Mentz* in *Germany*, the Daughter of an English Priest, who having a Wife whose Parents dwelt at *Mentz*, bringing his said Wife to see her friends, stayed there so long, till she was delivered of this Feminine Prelate, named in her Baptism *Joan*, as most say; *Gilberta* as others; or as *Fulgosus* delivereth, *Agnes*. In her youth she fell acquainted with an English Monk of the Abbey of *Fulda*, with whom travelling in Man's apparel to diverse Universities and Monasteries, as well Greek as Latin, she settled in the end at *Athens*, where she became Famous for Learning, and continued there with him untill the death of her said Paramour. Then coming to *Rome*, and, by Reading, Disputing, and other Exercises, having purchased to her self the reputation of a great Clerk; upon the death of *Leo* the Fourth, she was chosen Pope, *Anno* 855. and held that place two years five moneths and three days; in which mean time she was gotten with child by a certain Cardinal: and going in Procession hapned to be delivered of her burden in the open Street, in which place she instantly died, viz. between the *Colisco* and *St. Clement's Church*: the shame and turpitude of which disgrace unto that holy See, hath moved all the Bishops of *Rome* since that time to lengthen a little the walk of their Procession, and to go a way much farther about, rather than they will endure to pass by that place. And to prevent the like inconvenience in time to come, they have ordained every Pope after his election to be searched by the Junior Deacon in a Marble-chair, made hollow for the same purpose. *Spektatur adhuc (saith Sabellicus) in Pontificia domo marmorea sella circa medium inanis, qua nobis Pontifex continuo ab ejus creatione residat, ut sedentis Generalia ab ultimo Diacono attrectentur.* This History (howsoever impugned of late by the Papists) is delivered by *Marianus Scotus*, and *Martin of Poland*, who lived *Anno* 1320. *Sabellicus*, *Fasciculus Temporum*, *Petrarch*, and divers others. And *Platina* recounting this Story, saith, *Quod non aces fere affirmant*, that it is observed almost by all Writers.

2. The next in time is one *Ulricus*, an English-man, who being Cardinal, came into *England* as the Pope's Legate, *Anno* 1109. and brought the Archiepiscopal Pall unto *Thomas* the younger Archbishop of *York*,
and

and caused him to consecrate *Turgod* Prior of *Durham* unto the Bishoprick of *St. Andrews* in *Scotland*.

3. *Robert Bullen* of *Puley*, a very Learned Man in his time; unto him the University of *Oxford* is much beholden: for whereas in the Reign of King *Harold* it had been so wasted, as that for many years it lay desolate and forsaken of Scholars, he was a means to draw them thither again: and leaving the University of *Paris*, took great pains in Reading, Disputing, and Writing divers Learned Books; whereby he became so famous even in Forreign Nations, as by Pope *Innocent* the Second he was sent for to *Rome*; by *Celestine* the Second, made Cardinal *Sancti Eusebii*, Anno 1144. and by *Lucius* the Second, appointed the Pope's Chancellor; he died Anno 1150.

4. Two years after the preferment of *Bullen*, *Nicholas Breakspear* was made Bishop, Cardinal of *Alba*, and a while after Pope: he was born in *Hartfordshire* at *Abbots Langley*, near unto *St. Albans*; a younger brother of the house of *Breakspear*, and the Son of one *Robert* a married Priest, the which *Robert* waxing old, and having lost his Wife, became a Monk in *St. Albans*, at which time his Son *Nicholas* was but a tender youth, resorting to his Father for relief and maintenance; the old man out of a superstitious conceit that the next way to Heaven was to renounce all care of Friends, Children, and all things else, save what by the rule of their Order was enjoined, in a rude and churlish manner cast him off, willing him to try his fortune abroad, without expecting from him any manner of succor. He being thus turned off to the wide World without all means of livelihood, went over into *France*, and travelling through the Countrey found no entertainment till he came to *Valentia* in *Provence*, where the Monks of the Abbey of *St. Rufus* seeing him a beautiful and towardly child, witty, and for his age very industrious, took him in, and in process of time not onely admitted him into their fraternity, but also chose him first Prior, and afterward Abbot, having in the mean time by painful study attained to much learning.

But many differences grew between him and his Monks, who accused him of many things unto the Pope, that then was *Eugenius* the third. He after examination of the cause acquitted the Abbot, and sharply reprehended the Monks as froward fellows, charging them hereafter to yield unto him as their Governour all dutiful obedience, notwithstanding which after a little while they renewed their complaints. And as before, so now, the Abbot answered all their accusations, and that with such eloquence, discretion and modesty, as the Pope taking a great liking of the man, he told his Accusers they were unworthy of him; and therefore willing them to seek for some other for his place, with whom they might better agree; he created him Bishop, Cardinal, of *Alba*, Anno 1146. Soon after which time, upon experience of his great Wisdom and Learning, he sent him as his Legate into the Countries of *Denmark* and *Norway*,

Norway, the Inhabitants whereof being then Pagans, he converted unto Christian Religion. At his return out of those parts *Anastatius* the Pope, who (*Eugenius* being dead in the meantime) had succeeded him, together with his Cardinals, received him with great honour, much approving his doings. It hapned that within a few moneths after his return, the said Pope died also: and this man also taking upon him the name of *Hadrian* the Fourth, was chosen Pope in his room. This was He that brought under his entire obedience the Citizens of *Rome*; that compelled the Emperor *Frederick Barbarossa* to hold his Stirrup, and appointed the Abbot of *St. Albans* to be the first Abbot of *England*, as *St. Alban* to whom the Abbey was dedicated, was the first Martyr of *England*. Having sate four years nine moneths, he died at *Anagnia*, being choaked by a fly in his drink.

5. Some report, that *Geoffry* of *Monmouth*, the Author of the British History, was a Cardinal at *Rome*. This can hardly be made good, but this is evident, he was consecrated Bishop of *St. Asaph*, Anno 1151.

6. *Busa* an English-man, saith *John Bale*, Nephew unto Pope *Hadrian*, was made a Cardinal and the Pope's Chamberlain, Anno 1155: his Titles were first *SS. Cosma & Damiani*, then *S. Crucis* in *Jerusalem*, afterwards *S. Prudentiana*. Through his endeavour chiefly *Alexander* the Third was chosen Pope, by the voices of nineteen Cardinals: yet another Antipope was set up against him, having four voices onely: Under him, the said *Alexander*, he lived in great authority and favour, and died Anno 1180.

7. The book entituled, *Antiquitates Britannicae*, ascribed to the late most Reverend Archbishop *Matthew Parker*, reporteth, how that *William Corbet*, Archbishop of *Canterbury*, being deceased, *Henry de Blois* Bishop of *Winchester*, and Brother unto King *Stephen*, procured himself to be made a Cardinal, and appointed Legate a latere from the Pope.

8. *Herbert*, born at *Bosham* in *Suffex*, brought up in *Oxford* (where he proceeded Doctor in Divinity) was Secretary unto *Thomas Becket*, Archbishop of *Canterbury*, at the time of the said *Becket's* slaughter; the History whereof he wrote (besides divers other works) mentioned by *John Bale*. Pope *Lucius* the Third made him Cardinal, Anno 1178. and bestowed upon him the Archbishoprick of *Beneventum*.

9. *John Cummin*, an English man, and Archbishop of *Dublin*, was created a Priest-cardinal by Pope *Lucius* the Third, at *Velitum*, Anno 1183. as testifieth that vertuous, learned, and eloquent man *Giraldus Cambrensis*.

10. *Stephen Langton*, afterwards Archbishop of *Canterbury*, was created Cardinal *S. Chrysoconi*, 1212.

11. *Robert Curson*, a Gentleman well-descended, and an *Oxford-man*, was made Cardinal of *S. Stephen in Caelio monte*: he was a good Divine, and eminent Preacher. From *Oxford* he went to *Paris*, where he proceeded

ceeded Doctor of Divinity : *Anno* 1219. he was with King *Lewis*, the French King, at the taking of *Damiata* in *Egypt*; after that, in the time of *Honorius* the Third, he was here as Legate in *England*: he left behind him a sum of Divinity, and a Discourse touching the salvation of *Origen*, certain solemn Lectures, and some other Works much esteemed.

12. *Robert Somerscot* made Cardinal of *S. Eustachius*, *Anno* 1234. he was a man (saith *Matthew Paris*) *discretus & circumspexu omnibus amabilis merito & gratiosus*. He was to have been elected Pope, after Pope *Gregory* the Ninth, but that some of the Cardinals caused him to be poisoned in the Conclave, where the Cardinals were assembled to make the election.

13. *Matthew Paris* maketh mention of an English Cardinal, called *John*, that when the Pope was very angry, because King *Henry* the Third withstood a certain exaction of His, and threatened to do great matters against him, sought by many effectual reasons to divert him from his publick course, but to no purpose, till at length the King for fear of his thunderbolts, was fain to yield. This man died at the Council at *Lyons*, *Anno* 1274.

14. *Atcherius*, Archdeacon of *London* (where *John Bale* saith he was born) was created Cardinal of *S. Praxedis*, *Anno* 1261. He died at *Rome*, *November* 1. 1286. and was buried in the Church to which he was entitled.

15. *William Bray* Doctor of Divinity, an English-man, between whom and the said *Archerus* had been a long continued Band of friendship even from their childhood. Being Archdeacon of *Rhemes* he was created by the same Pope, Cardinal of *S. Mark*, *Anno* 1262. He died at *Civita Vecchia*, *Anno* 1282. in the time of the vacancy.

16. *Robert Kilwarby*, being Archbishop of *Canterbury*, resigned his said Archbishoprick, to be Bishop, Cardinal of *Portus*, whereunto he was appointed by Pope *Nicholas* the Third.

17. *Hugh de Evegham*, being a Physician of the greatest renown of any then living in the Christian World, as also well seen in the Mathematicks (especially in Astrology) was sent for to *Rome*, by Pope *Martin* the Fourth, to give his opinion in certain doubts, and questions of Physick, which he performed so learnedly and readily, as gave great satisfaction. He was created Cardinal of *St. Lawrence* in *Lucina*, *Anno* 1280. and was poisoned.

18. *John Bale* reporteth of one *Theobaldus* an English man, that (as he saith) was created Cardinal *S. Sabina* in *Aventino*, by Pope *Martin* the Fourth, *Anno* 1289.

19. A Catalogue of English Cardinals, in the History of Archbishop *Parker*, mentioneth one *Bernard de Auguiscello*, that being Archbishop of *Arles*, was made Bishop, Cardinal, of *Portus*, *Anno* 1281. and died 1290.

20. In the said Catalogue we find also one *Berardus*, made Bishop, Cardinal, of *Praneste*: *Anno* 1268. he was sometime Canon of *York*: he died in *June* 1291.

21. The Register of *Ralph Baldock*, containing a Catalogue of the Deans of *St. Paul's*, reporteth, that one *Arnoldus de Cantilupo*, Dean of *Pauls*, was a Priest Cardinal, *Anno* 1306.

22. One *Leonardus Guercinus*, is likewise mentioned in the same Catalogue, he was made a Priest Cardinal by Pope *Clement* the Fifth, *Anno* 1310.

23. Pope *Benedict* the Eleventh, who himself had been a Friar-preacher, and General of that order, made *William Macklesfield* a Friar-preacher (a Bachelor of Divinity at *Paris*, and Doctor at *Oxford*) a Cardinal *S. Sabina*, *Anno* 1303. whereas he had been dead then four moneths before. His Cardinals hat notwithstanding was carried to *London* where he was buried, and with great solemnity set upon his hearse. He was born near *Coventry*.

24. Upon the news of *Macklesfield's* death, the Pope ordained in his place, and to the same title one *Walter Winterburn*, born in *Sarum*, a Friar-preacher (as was the other) a Doctor of Divinity, Confessor to King *Edward* the Third, and Provincial of his Order. He enjoyed his honour not past fifteen moneths, died in the eightieth year of his Age, *Anno* 1305. and was buried at *London*. A man of great learning, whereof he left some Monuments in writing not yet perished.

25. *Thomas Joyce* the next Provincial, of the Friars-preachers in *England*, succeeded *Winterburn* not onely in the place, but in his Cardinalship too; being likewise Doctor of Divinity, and Confessor to the King: being employed in an Ambassage to the Emperor, he died on the way, *Anno* 1307. and was buried in the Church of the Friars-preachers in *Oxford*, where he had been brought up. He had six brethren Preachers, by the same Mother, whereof one named *Walter*, became Archbishop of *Armagh*: Diverse of his works are remembered by *John Bale*.

26. *Sextorius* a Britan, that in his youth became a Franciscan Friar, of which Order he was chosen the nineteenth General, *Anno* 1339. Then by Pope *Innocent* he was appointed first Bishop of *Marsilia*, after that Archbishop of *Ravenna*; then Patriarch of *Grado*, and lastly Cardinal: *September* 17. 1361. but he died the same moneth. He wrote a Commentary upon *S. Augustine de Civitate Dei*, Expositions upon divers parts of the Bible, Sermons, Lectures, and divers other discourses.

27. Pope *Urban* the Fifth, named *William Grisant*, was (as *Thomas Walsingham* affirmeth) an English-man: he was the Son of a famous English Phylitian, named also *William Grisant*, brought up in *Merton-colledge*. He died *December* 19. *Anno* 1370.

28. The first Cardinal created by the said *Urban*, was one *Anglicus Grimaldi de Grisacco*, who was supposed to have been an English-man:

but all acknowledge that he was the Pope's brother's son, and so English by descent. He was Cardinal *S. Petri ad Vincula* at first and afterwards Bishop Cardinal of *Alba*: he died at *Avignon*, Anno 1387. having held in *Commendam* many years the Deanery of *York*.

29. *Bale* supposed *John Thoresby*, Archbishop of *York*, to have been created a Priest-cardinal *S. Sabina*.

30. *Simon Langham*, Archbishop of *Canterbury*, was created a Priest-cardinal by the aforesaid *Urban* in September 1368. and afterward presented to be Bishop Cardinal of *Præneste* by *Gregory* the Eleventh.

31. *Adam Easton*, a Benedictine Monk of *Norwich*; born in *Herefordshire*, proceeded Doctor of Divinity in *Oxford*, wrote much; a man of great wisdom and learning: he was created Cardinal *S. Cecilia*. Pope *Urban* apprehended at one time no less than seven Cardinals (this Cardinal being one) and after long imprisonment, caused five of them to be fowed up into sacks, and with barbarous cruelty to be thrown into the Sea. But this man (whose good fortune it was to escape) he committed to close prison, till, by the earnest entreaty of King *Richard* the Second, he was allowed some more liberty, all his Livings being taken from him. In that poor estate he continued five years even untill the death of *Urban*. His next successor *Boniface* the Ninth, set him quite at liberty, and restored him to all his preferments again; which thing was solemnly declared to the Estates assembled in Parliament at *Westminster*, Anno 1390. after which time he lived seven years in great prosperity, and died September 19. 1397. and was buried in his own title, where he hath a Monument of Marble with his Armes and Picture, and this rude Epitaph.

*Artibus iste pater famosus in omnibus Adam,
Theologus summus, cardique nalis erat.
Anglia cui patriam, Titulum dedit ista Beata
Ceciliaq; ——— morq; suprema polum.*

Anno 1397. mens. Septemb.

He left in writing above twenty several Volumes, whereof the greatest part were either written in Hebrew, or Translations out of Hebrew; or at least some discourses concerning the Hebrew Tongue. Among the rest it is said, that he Translated all the Old Testament out of Hebrew into Latin.

32. *William Courtney*, then Bishop of *London*, was also made Cardinal by the same *Urban*.

33. *Philip Repingdon*, sometime Abbot of *Leicester*, consecrated Bishop of *Lincoln*, March 29. 1405. having been heretofore a great defender of the Doctrine of *John Wickliff*, was created Cardinal, *S. S. Nerei & Achillei*, September 18. 1408. by Pope *Gregory* the Twelfth, who
before

before had taken a solemn Oath: to make no more Cardinals, till the controversy concerning the Papacy was ended: but being forsaken by all his Cardinals except onely five, the better to strengthen himself, he created ten in one day, whereof this man was one.

34. *Thomas Langley*, Bishop of *Durham*, was created a Priest-cardinal, June 6. 1411. by Pope *John* the Twenty second. He died Anno 1437.

35. *Robert Halam*, Bishop of *Sarum*, was also created a Priest-cardinal, the same day he died, in the Castle of *Goslieb* near *Constance*, being at the General Council there, September 4. 1417. having sat Bishop of that Church nine years.

36. *Henry Beaufort*, brother to King *Edward* the Fourth, and Bishop of *Winchester*, was created Cardinal of *S. Eusebius* by Pope *Martin* the Eighth. June 23. 1426. He died April 11. 1447. and was buried in his own Church.

37. *Henry Chicheley* was created Cardinal, Anno 1428. saith the Author of *Antiquit. Britan.*

38. *John Kemp*, Archbishop of *York*, was ordained Cardinal of *S. Eusebius*, August 9. 1439. long after being Archbishop of *Canterbury*, he was removed to the Title of *S. Rufinus*.

39. *Thomas Bourchier*, Archbishop of *Canterbury*, was created by Pope *Paul* the Second, Cardinal *S. Syriaci in Thermiss*, Anno 1464. He died March 30. 1486.

40. *John Morton*, Archbishop of *Canterbury*, was, by Pope *Alexander* the Fifth, created Cardinal *S. Anastasii*, Anno 1493. He died Anno 1500.

41. *Christopher Bainbrigg*, Archbishop of *York*, was made a Cardinal *S. Praxedis*, Anno 1511.

42. *Thomas Wolsey*, Archbishop of *York*, was created Cardinal *S. Cecilia*, September 7. He died November 29. 1530.

43. *John Fisher*, Doctor of Divinity, and Bishop of *Rochester*, was made Cardinal *S. Vitalis*: for refusing the King's supremacy, and disallowing his marriage with the Lady *Anne Bolen*, he was beheaded on the Tower-hill, 1535.

44. *Reginald Pool*, afterward Archbishop of *Canterbury*, was created Cardinal by Pope *Paul* the Third, May 22. 1536. and had three several Titles; the first *S. Nerei & Achillei*; then *S. Maria in Cosmedin*; and lastly *S. Prisca*. He died November 7. 1558.

45. *Peter Petow*, a Friar, was made Cardinal by Pope *Paul* the Fourth, June 13. 1557. and also nominated by him unto the Bishoprick of *Sarum*; and all to cross and disgrace Cardinal *Pool*. He died in *France* within the compass of the same year, and might never set foot in *England*, to make shew of his red Hat, as (doubtless) he greatly desired to have done.

46. *William*

46. *William Allen*, born in *England*: He raised a great combustion in our Church. This fugitive was born in *Lancashire*, and brought up in *Oriel Colledge*; he ran away beyond the Seas, for his treasonable practices against his Countrey: he was by the Pope and other Enemies of the same, promoted to divers Ecclesiastical preferments; and lastly had a Cardinal's hat bestowed upon him in *August* 1587. He died a Priest-cardinal *S. Martini in Montibus* 1594. and was buried in the Church of the English Colledge at *Rome*.

Of the several Orders and Monks that have been in England.

*Ex Fuleri
Eccles. Hist. l.*

M *Athew Paris* tells us, that in his time, *Tot jam apparuerunt ordines in Anglia, ut ordinum confusio videretur inordinata*; there then appeared so many Orders in *England*, that there seemed to be an inordinate confusion of Orders.

1. The *Benedictines*, or black Monks, the primitive Monks in *England*, so called from *St. Benedict* or *Bennet*, an Italian, first Father and founder of that Order. *Augustine*, the Monk, first brought them over into *England*; and these black Monks first nested in *Canterbury*, whence they have flown out into all the parts of the Kingdom. For (as *Clement Reyner* observeth rightly) all the Abbies of *England* before King *William* the Conqueror (and some while after) were filled with this Order: and though the *Augustinians* were their Seniors in *Europe*, yet they were their Juniors in *England*. The same Order was afterwards set forth in a new edition, corrected and amended under the names of.

First, *Cluniacks*. These were *Benedictines* refined, with some additions invented and imposed upon them, by *Odo* the Fourth of *Clugny* in *Normandy*, who lived *Anno* 913. But these *Cluniacks* came not into *England*, till after the Norman Conquest, and had their richest Convents at *Barnstable* in *Devon-shire*, *Pontefract* and *Meaux* in *York-shire*, &c.

Secondly, *Sisterciens*, so called, from one *Robert* living in *Cistercium* in *Burgundy*. He the second time refined the droffie *Benedictines*; and *Walter Espick* first established their Order, in *England*, at *Rival* in *York-shire*; besides which they have had many other pleasant and plentiful habitations at *Warden* and *Woburn* in *Bedford-shire*, *Buckland* and *Ford* in *Devon-shire*, *Bindon* in *Dorset-shire*, &c. The *Bernardine* Monks were of a younger house, or under-branch of the *Cisterciens*. King *John* built an Abbey of the *Cistercian* Order at *Beaulieu* in *Hant-shire*.

Thirdly,

Thirdly, Of *Grandmont*, which observed *St. Benner's* rule. These were brought into *England*, Anno 1233. and were principally fixed at *Abberbury* in *Shrop-shire*.

These *Benedictines* with their several branches were so numerous, and so richly endowed, that in their revenues they did match all the Orders in *England*, especially if the foundations of *Benedictine* Nuns be joyned in the same reckoning.

2. The *Augustinian* Monks succeed; it is conceived that *Endo* the *Dapifer*, or *Sewer* to King *Henry* the First, first brought them into *England*, Anno 1105. and that *St. Johns* at *Colchester* was the prime place of their residence. Doctor *Fuller* saith, that *Waltham Abbey* (for *Benedictines* at the first) had it's Copy altered, and bestowed on *Augustinians*. These *Augustinians* were also called *Canons Regular*. This Order in *England* brought forth seventy eminent Writers, and one in *Germany* worth them all in effect: I mean *Martin Luther*, who gave a mortal wound to all these Orders, yea to the root of the *Romish* Religion.

3. *Gilbertine* Monks, a mongrel Order, observing some select rules, partly of *St. Benner*, partly of *St. Augustine*, so named from *Gilbert* (son to *Joceline* a Knight) Lord of *Sempringham* in *Lincoln-shire*. Being backed with the Authority of Pope *Eugenius* the Third, he ordained a Sect consisting of men and women, which so grew and encreased; that himself laid the foundations of thirteen Religious houses of this Order.

4. *Carthusian* Monks, much famed for their mortified lives, and abstinence from all flesh. *Bruno* first founded them in the *Dolphinate* in *France*, Anno 1080. and some sixty years after they were first brought over into *England*. *William de longa Spata*, Earl of *Salisbury*, founded the first house of *Carthusian* Monks at *Heltrop*; whose wife *Ela* after his death founded the house of Nuns at *Lacock* in *Wilt-shire*, and there continued her self Abbess of the place. The Books of the English *Carthusians* were many, there being no less than eleven hundred Authors of them, their writings tend much to mortification; and out of them *Parsons* the Jesuite hath collected a good part of his resolutions.

Of the *Benedictine* Monks, there is reported to have been of that Order, twenty four Popes of *Rome*, one hundred eighty two Cardinals, one thousand four hundred sixty four Archbishops and Bishops, fifteen thousand and seventy Abbots of renown. Pope *John* the Twenty second saith, there have been of this Order five thousand six hundred fifty six Monks Canonized, and made Saints.

The cloathing and rule of the *Cluniacks* was according to the appointment of *St. Benedicts* rule.

The *Cistercians* wear red shooes, and white rochets on a black coat: they are all thorn save a little circle.

The

The Order of those of *Grandmont*, is to lead a strait life (as Monks use to do) to give themselves to Watching, Fasting and Prayer; to wear a coat of Males upon their bodies, and a black cloak thereupon.

The *Augustinians*, or *Regular Canons*, their cloathing, by their first foundation, was a white coat, and a linnen rotchet under a black cope, with a scapular to cover their head and shoulders.

The *Gilbertines* may boast, that whereas *Benedictines* are by original *Italians*, *Augustinians* *African*, *Carthusians* *French*, *Dominicans* *Spanish*, &c. they are pure English by the extraction of their Order.

The life of the *Carthusians* was outwardly full of painted holiness, in forbearing flesh, in fasting from bread and water every *Friday*, in wearing hair-clothes next their body; they were addicted to much silence and solitariness, never going abroad, refusing all women's company, with other like ceremonies.

Of the several sorts of Friars that have been in England.

Here it will be necessary to premise, what was the distinction between the Monks and Friars. The most essential difference is this: Monks had nothing in propriety, nor in common, but, being Mendicants, begged all their subsistence from the charity of others. Indeed they had houses or cells to dwell in, or rather to hide themselves in, but they had no means thereunto belonging.

But it may be Objected, That many Convents of Friars had large and ample Revenues, amounting to some hundreds (though never thousands) by the year. I Answer, That from the beginning (of the Institution of Friars) it was not so. These additions of Lands unto them was of latter date: not of their seeking, but of their Benefactors casting upon them.

We begin with their four elemental Orders. *Wickliff* commonly inveigheth against Friars under the name of C. A. J. M.

C. Carmelites, } J. Jacobines, } or } Dominicans,
A. Augustinians, } M. Minorites, } } Franciscans.

An uncharitable Rythmer thus lets fly at them.

*Per decies binos Satanas capiat Jacobinas,
Propter & errores Jesu confunde Minores,
Augustiensis, pater inclyte sterne per enses,
Et Carmelitas tanquam falsos Heremitas,*

*Sunt Confessores Dominorum, seu Dominarum,
Et seductores ipsarum sunt animarum.*

1. Of these, the *Dominicans* were the first Friars which came over into *England*, being but twelve in number, with *Gilbert de Fraxineto* their Prior; first landed at *Canterbury*, fixed at *Oxford*, but richly endowed at *London*. They were commonly called *Black Friars*, *Preaching Friars*, and *Jacobine Friars*. They took their name from *St. Dominick*, born at *Calogora* in *Spain*: and *Hubert de Burgo*, Earl of *Kent*, was their chief Patron, bestowing his Palace in the Suburbs of *London* upon them, which afterwards they sold to the Archbishops of *York* residing therein; till by some transactions between King *Henry* the Eighth, and Cardinal *Wolsey*, it became the Royal Court, now known by the name of *Whitehall*. Afterwards by the bounty of *Gregory Rockley* Lord Mayor of *London*, and *Robert Kilwarby* Archbishop of *Canterbury*, they were more conveniently lodged in two Lanes on the bank of *Thames*, and still retaining the name of *Black Friars*; no fewer than eighty English writers are accounted of this Order at this day. As beyond the Seas they are much condemned for being the sole active managers of the cruel Spanish Inquisition; so they deserve due commendation for their Orthodox Judgements, in maintaining some controverlies in Divinity of importance against the *Jesuites*. Anno 1221

2. *Franciscans* follow, commonly called *Gray Friars*, or *Minorites*: either in allusion to *Jacob's* words, *sum minor omnibus beneficiis tuis*; or from some other humble expressions in the New Testament. They received their name from *St. Francis*, born in the Dutchy of *Spoleum* in *Italy*; Canonized by Pope *Gregory* the Ninth; about two years after whose death the *Franciscans* came over into *England*, and one *Diggs* (Ancestor to *Sir Dudley Diggs*) bought for them their first seat in *Canterbury*, who afterward were diffused all over *England*. They were well-skilled in School-divinity, and had a curious Library in *London* (built by *Richard Whittington*) in that age costing five hundred and fifty pounds.

One *Bernard* of *Siena*, about the year 1400. refined the *Franciscans* into *Observants*. King *Edward* the Fourth, first brought them into *England*, where they had six famous Cloysters; since which time there have been a new Order of *Minims* begun beyond the Seas, *Recollects*, *Penitentiaries*, *Capuchins*, &c. seeing they had their rise since the fall of Abbies in *England*, they belong not to our present enquiry, &c. This Order afforded in *England* a hundred and ten Learned Writers.

3. *Carmelites*, or *White Friars*, come next; so named from Mount *Carmel*; brought over into *England*, in the Reign of King *Richard* the First, by *Ralph Freeborn*; and placed at *Alnwick* in *Northumberland*, in a wilderness most like unto *Carmel* in *Syria*, whose Convent at their

Speeds Catal.

p. 795.

Keynes, de Apo-
solatu Benedi-
ctinorum, p. 164Vide the Ca-
talog, in Ful-
lers Church
Hist. l. 6. p. 272

dissolution, in the Reign of King *Henry* the Eighth, was at low rates in that cheap County, valued at one hundred ninety and four pound and seven shillings *per Annum*; by which we may see, that even Mendicant Friars had houses endowed even with Revenues. *Hi cum primis Monachis Britonum & Scotorum ex Aegypto & Palestina in Britannicas Insulas Monachatum intulerunt.* It is said in the praise of our *Carmelites*, that they were most careful in keeping the Records of their Order. Let them thank *John Bale* herein once of them, who in his youth made the Catalogue out of love to his Order, and in his old age preserved it out of his affection to Antiquity. This Order was vertical, and in the highest exaltation thereof in the Reign of King *Edward* the Fourth, under *Nicholas Kemton* their twenty fifth Provincial. They reckoned no fewer than one thousand five hundred of their Order. But when *John Milverton*, his successor, began, in favour of Friary, furiously to ingage against Bishops, and the Secular Clergy, the *Carmelites* good Masters and Dames began to forsake them, and they never recovered their credit till they were utterly dissolved. *John Bird*, the one and thirtieth Provincial of this Order, zealously impugned the Pope's Supremacy in his Sermons, for which he was made the first Bishop of *Chester*, and was ejected that See in the Reign of *Queen Mary*, because he was married. The *Carmelites* boast very much of one *Simon Stock* of their Order, a Kentish boy, which being but twelve years old, went out into the Woods, and there fed on roots and wild fruit, living in the trunk of an hollow Tree, whence he got the Sirname of *Stock*. Having a revelation that soon after Some should come out of *Syria*, and confirm his Order, which came to pass when the *Carmelites* came hither, he afterwards became Master General of their Order (to whom the respective Provincials are accountable) and is said to be famous for his miracles.

Stow's Survey
of London,
p. 821.

4. *Augustinian* Eremites, they entred *England*, Anno 1252. and had their first habitation at *St. Peters* in the Poor in *London*; These probably taking the denomination of poverty (otherwise at this day a very rich Parish in the City) because the said *Augustinian* Eremites went under the notion of begging Friars. Mean time what a mockery was this (as Doctor *Fuller* observeth) that these should pretend to be Eremites, who instead of a wide Wilderness, lived in *Broad-street London*, where their Church now belongeth to the *Dutch* Congregation. These *Augustine* Friars were good Disputants.

Haddon's Re-
licks of Rome.

The Order of the *Dominicans* is without all shame to beg, and forsake little by wilful poverty, that they may obtain much, and to wax rich of other mens labours, they themselves being idle, lazy and unprofitable drones of the Earth. Their coat is white, their cope and coule is black. The new guise of their vesture made Pope *Innocent* to wonder. But Pope *Honorius* the Third by his Bull honourably admitted the black Order of the Black Friars.

The

The Gray Friars, or Franciscans, go barefooted, as *Francis* their founder did, and gird themselves with a cord, wearing a little coule, whence some think they are called *Minorites*. Some of them be called Friars *Observants*, and are counted of more holiness than the common sort of Gray Friars are, which are called *Minorites*. At first the colour of their cope was russet, but afterward was turned into white by Pope *Honorius* the Third. This Order (saith the Dutch Chronicle) is to begg, to take of every man, and to do nothing again for it. They lye, dissemble, and beguile the people with flattering words under the pretence of long prayer.

William Duke of *Aquitain*, and Count of *Leclavia*, invened or rather renued the Order of the *Augustine* Friars, which had been before long decayed. This *William* first dwelt in the Wilderness with his Brethren, chastised his flesh, and subdued it with a coat of male on his bare Body, Praying, VVarching, and Fasting night and day, so that he was called a Father and Restorer of that Order. Thus much for the four principal sorts of Friars.

The following Orders were but additional Descants upon the former, with some variations of their Founders, among whom were.

1. **T**HE Trinitarians, for whom *Robert Roquesley* built first an house at *Mortingden* in *Kent*: they were called also *de Redemptione Captivorum*; whose work was to beg money of well-disposed people for the ransoming of Christians in captivity with the Pagans.

2. The *Crouched* Friars, who came over into *England* 1244. with the Pope's Authentick and this unusual priviledge, that none should reprove their Order, or upbraid them, or command them under pain of excommunication. Some say, they carried a cross on their staves, others on their backs, called, in French, a *Crouch*, the place of *Crouched* Friars in *London* still retaineth the Name.

3. The *Bonhones*, or good men, being also *Eremites* brought over into *England*, by *Richard* Earl of *Cornwal*, in the Reign of his Brother King *Henry* the Third, so stiled because of their signal goodness. These *Bonhones*, though begging Friars (the poorest of Orders) and *Eremites* the most sequestred of begging Friars, had two, and it is believed, no more Covents in all *England* (Monks onely excepted) the one at *Asteridge* in *Buckingham-shire*, now the mansion of the Right Honourable the Earl of *Bridgewater*: it was valued, at the dissolution, yearly at four hundred forty seven pound eight shillings half-penny. The other at *Eddington* in *Wilt-shire*, the late habitation of the Lady *Beauchamp*, valued, when dissolved, at five hundred twenty one pound twelve shillings half-penny.

In the year 1257. arose two new Orders, both of them were fixed in Cambridge: the first, the brethren, *De paniscentia Jesu* (otherwise *Fratres Saccati*, brethren of the Sack) whose Cell is since turned into Peter-house. Matthew Paris gives this account of them, at their first coming into England; *Eodem tempore quidam novus ordo fratrum Londini apparuit, & incognitus. Papale tamen autenticum palam ostendens, ita ut tot ordinum confusio videretur, qui, quia saccis incedebant induti, fratres Saccati vocabantur.* It is most likely, that this avaritious Pope Alexander, instituted this new Order to help fill his bag and Sachel by these *Fratres Saccati*, employed to promote his rapines and revenues, as the Friars *Minorites*, and *Predicants* were.

The other were the *Bethlemites*, dwelling somewhere in *Trompington-street*, and wearing a Star with five raies on their backs.

I will conclude with the *Robertines*, who owe their original to one Robert Flower, who had been twice Mayor of York, who forsaking the fair Lands left him by his Father, betook himself to a solitary life about the rocks in *Nidisdale* in *York-shire*, and it seemeth) at *Knaresborough* the first and last house was erected for his Order.

Of the Templars, and Hospitallers.

THE Inner Temple and Middle Temple, in London, do now stand in the very place, where, in times past, in the Reign of King Henry the Second, *Heraclius Patriarch of Jerusalem* Consecrated a Church for Knights Templars, which they had newly built according to the form of the Temple, near unto the Sepulchre of our Lord at Jerusalem. For, at their first institution, about the year of our Lord 1113. they dwelt in part of the Temple hard by the Sepulchre, whercof they were so named; they vowed Poverty, Chastity, and Obedience, to defend Christian Religion, the holy Land, and Pilgrims going to visit the Lord's Sepulchre against all Mahomerans and Infidels: whereupon all men most willingly and most cordially embraced them: so that through the bounteous liberality of Princes and devout people, having gotten in all places very fair possessions, and exceeding great wealth; they flourished in great reputation for Piety and Devotion; yea and in the opinion, both of the holiness of the men and of the place, King Henry the Third, and many Noble men, desired much to be buried in their Church among them: some of whose Images are there to be seen with their leggs acrofs; for so they were buried in that age, *That had taken upon them the Cross* (as they then termed it) to serve in the holy Land, or had vowed the same.

Commons description of London.

But in process of time, when with insatiable greediness they had hoorded up great wealth, by withdrawing Tithes from Churches, appropriating spiritual livings to themselves, and other hard means, from Almshouses they turned Lords: and though very Valiant at the first (for they were sworn rather to die than to fly) afterwards they grew lazy, they laughed at the Rules of their first Institution, as at the swaddling-clothes of their Infancy, neglecting the Patriarch: at length, partly their viciousness, and partly their wealth, caused their final extirpation. Pope Clement having long sojourn'd in France, had received many real Courtesies from King Philip the Fair; At last Philip requested of the Pope all the Lands of the Knights Templars through France, forfeited (as was pretended) by reason of their horrible Heresies, and licentious living. The Pope was willing to gratify him in some good proportion for his favours received: and therefore being thus long the King's Guest, he gave him the Templars Lands and Goods to pay for his entertainment. On a sudden all the Templars in France are clapt in prison, damnable sins are laid to their charge, and they most cruelly burned to death at a stake, with James the Grand Master of their Order. All Europe followed the Copy that France had set them. Here in England King Edward the Second, of that name, suppressed the Order, and put them to death. So by virtue of a Writ sent from him to Sir John Wogan, Lord Chief Justice in Ireland, were they served there: and such was the secrecy of the contrivance of the business, that the storm fell upon them ere they were aware of it.

Fullers Supplement of the Hist. of the Holy War, l. 5. c. 1.

In England their possessions were by Authority of Parliament assigned to the Hospitaller-Knights of St. John of Jerusalem; least that such Lands given to good and pious uses, against the Donour's will should be given to other uses. At the North-side of the City of London, John Briser, a rich and devout man, built an House for the Knights Hospitallers of St. John of Jerusalem, which in time grew so great, that it resembled a Palace, and had in it a very fair Church, and a Tower-steeple raised to so great height, with so fine workmanship, that while it stood, it was a singular beauty and ornament to the City. These Knights Hospitallers, at their first Institution, about the year 1124. and long after, were so lowly all the while they continued poor, that their Governor was stiled servant to the poor servitors of the Hospital of Jerusalem, like as the Master of the Templars, who shortly after arose, was termed, *The Humble Minister of the poor Knights of the Temple.*

The Hospitallers wore a white Cross upon their upper black Garment, and by solemn profession were bound to serve Pilgrims and poor people in the Hospital of St. John at Jerusalem, and to secure the passages thither; they charitably buried the dead, they were assiduous in prayer, mortified themselves with watchings and fastings; they were courteous.

*canon. descrip.
of London.*

courteous and kind to the poor, whom they called their Masters, and fed with white bred, while themselves lived with brown, and carried themselves with great austerity: whereby they purchased to themselves the love and liking of all sorts, and through the bounty of good Princes, and private persons, admiring their piety and prowess, they rose from this low degree to so high an Estate, and great riches, that they did after a sort wallow in wealth and riches. For about the year of our Lord 1240. they had within Christendom nineteen thousand Lordships, or Mannors, like as the Templars nine thousand. And this estate of theirs grown to so great an height made way for them to as great Honours, so as their Prior in *England* was reputed the prime Baron of the Land (called the Lord of *St. Johns*) and able with fullness and abundance of all things to maintain an honourable Port, untill that King *Henry* the Eighth gat their Lands and livings into his own hands, like as he did of the Monasteries also.

They outlived all other Orders, yet at last they fell into a *Praemunire*: for they still continued their obedience to the Pope (contrary to their Allegiance) whose Usurped authority was banished out of the Land.

Treaters Monum. p. 114.

They were forced to resign all into the King's hands: He allowed to Sir *William Weston*, Lord Prior of the Order, an annual pension of One thousand pounds. But he never received a penny thereof, but died instantly, struck to the heart when he first heard of the dissolution of his Priory, and lyeth buried in the Chauncel of *Clarkenwell*, with the pourtraiture of a dead man lying on his shroud, most artificially cut in Stone: others had rent assigned them of two hundred pound, one hundred pound, sixty pound, fifty pound, twenty pound, ten pound; according to their several qualities and deserts.

Queen *Mary* sets up the Hospitallers again, and Sir *Thomas Tresham*, of *Rushton* in *Northampton-shire*, was the first and last Lord Prior after their Restitution: for their nests were plucked down, before they were warm in them, by the coming in of Queen *Elizabeth*.

Of the English Nuns.

I Come now to Nuns, almost as numerous in *England*, as Monks and Friars, as having (though not so many Orders) yet more of the same Order. The weaker sex hath ever equalled men in their Devotion, often exceeded them in their Superstition.

At *Limington* in *Kent* the Daughter of King *Ethelbert* took the veile, and became the first English Nun.

There was an *Hermoprodite* Order (as is aforesaid) admitting both Men and Women under the same roof, and during the life of *Gilbert* their first founder, for seven hundred Brethren there were one thousand one hundred Sisters entred into that Order. Doctor *Fuller* divides the Nuns into three sorts,

First, The Antientest.

Secondly, The Poorest.

Thirdly, The latest Nuns in *England*.

1. Of the first sort, he accounteth the *She Benedictines*, commonly called black Nuns. *Bennet* the Monk, after he had placed himself and his Monkish Brethren in a certain Noble and Famous Cloyster upon the Mount *Cassinus*, raised up also an Order of Nuns, and made his Sister *Scholastica* Abbess over them. The apparel of these black Nuns is a black coat, cloak, coule, and veyl: and least the Scripture should deceive her and hers, it was commanded, that none of that Order should read the Holy Scripture, without consent or permission of their Superior.

2. The poorest follow, being the strict Order of *St. Clare*, a Lady living at the same time, and in the same Town with *St. Francis*; she assembled and gathered together a Congregation of poor Women, and gave them an Order of life, like unto the rule that Frier *Francis* gave his Covent. Their garment is gray, their Order admitteth none but women-kind, except it be to say Mass.

3. The Nuns of *St. Bridget* were the latest in *England*, first settled here in the second year of King *Henry the Fifth*, *Anno Domini* 1415. dissolved with the rest, *Anno* 1538. so that they continued here onely one hundred twenty three years. *Bridget*, Queen of *Sweden* gave them their name and Institution, Men and Women living under the same roof; the Women above, the Men beneath. They were seated at *Sion* in *Middlesex*, which King *Henry the Fifth* (having expelled from thence the Monks *Aliens*) built for Religious Virgins,

Virgins, to the Honour of our Saviour, the Virgin *Mary*, and *St. Bridget* of *Sion*. In this *Sion* he appointed so many Nuns, Priests, and Lay-brethren divided apart within their severall VValls, as were in number (forsooth) equal to Christ's Apostles and Disciples, viz: eighty five.

- I. Sisters, Sixty.
- II. Priests, Thirteen.
- III. Deacons, Four.
- IV. Lay-brethren, Eight.

Walsingh. in
Henric. V.

Having bestowed sufficient maintenance upon them, King *Henry* provided by a Law, that contenting themselves therewith, they should take no more of any man: but what overplus soever remained of their yearly Revenue, they should bestow it upon the poor. *Thomas Walsingham* saith: if afterwards the whole VVorld should proffer them Farmes and possessions, it was utterly unlawful for them to accept any thing thereof. This Order had but this one Covent in *England*: and so weal:hy it was, that at the dissolution it was valued yearly worth one thousand nine hundred forty four pounds eleven shillings eight pence farthing. This Order constantly kept their Audit on *All Saints Eve, October 31.* and the day after *All Souls*, being the third of *November*.

Speeds Catal.
of Religious
Houses, p. 793.

No Covents of *England* more carefully kept their Records than the Priory of *Clarkenwel*, to whose credit it is registred. There is a perfect Catalogue, from their first foundation to their dissolution, of all their Prioreesses, defective in all other houses.

Sir *Thomas Chaloner* not long ago built a spacious house within the clofe of that Priory, upon the frontispiece whereof these Verses were inscribed.

*Castra fides superest, velata tuta sorores
Ista relegata deseruere licet.
Nam venerandus Hymen hic vota iugalia servat,
Vestalemq; focum mente fovere studet.*

Chast Faith still stay's behind, though hence be flown
Those veiled Nuns who here before did nest:
For reverend Mariage wedlock-vowes doth own;
And sacred flames keep's here in Loyal breast.

Here I shall say little of the Houses for Leprous people; though indeed they deserved more charity than all the rest. *Burton-lazars* of *Leicester-*

Leicester-shire was the best endowed house for that purpose: for so they used to tearm people infected with the Leprosie. Here was a rich Spittle-house, or Hospital; under the Master whereof, were, in some sort, all other Spittle-houses, or Lazar-houses in *England*, like as himself also was under the Master of the Lazars in *Jerusalem*. *Camden in Leicester-shire.*

It was founded in the first age of the Normans, by a common contribution over all *England*; and the *Mowbraies* especially did set to their helping hands. But as that Disease came into *England* by the holy VVar, so it ended with the end thereof.

FINIS.

THE HISTORY OF THE

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